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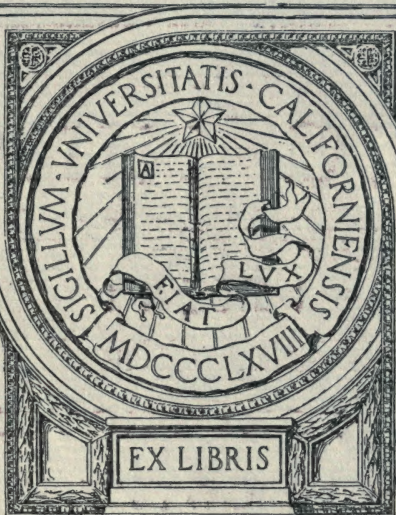
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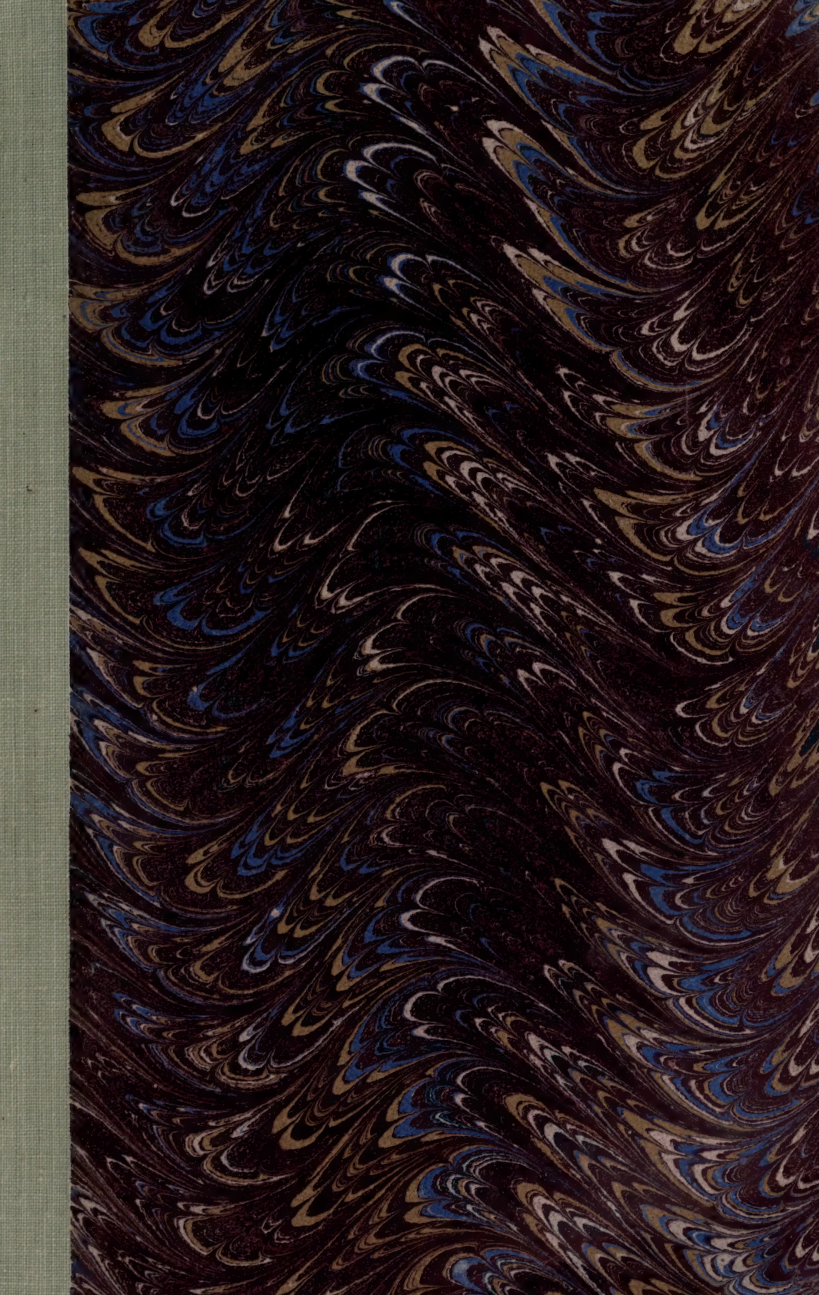
NOTES FOR TRAVELLERS
IN EGYPT.



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THE NILE.



Notes for Travellers in Egypt.



THE NILE.

Notes for Travellers in Egypt.

BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Litt., D.Lit.,

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BRITISH MUSEUM.

NINTH EDITION.

*WITH MAPS, PLANS OF TEMPLES, AND
NUMEROUS ILLUSTRATIONS.*

LONDON:

THOS. COOK & SON (EGYPT), LTD.
LUDGATE CIRCUS.

CAIRO:

THOS. COOK & SON (EGYPT), LTD.

1905.

[Entered at Stationers' Hall.]

DT45
B9
1905

THE NILE

Printed for the Proprietors in Great Britain

By HARRISON AND SONS, PRINTERS IN ORDINARY TO HIS MAJESTY,

HARRISON AND SONS,
PRINTERS IN ORDINARY TO HIS MAJESTY,
ST. MARTIN'S LANE, LONDON.

Printed and Published by HARRISON AND SONS, ST. MARTIN'S LANE, LONDON.

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INTRODUCTION.

Having for some years felt the insufficiency of the information given by Dragomans to travellers on the Nile, and finding with one or two striking exceptions how limited is their knowledge of facts relating to the history of the antiquities in Upper Egypt, Messrs. Thos. Cook and Son have arranged with Dr. E. A. Wallis Budge to compile the following pages, which they have much pleasure in presenting to every passenger under their Nile arrangements on their Tourist Steamers and Dahabîyahs. In this way passengers will no longer be liable to be misled (unintentionally) by Dragomans, but will be able at their leisure to prepare themselves for what they have to see, and thus by an agreeable study add to the interest with which their visits to the various places are made.

EGYPTOLOGICAL WORKS

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LITT., D.LIT.,

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
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PREFACE TO THE NINTH EDITION.

The short descriptions given in the present work of the principal Egyptian monuments on each side of the Nile were first drawn up in accordance with suggestions made by my friend the late Mr. J. M. Cook; they are not in any way intended to form a "Guide to Egypt." They were written for the use of those travellers who have very few weeks to spend in Egypt, and who wish to carry away from that country some of the more important facts connected with the fast-perishing remains of one of the most interesting and ancient civilizations that has been developed on the face of the earth. They have been, however, added to considerably, and modified in the light of modern discoveries in Egypt.

Those who are able to make a stay of two or three months in the country, and to visit sites in the Delta which are off the beaten track, and Mount Sinai, and to journey up the Nile beyond Kharâtûm so far south as Gondokoro, will find the Egyptian remains, both ancient and modern, more fully treated in the "Handbook for Egypt and the Sûdân," which I have written for Messrs. Thos. Cook and Son. Experience has shown that the

greater number of travellers in Egypt are more interested in the remains and civilization of the ancient Egyptians than in the history of Egypt under the rule of the Persians, Ptolemies, Romans, Arabs, and Turks. It is for this reason that no attempt has been made to describe, otherwise than in the briefest manner possible, its history under these foreign rulers, and only such facts connected with them as are absolutely necessary for a general understanding of its monuments have been inserted. In addition to such descriptions, a few chapters have been added on the history of the country during the rule of the Pharaohs, and on its people, and their buildings, their religion, and their methods of writing. The lists of hieroglyphic characters and their phonetic values, printed on pp. 191-198, will, it is hoped, be useful to those who may wish to spell out the royal names on tombs, and temples, and the commoner words which occur in the inscriptions.

In transcribing Arabic names of places, the system in general use throughout Europe has been employed, but well-known names like "Cairo," "Luxor," etc., have not been altered. Similarly, the ordinary well-known forms of Egyptian proper names such as "Rameses," "Amenophis," "Hophra," etc., have been used in preference to the more correct transcriptions, "Rā-messu," "Āmen-ḥetep," and "Uaḥ-āb-Rā."

The dates assigned to the Egyptian kings are those of the late Dr. Heinrich Brugsch, who based his calculations on the assumption that the average duration of

a generation was thirty-three years. Hence it will be readily understood that the date assigned to Rameses II. (B.C. 1333), for instance, is only approximately correct. In recent years many attempts have been made to reduce the length of the historic period of Egypt, and to prove that the reigns of the historic kings of Egypt were considerably antedated by the early Egyptologists. Recent excavations, however, have shown that the dynastic Egyptians and their predynastic ancestors occupied the Nile Valley for many thousands of years, and even if Manetho's list of kings were to be proved incorrect in every particular, and the total years of the reigns of the dynastic kings to be reduced by 1500 years, the great antiquity of Egyptian civilization is a fact which cannot be gainsaid.

In the last three editions of "The Nile," considerable alterations and additions have been made. As a result of recent excavations many of the articles have been entirely re-written, and a brief description of the antiquities between Wâdî Halfa and Kharṭûm has been included. So much general interest has been aroused in the Copts and Muḥammadans, that additional chapters on the religious history of these peoples have been added. In deference to many suggestions, the summary of the events which have taken place in Egypt under British influence has been considerably amplified, and the short chapter on "Progress in Egypt" will prove to what excellent purpose Lord Cromer has toiled in that land. The

notes on the history and development of the idea of the Mahdi among the Muḥammadans, will, it is hoped, explain to the reader, who has not found time to examine into the Arabic sources, how religious fanaticism, acting on the minds of people who have been the victims of a long course of systematic misgovernment and oppression, has overthrown kings and deluged whole countries with blood.

In compiling certain sections of this work for facts and figures I have drawn frequently from Lord Cromer's official Despatches, and from the reports and works of Sir William Garstin, K.C.M.G., Major H. G. Lyons, R.E., and other officials in the service of the Egyptian Government. The works of Sir F. R. Wingate, K.C.B., etc., Sir Rudolf von Slatin Pâsha, K.C.B., Father Ohrwalder, and Mr. Charles Royle have supplied many facts concerning Mahdism and the reconquest of the Sûdân, and from Edward Lane's "Modern Egyptians" I have derived much information concerning phases of modern Egyptian life which have now passed away.

In former editions of this work descriptions were given of the principal antiquities which were exhibited in the rooms of the Egyptian Museum at Gîzah, but the frequent rearrangement of the collections made useless all attempts to indicate the places in which they were to be found. Now that the antiquities have been removed and arranged in the new Egyptian Museum at Cairo, and Professor Maspero has written and published an account of the

collection under his charge, it is unnecessary to do more than to refer the reader to the official "Guide to the Cairo Museum." For the convenience, however, of those who are interested in the history of the National Egyptian Collection of Egypt, and of those who purchase small antiquities in the Museum, the general archæological and other notes which appeared in former editions of "The Nile" have been reprinted.

E. A. WALLIS BUDGE.

November 22, 1904.

CONTENTS.

	PAGE
Map of Egypt	
Introduction by Messrs. Thos. Cook & Son ...	v.
Preface to the Ninth Edition ...	ix.
Egyptian History and its sources ...	I
Tablet of Abydos ...	5
„ Şakkâra ...	8
„ Karnak ...	9
Annals ...	9
Historical Stelæ ...	10
Decrees ...	10
Biblical Notices ...	10
Tell al-'Amarna Tablets ...	14
Greek and Roman Writers ...	18
Predynastic Period ...	21
Historical Summary—	
Dynastic Period—	
Ancient Empire ...	23
Middle Empire... ...	30
New Empire ...	40
Persians... ...	49
Macedonians... ...	49
Ptolemies ...	49
Romans... ...	53
The Byzantines ...	59
Muḥammadans... ...	62
Turkish Rule ...	73
French Rule ...	74
Muḥammad 'Alî ...	75
British Rule ...	81

	PAGE
Dates assigned to the Egyptian Dynasties by Egyptologists	105
Progress in Egypt under British Rule	106
The Country of Egypt	113
The Nomes of Egypt	117
The Ancient Egyptians	121
The Nile	130
The Barrages	141
Aswân Dam	145
Asyût Dam	146
The Oases	153
Ancient Egyptian Buildings, Sculpture, Painting, etc.	157
Egyptian Writing	180
A list of the Principal Hieroglyphic Signs	192
The Rosetta Stone—Translation	199
Arabic Alphabet	212
Coptic Alphabet	213
Egyptian Months	214
The History of Ââhmes, son of Abana	217
The Religion and Gods of Egypt	231
The Modern Egyptians	279
Sketch of Coptic History	288
The Arabs and Muḥammadanism :—	299
Muḥammad the Prophet	301
The Hijra	302
Al-Ḳur'ân	305
Islâm	307
Belief in God	307
Angels	307
Resurrection	308
Predestination	310
Prayer	310
Almsgiving	316
Fasting	316
Pilgrimage to Mecca	317

CONTENTS.

xvii
PAGE

The Ka'aba	...	...	...	...	...	317
Polygamy and Divorce	...	...	...	...	...	321
Murder, Theft	...	...	...	...	...	322
Festivals	...	...	...	...	...	322
Ramaḍân	...	...	...	...	...	325
Sects	...	...	...	...	...	327
The Mahdi	...	...	...	...	...	328
The Mahdi of the Sûdân	...	...	...	...	...	331
The Khalîfa	...	...	...	...	...	333
Birth, Marriage, Death	...	...	...	...	...	334
Call to Prayer	...	...	...	...	...	339
Weights and Measures	...	...	...	...	...	343
Alexandria	...	...	...	...	...	345
The Pharos	...	...	...	...	...	346
Library and Museum	...	...	...	...	...	347
Serapeum	...	...	...	...	...	347
Pompey's Pillar	...	...	...	...	...	349
Cleopatra's Needles	...	...	...	...	...	349
Catacombs	...	...	...	...	...	351
Damanhûr	...	...	...	...	...	357
Kafr az-Zayyât	...	...	...	...	...	357
Tanṭa	...	...	...	...	...	357
Benha el-'Asal	...	...	...	...	...	357
Rosetta Stone	...	...	...	...	...	358
Suez and the Suez Canal	...	...	...	...	...	359
Ganaffa	...	...	...	...	...	365
Fâ'id	...	...	...	...	...	365
Nefîsha	...	...	...	...	...	365
Isma'îliya	...	...	...	...	...	365
Wâdî Tûmîlât	...	...	...	...	...	366
Abû Şûwêr	...	...	...	...	...	366
Al-Maḥsama	...	...	...	...	...	366
Tell al-Maskhûta	...	...	...	...	...	366
Al-Kaşşâşîn	...	...	...	...	...	366
Tell al-Kabîr	...	...	...	...	...	366

	PAGE
Abû Hammâd	366
Abû al-Akhḍar	366
Zakâzîk	367
Khata'na	369
Şân al-Hagar	369
Tanis	370
Burdên	372
Balbês	372
Anshâs	372
Mashtûl as-Sûk	372
Shabîn al-Ḳanâtîr... ..	372
Nawa	373
Ḳalyûb	373
Cairo	374
Coptic Churches	375
Mosques	380
Mosque of 'Amr	380
" Aḥmad ibn Ṭûlûn	380
" Ḥâkim	381
" Al-Azhar	381
" Sultân Ḥasan	382
" Barḳuk	383
" Mu'ayyad	383
" Ḳâ'it Bey	383
" Al-Ghûrî	383
" Sittah Zênab	383
" Al-Ḥasanên	383
Tombs of the Khalifs	384
" Mamlûks	384
The Citadel	385
Joseph's Well	385
The Library	385
Ezbekîyeh Garden	386
The Nilometer at Rôḍa	386
The Museum of Egyptian Antiquities	387

	PAGE
Ḳulûşna	460
Samallût	460
Convent of the Pulley... ..	461
Minyah... ..	462
Beni Hasân, Speos Artemidos, Tombs, etc.	463
Rôḍa	472
Antinoë... ..	473
Ashmûnên	473
Al-Barsha	474
Melâwî	475
Haggi Ḳandîl and Tell al-'Amarna	475
Gebel Abu Fêḍah	478
Manfalût	478
Asyût	478
Abu Tîg	480
Ṭaḥṭah	480
Sûhâg	480
The White and Red Monasteries	480-483
Akhmîm, Menshah, Girgeh	483
Abydos	484
Temple of Seti I.	487
Temple of Rameses II.	490
Farshût	493
Nag' Ḥamâdî	493
Ḳaşr eş-Şayyâd... ..	493
Kena	493
The Temple of Denderah	494
Ḳuft	497
Ḳûs	498
Naḳada	498
Luxor and Thebes	500
The Temple of Luxor	504
The Temple at Karnak	511
The Temple at Ḳurna	522
The Ramesseum	523

CONTENTS.

XXI
PAGE

The Colossi of Amenophis III.	527
Medînet Habû	527
The Temple of Rameses III.	532
Dêr al-Bahari	536
Ĥâtshepset	539
The Tomb of Ĥâtshepset	543
The Temple of Menthu-ĥetep III.	546
Dêr al-Medînet	552
Drah Abû'l-Nekka	553
Asasîf	554
Shêkh Abd al-Ķûrna	554
Ķurnet Murrai	554
Tomb of Rekh-mâ-Râ	554
Tomb of Nekht	555
The Tombs of the Kings—	
Tomb of Min-Nekht	565
Tomb of Sen-nefer	565
Tomb of Râ-men-kheper-senb	565
Tomb of Peĥsukher	565
Tomb of Mentu-ĥer-khepesh-f	565
Tomb of Amu-netcheh	565
Tomb of Mâi	566
Tomb of Nefer-ĥetep	566
Tomb of Khâ-em-ĥât	566
Tomb of Âmen-em-ĥeb	566
Tomb of Ĥeru-em-ĥeb	566
Tomb of Âmen-em-âpt	567
Tombs of the Queens	567
Tombs of the Kings—	
Tomb of Thothmes I.	571
Tomb of Ĥâtshepset	571
Tomb of Thothmes III.	571
Tomb of Âmen-ĥetep II.	572
Tomb of Thothmes IV.	573
Tomb of Âmen-ĥetep III.	574

	PAGE
Tomb of Ai	574
Tomb of Rameses I.	574
Tomb of Seti I.	574
Tomb of Rameses II.	577
Tomb of Amen-Meses	577
Tomb of Menephthah	577
Tomb of Seti II.	577
Tomb of Set-nekht	577
Tomb of Rameses III.	577
Tomb of Rameses IV.	578
Tomb of Rameses VI.-XII.	579
Tomb of Bai	579
The Discovery of Royal Mummies at Dêr el-Baḥari	581
Luxor to Aswân :—	
Arment	587
Gebelên	587
Esneh	589
El-Kâb	589
Tomb of Âāḥmes, son of Abana	590
Tomb of Âāḥmes, son of Pen-nekheb	590
Tomb of Paḥeri	591
Tomb of Sebek-nekht	591
Hierakonpolis	591
Edfû	593
Hagar Silsila	594
Kom Ombo	594
Aswân	599
Elephantine	600
The First Cataract	610
Aswân Dam	612
Philæ	616
The Nile between the First and Second Cataracts ..	627
Dabûd	628
Ḳartassi	628
Wâdi Tâfah	629

CONTENTS.

xxiii

	PAGE
Kalâbshah	629
Bêt el-Walî	629
Dendûr	630
Gerf-Hussên	630
Dakkeh	631
Kubbân	632
Kûrta	633
Miharrakah	633
Wâdî Sebûa	633
Korosko	634
Amâda	634
Dêrr	635
Abû-Simbel	635
Map of the Country south of Wâdî Halfah	640
Wâdî Halfah	641
Wâdî Halfah to Khartûm	642
Sûdân Military Railway	646
Sarras, Semnah, Kummah	650
Mughrat Wells, Akashah, Ferket, Koshah, Sai, Amârah	652
Sadênga, Suarda, Gebel Dûsh, Soleb, Sesebi, Dalgo, Tombos	653
Al-Hafîr, New Donçola or Kaşr Donçola	654
Old Donçola	655
Abu Gûs, Al-Dabbah, Kûrta	656
Kurru, Zuma, Tançassi	657
Marawî and Gebel Barkal	657
Nuri	663
Fourth Cataract	664
Abu Hamed	665
Berber	666
Atbara	667
Island of Meroë	669
Ad-Dâmar	669
Zêdat	670

	PAGE
Mukhmir	670
Hamadab	671
Pyramids of Meroë	671
Shendi	675
Nâga	676
Ben Nâga	676
Muṣawwarât aṣ-Ṣufra	677
Omdurmân	678
Kharṭûm and Tuti Island	682
List of Hieroglyphic names of Kings	689
Index	729



NOTES FOR TRAVELLERS IN EGYPT.

EGYPTIAN HISTORY.

THE history of Egypt is the oldest history known to us. It is true that the earliest of the Babylonian kings whose names are known lived very little later than the earliest kings of Egypt, nevertheless our knowledge of the early Egyptian is greater than of the early Babylonian kings. A large portion of Egyptian history can be constructed from the native records of the Egyptians, and it is now possible to correct and modify many of the statements upon this subject made by Herodotus, Diodorus Siculus and other classical authors. It is important to note, too, that, as the result of excavations which have been carried on in several parts of Upper Egypt by Europeans and natives during the last 15 years, we have now gained a general idea of the character of the civilization which preceded that of the Dynastic Period; and it is right to assert that the beginnings of the civilization of the Nile Valley date from the latter part of the Neolithic Period. The native and other documents from which Egyptian history is obtained are:—

I. Lists of Kings found in the **Turin Papyrus**, the **Tablet of Abydos**, the **Tablet of Şakkâra**, and the **Tablet of Karnak**. The Turin Papyrus contained a

complete list of kings, beginning with the god-kings and continuing down to the end of the rule of the Hyksos, about B.C. 1700. The name of each king during this period, together with the length of his reign in years, months and days, was given, and it would have been, beyond all doubt, the most valuable of all documents for the chronology of the oldest period of Egyptian history, if scholars had been able to make use of it in the perfect condition in which it was discovered. When it arrived in Turin, however, it was found to be broken into more than one hundred and fifty fragments. The joining of the fragments of the papyrus was undertaken by Seyffarth, who produced a roll from them on which were twelve columns, with from twenty-six to thirty names in each column. A subsequent examination of the fragments proved that Seyffarth had no competent knowledge of the hieratic character, and the joining was in many cases the result of guesswork. So far back as 1824, Champollion recognized the true value of the fragments, and placed some of them in their chronological order. Its evidence is of the greatest importance for the history of the XIIIth and XIVth dynasties, because in this section the papyrus is tolerably perfect; for the earlier dynasties it is of very little use.

On the monuments each Egyptian king has usually five names, or titles:—1. As the successor of Horus; this title is really the name of the king's "double." 2. As lord of the shrines of the South and North, which were called Nekhebet and Per-Uatchet respectively. 3. As the Horus of gold. 4. As the king of the South and North *united*. 5. As son of Rā.

The Horus title or *Ka* name of the king was usually

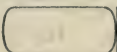
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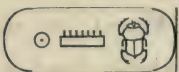


, and the other names

or titles of the king were preceded by



and  respectively. The titles Nos. 4 and 5 are commonly called "prenomen" and "nomen," and each is written in a "cartouche" .* Thus the prenomen of

Thothmes III. is  Rā-men-Kheper, and his

nomen is  Teḥuti-mes. Rā-men-Kheper means

something like "Rā (the Sun-god) establishes becoming or existence"; Teḥuti-mes means "born of Thoth," or "Thoth's son." These names are quite distinct from

his titles. Before the prenomen comes the title  *suten bāt*,† "King of the South and North," and after

it comes  *sa Rā*, "son of the Sun," preceding the

nomen. Each prenomen has a meaning, but it is at times difficult to render it exactly in English. Every king styled himself king of "the South and North," and, from the IVth dynasty every king called himself "Son of Rā," "son of the Sun." The first title is sometimes varied by "Beautiful god, lord of the two earths." As examples of the royal titles, other than those contained in the prenomen and

* Cartouche is the name which is usually given to the oval , in which the name of a royal person is enclosed.

† The ordinary word for "king" is  *suten*. The word Pharaoh, פֶּרֹעָה, which the Hebrews called the kings of Egypt, is derived from the Egyptian  *per āa* otherwise written 

or 

The kings whose names are given on the Tablet of Abydos are:—

DYNASTY I.

1. Menâ.
2. Tetâ.
3. Âteth.
4. Âta.
5. Hesepti (read SEMTI
).
6. Merbap.
7. Hu (or, Nekht).
8. Qebh (read SEN).

DYNASTY II.

9. Betchau.
10. Kakau.
11. Ba-en-neter.
12. Uatch-nes.
13. Sentâ.

DYNASTY III.

14. Tchatchai.
15. Nebka.
16. Tcheser-sa.
17. Tetâ.
18. Setches.
19. Râ-nefer-ka.

DYNASTY IV.

20. Seneferu.
21. Khufu (Cheops).
22. Tt̥-f-Râ.
23. Khâf-Râ (Chephren).

24. Men-kau-Râ
(Mycerinus).
25. Shepseskaf.

DYNASTY V.

26. Userkaf.
27. Saḥu-Râ.
28. Kakaâ.
29. Nefer-f-Râ.
30. Usr-en-Râ.
31. Men-kau-Heru.
32. Tt̥ka-Râ.
33. Unâs.

DYNASTY VI.

34. Tetâ.
35. Userka-Râ.
36. Meri-Râ.
37. Mer-en-Râ.
38. Nefer-ka-Râ.
39. Mer-en-Râ-sa-emsaf.
40. Neterka-Râ.
41. Menka-Râ.

DYNASTIES VII-X.

42. Neferka-Râ.
43. Neferka-Râ-nebi.
44. Tt̥ka-Râ-maâ-
45. Neferka-Râ-Khentû.
46. Mer-en-Heru.
47. Senefer-Ka.
48. Ka-en-Râ.



The King List of Abydos.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

49. Neferka-Rā-tererel.
 50. Neferka-Ḥeru.
 51. Neferka-Rā-pepi-senḥ.
 52. Seneferka ānnu.
 53. . . . kau-Rā.
 54. Neferkau-Rā.
 55. Neferkau-Ḥeru.
 56. Neferka-āri-Rā.

DYNASTY XI.

57. Neb-kheru-Rā.
 58. Seānkhka-Rā.

DYNASTY XII.

59. Seḥetep-āb-Rā
 (Āmenemḥāt I.).
 60. Kheper-ka-Rā
 (Usertsen I.).
 61. Nub-kau-Rā
 (Āmenemḥāt II.).
 62. Kheper-khā-Rā
 (Usertsen II.).
 63. Khā-kau-Rā
 (Usertsen III.).
 64. Maāt-en-Rā
 (Āmenemḥāt III.).

65. Maā-kheru-Rā
 (Āmenemḥāt IV.).

DYNASTY XVIII.

66. Neb-peḥtet-Rā.
 67. Tcheser-ka-Rā
 (Āmen-ḥetep I.).
 68. Āa-kheper-ka-Rā
 (Thothmes I.).
 69. Āa-kheper-en-Rā
 (Thothmes II.).
 70. Men-kheper-Rā
 (Thothmes III.).
 71. Āa-kheperu-Rā
 (Āmen-ḥetep II.).
 72. Men-kheperu-Rā
 (Thothmes IV.).
 73. Neb-Maāt-Rā
 (Āmen-ḥetep III.).
 74. Tcheser-kheperu-Ra-
 setep-em-Rā
 (Ḥeru-em-ḥeb).

DYNASTY XIX.

75. Men-peḥtet-Rā
 (Rameses I.).
 76. Men-maāt-Rā (Seti I.).

The **Tablet of Šakḥâra** was discovered at Šakḥâra by Mariette, in the grave of THUNUREI   , who lived during the reign of Rameses II. In spite of a break in it, and some orthographical errors, it is a valuable list; it gives the names of forty-seven kings,

and it agrees very closely with the Abydos list. When complete it contained fifty-three names of kings. It is a curious fact that it begins with the name of Mer-ba-pen, the sixth king of the Ist dynasty.

The **Tablet of Karnak** was discovered at Karnak by Burton, and was taken to Paris by Prisse. It was drawn up in the time of Thothmes III., and contains the names of sixty-one of his ancestors. They are not arranged in any chronological order, but the tablet is of the highest historical importance, for it records the names of some of the rulers from the XIth to the XVIIth dynasties, and gives the names of those of the XIth dynasty more completely than any other list. The tablets of Abydos, Şakkâra, and Karnak supply the names of about 100 kings, *i.e.*, about one-third of the number of royal names which existed in the Turin Papyrus.

II. Annals of Egyptian Kings inscribed upon the walls of temples, obelisks, and buildings. The narrative of such inscriptions is very simple, and practically these records merely represent itineraries in which the names of conquered and tributary lands and peoples are given ; incidentally facts of interest are noted down. As the day and month and regnal years of the king by whom these expeditions were undertaken are generally given, these inscriptions throw much light on history. The lists of tribute are also useful, for they show what the products of the various countries were. The poetical version* of the history of the famous battle of Rameses II. against the Kheta by the poet Pen-ta-urt is a pleasant variety of historical narrative. The inscription on the Stele of Piānkhi, the Ethiopian conqueror of Egypt, in the Egyptian Museum at Cairo, is decidedly remarkable for the minute details of his fights, the speeches made by

* See the notice of the official Egyptian account under Abû Simbel.

himself and his conquered foes, and the mention of many facts* which are not commonly noticed by Egyptian annalists. The vigour and poetical nature of the narrative are also very striking.

III. Historical Stelæ and Papyri, which briefly relate in chronological order the various expeditions undertaken by the king for whom they were made. Egyptian kings occasionally caused summaries of their principal conquests and of the chief events of their reign to be drawn up; examples of these are (*a*) the stele of Thothmes III., preserved in the Egyptian Museum at Cairo, and (*b*) the last section of the great **Harris Papyrus**, in which Rameses III. reviews all the good works which he has brought to a successful issue to the glory of the gods of Egypt and for the benefit of her inhabitants. This wonderful papyrus measures 135 feet by 17 inches, and was found in a box in the temple at Medînet Habû, built by Rameses III.; it is now in the British Museum. (No. 9900.)

IV. Decrees, Scarabs, Statues of Kings and Private Persons, which are fruitful sources of information about historical, religious, and chronological subjects.

V. Biblical notices about Egypt and allusions to events of Egyptian history.

The earliest recorded contact between the Hebrews and the Egyptians is mentioned in Geneses xii. 10–20, where we are told that **Abram** went down to live in the land of Egypt,

* For example, it is stated that when Piānkhi had taken possession of the storehouses and treasury of Nemart (Nimrod) his foe, he went afterwards into the stables, and found that the horses there had been kept short of food. Bursting into a rage, he turned to Nimrod and said, “By my life, by my darling Rā, who revives my nostrils with life, to have kept my horses hungry is more heinous in my sight than any other offence which thou hast committed against me.” Mariette, *Monuments Divers*, pl. 3, ll. 65, 66.

because there was a famine in the land. The Patriarch probably entered the country by the old caravan road which ran from Syria to the north-east of the Delta, and sojourned in the district round about Tanis, where grain was to be had in abundance, and where the fertility of the land was proverbial. This portion of the Delta was inhabited by a mixed population of Egyptians and temporary, or permanent, dwellers from the Eastern Desert and Syria, from time immemorial. Famines were frequent in Syria and Palestine, and the Hebrews and other nomad tribes must often have been compelled to send to Egypt for grain, and the trading transactions which existed between the Egyptians and the desert peoples must have been considerable. If the generally accepted chronology be correct, Abram probably visited Egypt under the XIIth dynasty, at the time when so much was being done for the irrigation of the country, and when the power of the Egyptians over the dwellers in the Eastern Desert and in the peninsula of Sinai was renewed in a very effective manner.

From the history of **Joseph** many side-lights on the social condition of Egypt may be gleaned. In the first place, it is seen that a famine in Syria first compelled the Patriarch Jacob to send his sons into Egypt to buy corn, and in so doing he was following the example of his great ancestor Abram. When Joseph's brethren sold him to the proprietors of a caravan on its way to Egypt, they did what it has been the custom of Orientals in the desert to do from time immemorial, and every detail of the story has found innumerable parallels in the histories of free-born desert men who have been kidnapped and taken to Egypt and sold as slaves there. The description of Potiphar, Joseph's master, the incident of the love turned to hate of his mistress, the prison life, the interpreting of the dreams of the butler and baker, and the rapid rise of the young Hebrew to power as the *wazîr* or prime minister of the king of the

dînâr, a dog 5 dînârs, a cat 3 dînârs, and a house was exchanged for 20 lbs. of flour. Passengers in the streets were caught by hooks let down from upper windows, drawn up, killed and eaten ; and human flesh was sold in public. In 1201 another awful famine began, and the people habitually ate human flesh ; parents killed and cooked their children, and a wife was found eating her husband raw. The plague came in the following year, and at Alexandria a Muḥammadan religious official said the funeral prayers over 700 persons. In connexion with the history of Joseph, and as an instance of the influence of Egyptian customs on the Hebrews, it may be noted that when Jacob died, Joseph “commanded his servants the physicians to embalm his father : and the physicians embalmed Israel (Genesis l. 2). “And forty days were fulfilled for him ; for so are fulfilled the days of those which are embalmed : and the Egyptians mourned for him threescore and ten days.” In accordance with the oath which Joseph sware to Jacob, and with Pharaoh’s permission, Joseph and his brethren carried their father “into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre” (Genesis l. 13). Finally, “Joseph died, being an hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt” ; and in Joshua xxiv. 32, we read that the bones of Joseph were buried at Shechem, in a parcel of ground which Jacob had bought from the sons of Hamor, the father of Shechem.

The Hebrews maintained a steady intercourse with the Egyptians for centuries, and always regarded them with consideration ; this is clear from the command, “Thou shalt not abhor an Egyptian, because thou wast a stranger in his land” (Deut. xxiii. 7). From 1 Kings iii. 1, we learn that “Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh’s daughter, and brought her

“into the city of David.” The kings of Egypt became allies of the Hebrews, for Solomon received help from Pharaoh against the Canaanites (1 Kings ix. 16), but after the division in the kingdom of David, Shishak (*i.e.*, Shashanq I.) invaded Palestine, went up against Jerusalem, and took away the treasures of the house of the Lord and the king’s house, and the shields of gold which Solomon had made (1 Kings xiv. 25, 26), that is to say, he supported the house of Israel under Jeroboam against the house of Judah under Rehoboam. The prophecies against Egypt are numerous (see Isaiah xix., xx., xlv. 14; Jeremiah xliii. 8–13; xlv. 30, xlv. 31; Ezekiel xxix.–xxxii.; Joel iii. 19; Zechariah x. 11, etc.), and they throw much light upon the relations which existed between the kings of that country and Palestine in the eighth and seventh centuries before Christ. The New Testament supplies very little information about Egypt, but in the Apocryphal Gospels are preserved a number of interesting traditions of the sojourn of the Holy Family in the region of Heliopolis, and of the miracles which were wrought by the Child, and Egyptian literature of the Christian period is full of legends of the wanderings of Mary the Virgin, who is said to have journeyed up the Nile with our Lord nearly so far as Luxor. Both traditions and legends are often improbable, but the light which they throw upon the social condition of Egypt is considerable, and the narratives themselves are valuable material for the study of Egyptian Christianity.

VI. The Tell al-Amarna Tablets, or the collection of about 320 documents written in cuneiform on clay which were found at Tell al-Amarna, the site of the town built by **Khu-en-àten** or Amenophis IV., about 180 miles south of Memphis. The Berlin Museum acquired 160, a large number being fragments, the British Museum 86, and 55 are in the Museum in Cairo. These documents were probably written between the years B.C. 1500–1450.

The Tell al-Amarna tablets supply entirely new information concerning the political relations which existed between the kings of Egypt and the kings of Western Asia, and prove that an important trade between the two countries existed from very early times. They also supply facts concerning treaties, alliances, religious ceremonies, etc., which cannot be derived from any other source, and they give us for the first time the names of Artatama, Artashumara, and Tushratta, kings of Mitani (the Māthen of the Egyptian inscriptions), and of Kadashman-Bêl (?), king of Karaduniyash. They mention also two kings of Babylonia called Burraburiyash and Kurigalzu. The dialect in which most of these inscriptions are written has a close affinity with the language of the Old Testament.

The first conquest of Syria by the Egyptians took place in the reign of Amāsis I., B.C. 1700. Thothmes I., B.C. 1633, conquered all Palestine and Syria, and set up a tablet at Ruthen to mark the boundary of Egypt. Thothmes III., B.C. 1600, marched through Palestine and Syria and made himself master of all the country from Gaza to the Euphrates. At Tunip he established the Egyptian religion, and at Ruthen, in the 33rd year of his reign, he set up a tablet by the side of that of Thothmes I. The cuneiform tablets call him

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ophis III. the Semitic peoples of Western Asia were being encouraged to reject the rule of the Egyptians by their kinsfolk living in Egypt.

It will require time to settle all the historical and philological difficulties which are raised by these tablets, but the examination of them already made has thrown most valuable light upon the social condition of Egypt and of the neighbouring countries. One of the tablets is written in the language of Mitani, and others are inscribed with cuneiform characters in a language which is at present unknown ; and some of them have dockets in hieratic which state from what country they were brought. The discovery of these tablets shows that there must have been people at the court of Amenophis III. who understood the cuneiform characters, and that the officers in command over towns in Phœnicia subject to the rule of Egypt could, when occasion required, write their despatches in cuneiform. The following is a list of the Tell al-Amarna Tablets in the Museum at Cairo :—

1. Letters from Kadashman-Bêl (?).
9. Letter from Ashur-uballiṯ, King of Assyria, B.C. 1400.
10. Letter from Amenophis III. to Tarḥundaradush, King of Arzapi.
- 11, 12, 14. Letters from the King of Alashiya.
40. Letter from Aziru.
- 60, 61, 62, 63, 65, 78, 79, 83. Letters from Rib-Adda.
94. Letter from Zatadna.
96. Letter from Namyawiza.
- 98, 99. Letters from Abu-Milki.
100. Letter from Shuardata.
109. Letter from Milkili.
115. Letter from Biridiwi.
- 116, 117. Letters from Shubandi.
- 118, 121. Letters from Widya.
124. Letter from Yabnî-ili.
125. Letter from Arzawya.

127. Letter from Dashru.
131. Letter from Shamu-Adda.
138. Letter from the lady       
150. Letter from Nurtuwi (?)
151. Letter from the governor of the city of Nazima.
152. Letter from Ara of the city of Kumiṭi.
153. Letter from Pu-Addu.
154. Letter from Addu-asharid.
195. Letter from Bayawi.
196. Letter from Aba zi.
239. Part of a legend.
5, 17, 18, 20, 197-209. Letters from unknown writers.

From the Annals of the Kings of Assyria we learn that Sennacherib, Esarhaddon, and Ashurbanipal marched against Egypt; Tirhakah defeated Sennacherib at Eltekeh, but was defeated by Esarhaddon, the son of Sennacherib, who drove him back into Ethiopia. Esarhaddon's son, Ashurbanipal, also attacked Tirhakah and defeated him. Tanut-Āmen, the Tandamanie of the Assyrian texts, attempted to re-assert the Nubian supremacy, but he was obliged to flee before the Assyrian army, and Ashurbanipal marched up the Nile so far south as Thebes, and looted the city. Egypt was divided by Esarhaddon into twenty-two provinces, over some of which Assyrian viceroys were placed. A fragment of a Babylonian tablet states that Nebuchadnezzar II. marched into Egypt.

VII. The Greek and Roman writers upon Egypt are many; and of these the best known are Herodotus, Manetho, and Diodorus Siculus. **Herodotus** devotes the whole of the second and the beginning of the third book of his work to a history of Egypt and the Egyptians, and his is the oldest Greek treatise on the subject known to us. In spite of the attacks made upon his work during the last few years, the evidence of the hieroglyphic inscriptions

which are being deciphered year after year shows that on the whole his work is trustworthy. A work more valuable than that of Herodotus was the Egyptian history of **Manetho** (still living in B.C. 271) of Sebennytus, who is said by Plutarch to have been a contemporary of Ptolemy I.; his work, now lost, appears to have been written during the reign of Ptolemy II. Philadelphus (B.C. 286–247). According to words put into his mouth, he was chief priest and scribe in one of the temples of Egypt, and he appears to have been perfectly acquainted with the ancient Egyptian language and literature. He had also had the benefit of a Greek education, and was therefore peculiarly fitted to draw up in Greek for Ptolemy Philadelphus a history of Egypt and her religion. The remains of the great Egyptian history of Manetho are preserved in the polemical treatise of Josephus against Apion, in which a series of passages of Egyptian history from the XVth to the XIXth dynasties is given, and in the list of the dynasties, together with the number of years of the reign of each king, given by Africanus and Eusebius on his authority. At the beginning of his work Manetho gives a list of gods and demi-gods who ruled over Egypt before Menes, the first human king of Egypt; the thirty dynasties known to us he divides into three sections:—I.–XI., XII.–XIX., and XX.–XXX. **Diodorus Siculus**, who visited Egypt about B.C. 57, wrote a history of the country, its people and its religion, based chiefly upon the works of Herodotus and Hekataeus. He was not so able a writer nor so accurate an observer as Herodotus, and his work contains many fanciful statements. Other important ancient writers on Egypt are Strabo,* Chaeremon,† Josephus,‡ Plutarch§ and Horapollon.||

According to Manetho, there reigned over Egypt before

* About A.D. 15. † About A.D. 50. ‡ About A.D. 75.

§ About A.D. 100. || About A.D. 400.

Mená, or Menes, the first mortal king of that country, a number of beings who may be identified with the Shesu Heru, or "followers of Horus"; of their deeds and history very little is known. During their rule Egypt was divided into two parts, each ruled by its own king; and the whole of Upper and Lower Egypt was divided into a large series of small, independent principalities, which were united under one head in the person of Menes. The kings of Egypt following after the mythical period of Manetho are divided into thirty dynasties. For the sake of convenience, Egyptian history is divided into three periods:—I. the **Ancient Empire**, which includes the first eleven dynasties; II. the **Middle Empire**, which includes the next nine dynasties (XIIth–XXth); and, III. the **New Empire**, which includes the remaining ten dynasties, XXIst–XXXth, one being Persian. The rule of the Saïte kings was followed by that of the **Persians, Macedonians, Ptolemies and Romans**. The rule of the **Arabs**, which began A.D. 641, ended A.D. 1517, when the country was conquered by the **Turks**; since this time Egypt has been nominally a pashalik of Turkey.

The date assigned to the first dynasty is variously given by different scholars: by Champollion-Figeac it is B.C. 5867, by Böckh 5702, by Bunsen 3623, by Lepsius 3892, by Lieblein 3893, by Mariette 5004, and by Brugsch 4400. Much confusion has been introduced into Egyptian chronology by the attempt to make it square with Archbishop Ussher's dates, which have been, unfortunately, printed in the Authorised Version of the Bible, and by the well-meaning endeavours of those who would limit the existence of ancient Egyptian civilization to a period of two or three thousand years. Brugsch's system of chronology is an extremely good one for all practical purposes, and his dates, with a few modifications, which are the result of new facts are adopted throughout this book.

HISTORICAL SUMMARY.

THE PREDYNASTIC PERIOD.

According to Manetho, the reigns of the gods and demi-gods lasted in Egypt about 12,843 years, and according to Panodorus only about 1,183½ years. The gods and demi-gods are probably nothing more than a long series of petty chiefs or kings who reigned over very limited areas in different parts of Egypt, many being, no doubt, contemporaneous. After these came the *Névées* or Manes, who are said to have reigned for 5,813 years, and with some of these we are no doubt justified in identifying the *SHEMSHU HERU*, or "Followers of Horus," a class of beings who are frequently mentioned in Egyptian texts, and who seem to have introduced a higher grade of civilization into Egypt. Of some of these followers of Horus the tombs have undoubtedly been found at Abydos and other places in Upper Egypt, and their rule appears to have lasted until the time when Menâ or **Menes** made himself sole king of Egypt. All the evidence on the subject now forthcoming proves that all Egypt was, before the time of Menes, divided into two entirely distinct and independent kingdoms. The kingdom of the Upper Country, or of the South, probably extended from the Fayyûm to Silsila, and that of the Lower Country, or of the North, included the Delta, and most likely a small portion of Middle Egypt. The title of the Ruler of the South was "Suten," which is indicated by  or more fully , and the title of the North was "Bât," which is indicated by the hornet (not the bee) , and may be of Libyan origin. King Menes, in order to show

that he was lord both of the South and of the North, prefixed both signs  to his name, and all his successors followed his example. One of the commonest names for Egypt is "Tauti"  i.e., the "Two Countries," and the countries referred to are those of the South and North. The Suten of the South wore the White Crown , and the Bât of the North wore the Red Crown ; the union of these  symbolized the sovereignty of both countries, just as  did. The early kings, who were Lords of both the South and the North, prefixed to their names the title , which indicated that they were Lords of the famous shrine and city of the goddess Nekhebet in the South, and of the shrine and city of the goddess Uatchet in the North. It is probable that at a very early period the SUTENS and BÂTS of Egypt were formerly crowned, or acknowledged to be legal kings, by the priesthood of Nekhebet and of Uatchet respectively, and that the kings who prefixed the title  to their names intended this fact to be understood. In fact, the title indicates that the kings who bore it were chosen to reign by the goddesses Nekhebet and Uatchet, just as in dynastic times the titles "chosen of Râ," "chosen of Âmen," "chosen of Ptaḥ" proclaimed that the kings who adopted them had been elected to rule by Râ, and Âmen, and Ptaḥ, either by some motion made by the figures of the gods which were enshrined within their sanctuaries, or by declarations made on their behalf by the high priests. Another early royal title, of which an example occurs on the ivory plaque of king Âḥa, now in the Cairo Museum, is  . About the meaning of this there can be little

doubt, and we are justified in assuming that it is something like "chosen of the Hawk-god, chosen of the Serpent-god," or "lord of the shrine of the hawk, lord of the shrine of the serpent," and that king Āḥa employed it to symbolize his rule over the South and the North. The names of a number of kings of Egypt who probably lived in the Predynastic Period have been found in recent years on objects from very early tombs, but until definite positions can be assigned to them it is better to omit their names from the list of the kings of Egypt.

DYNASTIC PERIOD—ANCIENT EMPIRE.

Dynasty I., from This.

B.C.

4400. **Mená**, the first dynastic king of Egypt, founded Memphis, having turned aside the course of the Nile, and established a temple service there. He has been identified by some with a king whose Horus name was Āḥa.

4366. **Teta** wrote a book on anatomy, and continued buildings at Memphis.

4333. **Āteth**, or **Āta**.

4300. **Āta**.

4266. **Semti** . Some papyri say that the

64th Chapter of the Book of the Dead was "found" in his time. Semti was a devotee of the "God on the Staircase," *i.e.*, Osiris, and he appears to have reformed the cult of Seker, the old god of the dead of Memphis.

4233. **Mer-pe-ba**.

4200. **Hu** or **Nekht**.

4166. **Sen**, whose name has been wrongly read as Qebḥ

Dynasty II., from This.

B.C.

4133. **Neter-baiu**,* in whose reign an earthquake swallowed up many people at Bubastis. In his reign the sign  was first used to indicate the union of the South with the North.

Hetep-Sekhemui.

4100. **Kakau**, in whose days the worship of Apis at Memphis, and that of Mnevis at Heliopolis, was continued.

4066. **Ba-en-neter**, in whose reign, according to John of Antioch, the Nile flowed with honey for eleven days. During the reign of this king the succession of females to the throne of Egypt was declared valid.

Uatch-nes.**Per-âb-sen.**

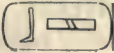
4000. **Sent**. Sepulchral stelæ of this king's priests are preserved at Oxford and at Cairo.

Ka-Râ.**Nefer-ka-Râ.**

Nefer-ka-Seker, in whose reign an eclipse appears to be mentioned.

Hetchefa.**Tchatchai.***Dynasty III., from Memphis.***Neb-ka.**

3900. **Tcheser**, the builder of the famous "Step Pyramid" at Şakḥâra. An inscription on the Island of Sahal says that a seven years' famine took place in his reign. His tomb was discovered at

* Or  or,  BESH.

- B.C. Bêt Khallâf by Mr. John Garstang in 1901.
 3900. Tcheser worked the turquoise mines of Sinai, and his Horus name is inscribed on a rock at Wâdî Maghâra.

Tcheser-Tetâ.

Âhtes.

Setches.

Nefer-ka-Râ Huni. The Prisse Papyrus says that this king was succeeded by Seneferu.

Dynasty IV., from Memphis.

3766. **Seneferu.** Important contemporaneous monuments of this king exist. During his reign the copper mines of Wâdî Maghâra were worked. He built the pyramid of Mêdûm. His wife's name was Merti-tef-s.
3733. **Khufu** (Cheops) vanquished the people of Sinai; he built the first pyramid of Gîzeh. His son Hêrutâṭâf was famous for his learning, and tradition ascribes the discovery of a Chapter of the Book of the Dead to him. In the reign of Khufu, Teta the magician flourished. A tradition of the XVIIIth dynasty indicates that in the reign of this king the **Sphinx** was buried in desert sand.
- Râ-teṭ-f Âssâ.** In his reign an Egyptian officer went to the country of the Pigmies, and brought back a pigmy to dance before the king and to amuse him.
3666. **Khâ-f-Râ** (Chephren), the builder of the second pyramid at Gîzeh. He performed some work in connexion with the Sphinx.
3633. **Men-kau-Râ** (Mycerinus), the builder of the third pyramid at Gîzeh. The fragments of his coffin are in the British Museum. Some copies of the Book

B.C.

3633. of the Dead say that the 64th chapter of that work was compiled during the reign of this king.

Shepses-ka-f.

Dynasty V., from Elephantine.

User-ka-f.

3533. **Sahu-Rā**, the builder of a pyramid at Abuşîr.

Kakaâ.

Rā-nefer-âri-ka.

Rā-shepses-ka.

Rā-nefer-f.

3443. **Rā-en-user**, the builder of a pyramid at Abuşîr.

Men-kau-Ĥeru. He built a pyramid at Abuşîr.

3366. **Ṭet-ka-Rā.** He built a pyramid at Abuşîr. The Precepts of Ptaḥ-ḥetep were written during the reign of this king.

3333. **Unās**, whose pyramid at Şakḳâra was explored in 1881 by Prof. Maspero. The walls of the corridors and chambers of this pyramid are inscribed with religious texts of a most important character.

Dynasty VI., from Memphis.

3266. **Tetâ**, the builder of a pyramid at Şakḳâra.

Rā-user-ka.

3233. **Rā-meri, Pepi I.** In his reign lived Unâ, a man of humble birth, who began life in the royal service as a "crown bearer"; he was next made overseer of the workmen, and was soon after sent to Ṭurra to bring back a block of stone for the sarcophagus of the king. He was then made governor of the troops, and was set at the head of an expedition against the Āamu and the Ĥerushâ. On five different occasions did Unâ wage war successfully against Egypt's foes, and having

B.C.

3233. wasted their countries with fire and sword, he returned to Memphis crowned with glory. The inscription is of the greatest importance for the history of the period, and is interesting as showing that a man of very humble birth could attain to the highest dignities at the Egyptian court. He built a pyramid at Şakḳâra.

3200. **Mer-en-Rā, Meḥti-em-sa-f.**

3166. **Nefer-ka-Rā, Pepi II.**

Rā-mer-en-meḥt-em-sa-f.

Rā-neter-ka.

3133 (?). Nit-âqert (Nitocris), "the beautiful woman with rosy cheeks."

Dynasties VII.—XI.

According to Manetho we have :—

VIIth Dynasty. From Memphis; 70 kings in 70 days.

VIIIth Dynasty. From Memphis; 27 kings in 146 years.

IXth Dynasty. From Herakleopolis; 19 kings in 409 years.

Xth Dynasty. From Herakleopolis; 19 kings in 185 years.

XIth Dynasty. From Thebes; 16 kings in 43 years.

The Tablet of Abydos gives the following selection of royal names:—

Rā-neter-ka.

Rā-men-ka.

3133. **Rā-nefer-ka.**

3000. **Rā-nefer-ka-Nebi.** Scarabs of this king exist.

2966. **Rā-ṭeṭ-ka-maā— . . .**

2933. **Rā-nefer-ka-Khenṭu.**

2900. **Mer-en-Ḥeru.**

B.C.

2866. **Senefer-ka.**2833. **Rā-en-ka.** Scarabs of this king exist.2800. **Rā-nefer-ka-tererl.**2766. **Ḥeru-nefer-ka.**2733. **Rā-nefer-ka-Pepi-senb.**2700. **Ra-nefer-ka-Ānnu.**2666. **Rā- . . . -kau.**2633. **Rā-nefer-kau.**2600. **Ḥeru-nefer-kau.**2533. **Rā-nefer-āri-ka.***Dynasty IX., from Herakleopolis.*

Khati, the Akhthoês of Manetho. The successors of this king may have been :—

Rā-maā-āb.**Rā-sekhā-en.****Rā-nub-tai.****Rā-āa-ḥetep.****Rā-khā-user.**

The above five names are found on scarabs, and each has the title **NETER NEFER**,  “beautiful god,” prefixed to it; it is possible that they may be later than the XIIIth dynasty.

Dynasty X., from Herakleopolis.

Rā-ka-meri, who was greatly helped in his wars by the princes of Siut (Asyût), Khati I., Tefabâ, and Khati II.

Dynasty XI., from Diospolis, or Thebes.

It is not at present possible to arrange in chronological order the names of the kings of this dynasty, although several of them are well known. Names common to some

of them are **Antefâ** and **Menthu-hetep**. Some of the kings appear to have ruled for long periods, but their reigns were on the whole uneventful; the burial place of the kings of this dynasty is at Drah abu'l-Nekkah.

Antefâ, who bore the titles of ERPĀ  and ḤĀ.

Neb-hetep, Menthu-hetep I. He worked the granite quarries in the First Cataract, and the quarries in Wâdî Hammâmât.

Rā-neb-tauī, Menthu-hetep II. He also worked the quarries in Wâdî Hammâmât.

Rā-neb-kheru, Menthu-hetep III. His temple at Dêr al-Baḥarî was excavated by Messrs. Naville and Hall in 1903 and 1904. He built a pyramid tomb at Thebes.

It has been customary to include among the kings of the XIth dynasty the following:—

Antef-āa I. His coffin is in the Louvre.

Antef-āa II. His coffin is in the Louvre.

Antef-āa III. His coffin is in the British Museum.

Antef-āa IV. His favourite dog was called Beḥuka.

Antef-āa V. His tomb, with its two obelisks, was discovered by Mariette.

These kings, with the exception of Antef-āa IV., probably reigned in the period between the XIIIth and XVIIth dynasties. Antef-āa IV., whose Horus

name was Uaḥ-ānkh  , was the son of Ḥeru-

nekht-neb-ṭep-nefer     Antef-āa,

and the grandson of Ḥeru-seānkh-āb-tauī, son of Rā-Menthu-hetep         



B.C.

2500. **Se-ānkh-ka-Rā.** This king is known to us through an inscription at Ḥammâmât, which states that he sent an expedition to the land of Punt ; this shows that at that early date an active trade must have been carried on across the Arabian desert between Egypt and Arabia. His officer Ḥennu set out with 3,000 men and dug wells at Āṭahet and Āaheteb. Se-ānkh-ka-Rā appears to have been the immediate predecessor of the XIIth dynasty.

MIDDLE EMPIRE.

Dynasty XII., from Diospolis, or Thebes.

2466. **Āmenemhāt I.** ascended the throne of Egypt after hard fighting ; he conquered the Uaua, a Libyan tribe that lived near Korosko in Nubia, and wrote a series of instructions for his son Usertsen I. The story of Senehet was written during this reign.
2433. **Usertsen I.,** the Sesonchosis of Manetho, made war against the tribes of Ethiopia ; he erected granite obelisks and built largely at Heliopolis. He and his father built pyramids at Lisht, a necropolis situated about 30 miles south of Cairo.
2400. **Āmenemhāt II.** Khnemu-ḥetep, son of Neḥerā, whose tomb is at Beni-hasân, lived during the reign of this king.
2366. **Usertsen II.** He built a pyramid at Illahûn. In his reign a party of 37 Āamu visited Egypt, bringing eye-paint with them.
2333. **Usertsen III.** He built a pyramid at Dahshûr.
2300. **Āmenemhāt III.** During this king's reign special attention was paid to the rise of the Nile, and canals were dug and sluices made for irrigating the

B.C.

2300. country; in this reign the famous Lake Moeris, in the district called by the Arabs Al-Fayyûm,* was made. The rise of the Nile was marked on the rocks at Semneh, about thirty-five miles above the Second Cataract, and the inscriptions are visible to this day. He built a pyramid at Hawâra, and the Labyrinth. The famous Sphinxes which were usurped by the Hyksos kings were made for him, and some attribute the making of the Sphinx at Gîzeh to his reign.

2266. **Âmenemhât IV.**

Sebek-neferut-Ra.

Râ-âu-âb.

2233. *Dynasties XIII.–XVII. The so-called Hyksos Period.*

According to Manetho these dynasties were as follows:—

Dynasty XIII., from Thebes, 60 kings in 453 years.

„ XIV., „ Xoïs,† 76 „ „ 484 „

„ XV., Hyksos, 6 „ „ 260 „

„ XVI., „ 10 „ „ 251 „

„ XVII., from Thebes, 10 „ „ 10 „

The Hyksos made their way from the countries in and to the west of Mesopotamia into Egypt. They joined with their kinsmen, who had already settled in the Delta, and succeeded in defeating the native kings; it is thought that Joseph arrived in Egypt towards the end of this period. The name Hyksos is derived from the Egyptian  *Hequ Shaâsu*, i.e., “princes of the Shasu,” or nomad tribes on the east and north-east of Egypt.

* In Arabic الفيوم, from the Coptic ΦΙΟΛΛ, “the lake.”

† A town in the Delta.

Dynasty XIII., from Thebes.

Rā-khu-tauī. His name is found on the Tablet of Karnak.

Rā-sekhem-ka. A stele of this king is in the British Museum.

Rā-Āmen-em-ḥāt.

Rā-seḥetep-āb I.

Āufnā.

Āmeni-Āntef-Āmen-em-ḥāt. A granite table of offerings dedicated by this king was found at Karnak.

Rā-semen-ka.

Rā-sehetep-āb II.

..... ka.

Rā-netchem-āb.

Rā-Sebek-ḥetep.

Ren-seneb.

Rā-āu-āb.

Rā-setchef-.....

Sebek-ḥetep I. This king carried out works at Bubastis. The heights of the Nile during the first four years of his reign are recorded on the rocks at Kummeh in the Second Cataract.

Rā-user-.....

Mer-Mashāu. Two statues of this king were found at Tanis by Mariette.

Rā-.....-ka.

Rā-user-set (?).

Sebek-ḥetep II. His name is found on the Tablet of Karnak.

Nefer-ḥetep. He restored the sanctuary of the temple of Abydos.

Rā-Hethert-sa.

Sebek-ḥetep III. Two gray granite statues of this king lie on the Island of Argo, between the Third and Fourth Cataracts.

Rā-khā-ka I.

Sebek-ḥetep IV.

Sebek-ḥetep V.

Āā-āb I.

Āi.

Ānā.

Rā-seānkh-nefer-utu.

Rā-mer-sekhem-ān-ren.

Rā-s- -ka- -Ḥeru-ā.

Rā-seuatch-en.

[Six names wanting.]

Rā-khā-ka II.

Rā-

Rā-mer-kheper.

Rā-mer-kau, or Sebek-ḥetep VI. A statue of this king was found at Karnak.

[Three names wanting.]

[Rā]- . . . -mesu.

Ābā.

Rā- -uben.

[Four names wanting.]

Rā-Neḥsi. A statue of this king was found by Mariette at Tell-Muḥdam in the Delta.

Rā-khā-kheru.

Rā-neb-f-

Āā-āb II. This king is mentioned on a stele in the British Museum.

Dynasty XIV., from Xoïs, a city in the Delta.

Rā-seheb.

Rā-mer-tchefa.

Rā-sta-ka.

Rāneb-tchefa.

Rā-uben I.

Rā-senefer-[āb].

Rā- -tchefa.

Rā-uben II.

Rā-āut-āb.

Rā-her-āb.

Rā-neb-senu.

[Name wanting.]

Rā-seuah-en.

Rā-sekheper-ren.

Rā-ṭeṭ-kheru.

Rā-seānkh-[ka].

Rā-nefer-Tem.

Rā-sekhem-

Rā-ka-

Rā-nefer-āb.

Rā-ā-

Rā-nefer-ka-

Rā-smen-

Rā-mer-sekhem.

[Two names wanting.]

Rā-senefer-[āb].

Ānāb. Mariette found a stele of this king at Abydos.

[Two names wanting.]

Sebek-em-sa-f. A statue of this king was found at Abydos, and his funeral scarab, made of basalt set in gold, is in the British Museum.

Sebek-em-sau-f. This king is mentioned on a large limestone cone in the British Museum.

Rā-sesuser-tauī.

Rā-neb-āti-

Rā-neb-āten-

Rā-smen-[Rā].

Rā-seusert-ā.

Rā-sekhem-Uast.

Rā-user-

Rā-user-

Dynasties XV. and XVI., Hyksos or Shepherd Kings.

The Hyksos kings, according to Manetho, were :—

Salatis, who reigned 19 years.

Bnon, who reigned 44 „

Pachnan, who reigned 61 „

Staan, who reigned 50 „

Archles, who reigned 49 „

Apobis, who reigned 61 „

Josephus, quoting Manetho, says that the Hyksos kept possession of Egypt for 511 years, and Julius Africanus declares that the period was 518 years ; but it is impossible for the total of the reigns of the XVth dynasty to amount to either of these numbers of years. The chief god of the

Hyksos was SET , or SUTEKH  .

The Hyksos kings of whom remains exist are :—

Rā-āa-user Āpepā.

Rā-āa-qenen Āpepā.

Set-āa-peḥpeḥ Nubti.

Rā-seuser-en Khian.

To this period may belong the kings :—

Uatchet.

Ipeq-Heru.

Senbmâiu.

Dynasty XVII., from Thebes.

Rā-seqenen I. Tau-āa.

Rā-seqenen II. Tau-āa-āa.

Rā-seqenen III. Tau-āa-qen. He died in battle, and is probably the king who succeeded in inflicting a crushing defeat on the Hyksos.

Kames.

Rā-senekht-en, who was, perhaps, succeeded by **Āāhmes-sapaâr.**

Dynasty XVIII., from Thebes.

B.C.

1700. **Āāhmes I.**, who re-established the independence of Egypt. He reconquered the tribes of the Eastern Desert and Syria, and made an expedition into Ethiopia.

1666. **Āmen-hetep (Amenophis) I.**

1633. **Tehuti-mes (Thothmes) I.**

1600. **Tehuti-mes (Thothmes) II.** Son of Thothmes I. and Mut-nefert.

1550. **Hât-shepset**, daughter of Thothmes I. and Queen Āāhmes, and sister and wife of Thothmes II. She sent an expedition to Punt. The architect Sen-Mut built for her the famous temple TCHESER
TCHESERU  , i.e., the "Holy of Holies,"
commonly known as the "Temple of Dêr al-

B.C. Baharî." Her tomb was opened by Mr. Theodore N. Davis in 1904.

1550. **Tehuti-mes** (Thothmes) III., the son of Thothmes II. by the lady Âset, made at least thirteen expeditions into Mesopotamia and other countries, and returned laden with spoil. On the death of his aunt Hât-shepset, he caused her name to be obliterated in several places on the walls of her temple. He was one of the greatest kings that ever ruled over Egypt. The best summary of the conquests of Thothmes III. is given on a stele in the Museum in Cairo. The text is a speech of the god Âmen-Râ addressed to Thothmes. After describing the glory and might which he has attached to his name, he goes on to mention the countries which he had made his son Thothmes to conquer. The countries enumerated include Tchah and Ruthen in northern Syria, Phœnicia and Cyprus, Mathen or Mitani on the borders of Mesopotamia by the Euphrates, the countries along the Red Sea, the land of Nubia and the countries lying to the south of it, and the northern parts of Africa. Although Thothmes wasted and destroyed these lands, it cannot be said that he was successful in imposing the yoke of Egypt upon them permanently, for history shows that on the accession to the throne of each of his successors it was necessary to re-conquer them. Many of the phrases are stereotyped expressions which we find repeated in the texts of other kings. This monument was found at Karnak, on the site of the famous temple of Âmen of the Apts, and shows marks of erasures made by the order of Amenophis IV., the king who vainly tried to upset the national religion of Egypt.

B.C.

1566. **Āmen-ḥetep II.** Son of Thothmes III. and Ḥāt-shepset, the daughter of the great queen of the same name.
1533. **Tehuti-mes IV.** The tomb of this king was opened by Mr. Theodore N. Davis in 1902 and 1903.
1500. **Āmen-ḥetep III.** warred successfully in the lands to the south of Egypt and in Asia. He made it a custom to go into Mesopotamia to shoot lions, and, while there he married Gilukhipa, a daughter of Shutarna, king of Mitani, a sister and daughter of Tushratta, the king of Mitani, and a sister and two daughters of Kadashman-Bêl (?), king of Karaduniyash; he afterwards made proposals of marriage for another daughter of this latter king called Sukharti. His chief wife was the lady Thi, who was the mother of the "heretic king" Āmen-ḥetep IV., or Khu-en-Āten. Some forty years ago Dr. Birch proposed to read the name of this king "Akh-en-Āten." The importance of the letters and despatches from kings of Babylon, Mesopotamia, and Phœnicia to Āmen-ḥetep III. has already been mentioned.
- Āmen-ḥetep IV.** or Khu-en-Āten ("brilliance, or glory of the solar disk"). He was the founder of the city Khuāten, the ruins of which are called Tell al-Amarna, and of the heresy of the disk-worshippers. The god whom this king delighted to worship was Āten , i.e., the solar disk, which was regarded as the source of all things. The religion appears to have been a sort of glorified materialism, and the ceremonies connected with it were similar to those of the old Heliopolitan

B.C. sun-god. In so far as it rejected all other
 1450. gods, the Āten religion was monotheistic. He
 was succeeded by a few kings who held the same
 religious opinions as himself.

Tut-ānkh-Āmen, son of Āmen-ḥetep by a lady
 who was not of royal rank. He succeeded by
 virtue of his marriage with Ānkh-s-en-pa-Āten.

Āi. He married a relative of Āmen-ḥetep IV., and
 so obtained a right to the throne of Egypt.

Heru-em-ḥeb, son of Queen Mut-netchemet.

Dynasty XIX., from Thebes.

1400. **Rameses I.** He waged a war against the Kheta in
 Western Syria.

1366. **Seti I.**, son of Rameses I., conquered the rebellious
 tribes in Western Asia, and built the Memnonium
 at Abydos. He was famous as a builder, and
 attended with great care to the material welfare of
 his kingdom. He is said to have built a canal
 from the Nile to the Red Sea. It is a noteworthy
 fact that this king is called after the name of the
 god Set, the chief power of evil in the Egyptian
 theological system.

1333. **Rameses II.** subjugated Libya, Nubia, and Meso-
 potamia. He was a great builder, and a liberal
 patron of the arts and sciences; learned men like
 Pentaur were attached to his court. He is famous
 as one of the oppressors of the Israelites, and as
 the builder of the treasure cities of Pithom and
 Raamses. The chief event in his reign was his
 war against the Kheta, a confederation of tribes
 of Northern Syria. The Kheta suffered severely in
 the conflict, but they were strong enough to force
 Rameses to make a treaty with them, in which it

B.C. was laid down that Egyptian territory in Palestine ended at the Dog River. Rameses II. married a Kheta princess. He completed the canal which joined the Red Sea with the Nile at Bubastis.

1300. **Mer-en-Ptah Hetep-her-Maāt** is thought to have been the Pharaoh of the Exodus; his mummy was found in the tomb of Amenophis II. at Thebes. In the fifth year of his reign a serious revolt of the Libyan tribes took place.

Seti II. Mer-en-Ptah.

Amen-meses.

Sa-Ptah Mer-en-Ptah.

NEW EMPIRE.

Dynasty XX., from Thebes.

Set-Nekht, a relative of Rameses II.

1200. **Rameses III.** the Rhampsinitus of Herodotus, the son of Set-Nekht, was famous for his buildings, and for the splendid gifts which he made to the temples of Thebes, Abydos and Heliopolis. In the fifth year of his reign he crushed the Libyan revolt headed by **Tit** , and slew 12,000 of his warriors. He developed a naval force, which, working with his army, defeated the league of Mediterranean peoples who attacked Egypt in the eighth year of his reign. Rameses III. also crushed a second Libyan revolt headed by **Kapur**    . A conspiracy was formed in the *harim* of Rameses III., the object of which was either to dethrone or murder him;

B.C. it was unsuccessful, and the ringleaders were either killed or made to commit suicide. His reign represented an era of great commercial prosperity.

1166. **Rameses IV.**, son of Rameses III. The great event of his reign was an expedition to the Wâdî Hammâmât, undertaken probably with the object of suppressing a revolt. The officers and men employed numbered 8,368, and 900 of them perished between the time the expedition left Thebes and returned to that city.

Rameses V.

Rameses VI. The official Pennut devoted the revenues of an estate to the maintenance of the tomb of this king for ever.

Rameses VII.

Rameses VIII.

Rameses IX. In his reign the robbers of the royal tombs at Thebes were prosecuted, and the high priest of Âmen usurped much of the royal power, and obtained the king's consent to levy taxes on the people.

Rameses X.

Rameses XI.

Rameses XII. repaired the temple of Khensu at Karnak.

About this time was made the copy of the Maxims of Ani, which is now in the Museum at Cairo ; it was written for Ani's son Khonsu-ĥetep, and the following are taken from it :—

“If a man cometh to seek thy counsel, let this drive thee to books for information.

“Enter not into the house of another ; if a man maketh thee to enter his house it is an honour for thee.

“Spy not upon the acts of another from thy house.

“Be not the first to enter or to leave an assembly lest thy name be tarnished.

“The sanctuary of God abhorreth noisy declamations. Pray humbly and with a loving heart, whose words are spoken silently. God will then protect thee, and hear thy petitions, and accept thy offerings.

“Consider what hath been. Set before thee a correct rule of life as an example to follow. The messenger of death will come to thee as to all others to carry thee away; yea, he standeth ready. Words will profit thee nothing, for he cometh, he is ready! Say not, ‘I am a child, wouldst thou in very truth bear me away?’ Thou knowest not how thou wilt die. Death cometh to meet the babe at his mother’s breast, even as he meeteth the old man who hath finished his course.

“Take heed with all diligence that thou woundest no man with thy words.

“Keep one faithful steward only, and watch his deeds, and let thy hand protect the man who hath charge of thy house and property.

“The man who having received much giveth little, is as one who committeth an injury.

“Be not ungrateful to God, for He giveth thee existence.

“Sit not while another standeth if he be older than thou, or if he is thy superior.

“Whosoever speaketh evil receiveth no good.

“When thou makest offerings to God, offer not that which He abominateth. Dispute not concerning His mysteries. The god of the world is in the light above the firmament, and his emblems are upon earth; it is unto those that worship is paid daily.

“When thou hast arrived at years of maturity, and art married and hast a house, forget never the pains which thou hast cost thy mother, nor the care which she hath bestowed upon thee. Never give her cause to complain of thee, lest she lift up her hands to God in heaven, and He listen to her complaint.

“Be watchful to keep silence.”

Dynasty XXI., from Tanis.

Nes-ba-neb-Ṭetṭet, the Smendes of Manetho.

He sent 3,000 men to obtain stone from a quarry near Gebelên to repair a portion of the temple of Luxor.

Pa-seb-khā-nut I. He cut his name on one of the black granite sphinxes of Āmenemḥāt III., side by side with the names of kings Āpepā and Mer-en-Ptah.

The face of this remarkable monument has given rise to much discussion, and the theories propounded on the subject of the origin of the monument have been many. Mariette believed it to have been made by the so-called Hyksos, or “Shepherd Kings,” and saw in the strange features of the face, and short, thick-set lion’s body, a proof of their Asiatic origin. Some have seen a likeness to a Turanian original in the features, and others have insisted, probably rightly, that the king for whom the monument was originally made was a foreigner. Judging from the style of the work and the form of the lion’s body, we should probably attribute it to a period anterior to B.C. 2000 ; that the name of the so-called Hyksos king Āpepā is inscribed upon it proves nothing except that this king, in common with many others, had his name

B.C. inscribed on the statue. On the right shoulder, almost effaced, is the name of *Âpepâ*; on the left shoulder is the name of *Menephthah I.*; on the right-hand side and front of the pedestal are the cartouches of *Rameses II.*; and on the breast is the cartouche of *Pasebkhânet*.

Amen-em-âpt.

Sa-Âmen, who restored a portion of the temple of *Rameses II.* at *Tanis*.

Pa-seb-khâ-nut II. His daughter is said to have married *Solomon*, king of *Israel*.

Dynasty XXI., from Thebes.

1100-**Her-Heru**, the first priest-king. In his reign the
1000 priest *Unu-Âmen* was despatched to *Syria* to buy wood for a new boat of the god *Âmen*.

Painetchem I., grandson of *Her-Heru*.

Painetchem II. He married the daughter of *Pai-seb-khâ-nut I.*, king of *Tanis*.

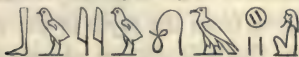
Masaherth.

Men-kheper-Râ.

Pai-netchem III.

Dynasty XXII., Libyans who ruled the country from Bubastis (Tell-Basta).

The founder of the family of the kings of the XXIInd dynasty was a Libyan called **Buiuuaua**



966. **Shashanq** (*Shishak*) I. (see 1 Kings xiv. 25-28; 2 Chron. xii. 2-13) besieged *Jerusalem*, and having conquered it, pillaged the Temple and carried away much spoil.

B.C.

933. **Uasarken I.**900. **Thekeleth I.**866. **Uasarken II.**833. **Shashanq II.****Thekeleth II.****Shashanq III.**800. **Pamai.****Shashanq IV.**

Under the rule of these kings Egypt finally lost most of her foreign possessions, and the feebleness of their rule made her an easy prey for the warlike.

Dynasty XXIII., from Tanis.

766. **Petā-Bast.**

Uasarkenā III. In the reign of this king Piānkhi the Ethiopian invaded Egypt, and a full account of his conquest is found on the stele which he set up at Gebel Barkal. The text gives a detailed account of the expedition of this king into Egypt and of his conquest of that country. It was reported to Piānkhi in the 21st year of his reign, that the governors of the northern towns had made a league together and had revolted against his authority. He set out for Egypt with his soldiers, and when he arrived at Thebes he made offerings to Āmen-Rā, and commanded his soldiers to pay proper homage to the god. Passing northwards from Thebes he captured city after city, and finally besieged Memphis, which he soon captured, and thus made himself master of Egypt. The details of the capture of the towns, the speeches of the king and of his vassal princes, and the general information contained in the narrative, give this inscription an importance possessed by few others.

Dynasty XXIV., from Saïs (Sâ el-Hagar).

733. **Bak-en-ren-f** (Bocchoris).

Dynasty XXV., from Ethiopia (Nubia).

B.C.

700. **Shabaka.** Some think that this king is to be identified with the So of the Bible (see 2 Kings xvii. 4), but there is no satisfactory evidence for so doing. Shabaka's sister was Queen **Amenartās**, who married the Nubian Prince Piānkhī.

Shabataka. He was defeated by Sennacherib at the Battle of Alṭaḳu, and was subsequently deposed by Tirhakah, who cast him into prison, and is said to have had him murdered.

693. **Taharqa** (Tirhakah, 2 Kings xix. 9) is famous for having conquered Sennacherib and delivered Hezekiah; he was, however, defeated by Esarhaddon and Ashurbanipal, the son and grandson of Sennacherib. He was succeeded by **Tanuath-Amen**, the **Tandamanie** of the cuneiform inscriptions, who was compelled to flee before Ashurbanipal.

Dynasty XXVI., from Saïs.

666. **Psemthek I. (Psammetichus)** was the son of Nekau, whom Ashurbanipal had appointed Governor of Saïs and Memphis. He allowed Greeks to settle in the Delta, and employed Greek soldiers to fight for him. He protected his country by garrisons stationed at Elephantine, Pelusium, Daphnæ, and Marea. He added a large gallery, with side chambers, to the Serapeum.

612. **Nekau II. (Necho)** defeated Josiah, king of Judah, and was defeated by Nebuchadnezzar II. son of Nabopolassar, king of Babylon. See 2 Kings xxiii. 29 ff; Jeremiah xlv. 2. He maintained a large army, which was largely recruited from the Greeks,

B.C. and he was a great patron of all trading enterprises. He began to clear out and enlarge the canal between the Nile and the Red Sea, a work which was probably intended to facilitate the movements of his fleets.

596. **Psammetichus II.**

591. **Uah-âb-Râ (Hophra** of the Bible, Gr. Apries) marched to the help of Zedekiah, king of Judah, who was defeated by Nebuchadnezzar II. See Jeremiah xlv. 30. His army rebelled against him, and he was dethroned; Amāsis, a general in his army, then succeeded to the throne.

572. **Āāhmes** or **Amāsis II.** favoured the Greeks, and granted them many privileges; in his reign Naucratis became a great city.

528. **Psammetichus III.** was defeated at Pelusium by Cambyses the Persian, and taken prisoner; he was afterwards slain for rebellion against the Persians.

Dynasty XXVII., from Persia.

527. **Cambyses** marched against the Ethiopians and the inhabitants of the Oases. The army which he sent against the Oasis of Siwa (Jupiter Ammon) was overwhelmed by a sand storm in the desert. He is said to have committed suicide.

521. **Darius I. (Hystaspes)** endeavoured to open up the ancient routes of commerce; he established a coinage, and adopted a conciliatory and tolerant system of government, and favoured all attempts to promote the welfare of Egypt. He completed the digging of the canal to join the Nile with the Red Sea, which had been begun by Necho. He built a temple at Hebt, in the Oasis of Khârga.

B.C.

486. **Xerxes I.**, the Great. He suppressed the revolt whichwas headed by **Khabbesha**465. **Artaxerxes I.**, during whose reign the Egyptians revolted, headed by Amyrtæus.425. **Darius II. (Nothus)**, during whose reign the Egyptians revolted successfully, and a second Amyrtæus became king of Egypt.405. **Artaxerxes II.***Dynasty XXVIII., from Saïs.***Âmen-rut (Amyrtæus)**, reigned six years.*Dynasty XXIX., from Mendes.*399. **Naifāaurut I.**393. **Hak̄er.**380. **P-se-mut.**379. **Naifāaurut II.***Dynasty XXX., from Sebennytus.*378. **Nekht-Heru-heb**, the **Nektanebês** of classical writers, defeated the Persians at Mendes.360. **Tch-her**, the Teôs of Manetho's list, surrendered to the Persians. He restored the temple of Khensu-hetep at Thebes.358. **Nekht-n b-f**, the **Nektanebos** of classical writers, was a great warrior and builder, and all the great temples of Egypt bear witness to his activity in the service of the gods. He opened a new quarry at Turra. He is said to have devoted himself to

- B.C. the pursuit of magic, and to have neglected his empire; when Artaxerxes III. (Ochus) took Pelusium he fled from his kingdom, and the Persians again ruled Egypt. Thus came to an end the rule of the last native king of Egypt.
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PERSIANS.

340. **Artaxerxes III.** (Ochus).
 338. **Arses.**
 336. **Darius III.** (Codomannus) conquered by Alexander the Great at Issus.
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MACEDONIANS.

332. **Alexander the Great** visited the Oasis of Siwa, and was acknowledged by the god Ámen, who was worshipped there, to be the king of Egypt by virtue of his divine birth and achievements. He founded his great city of Alexandria close to the old town of Rakoti, opposite the Island of Pharos. He died of poison at Babylon in June, 323, and his body was taken to Alexandria and buried there. Ptolemy Lagus then became governor of Egypt, and ruled it on behalf of:—

Philip II., Arrhidaeus.

Alexander.

THE PTOLEMIES.

Ptolemy I. Soter, the son of Lagus and Arsinoë, was born B.C. 367. He married Artacama, daughter of Art-

bazus, in 324, became satrap of Egypt in 325; he married Thaïs in 323, Eurydice, daughter of Antipater, in 321, and Berenice in 317, and in 304 assumed the title of Soter. He died in 283-2. He was the **founder** of the **Alexandrian Library**.

Ptolemy II. Philadelphus was born about 304. He became king in 287 or 286; he married Arsinoë, the daughter of Lysimachus of Thrace, in 285 (?); he divorced her in 280 and married his sister Arsinoë II.; he made his son co-ruler about 267, and died about 246. He built the Pharos, founded the cities of Myos Hormos and Berenice on the Red Sea, caused **Manetho**, a priest of Sebennytus, to compile a history of Egypt, and caused the Hebrew Scriptures to be translated into Greek.

Ptolemy III. Euergetes I. married Berenice II. about 246; his daughter Berenice died about 238, and he himself died in 222. He was the founder of the temple of Edfû, and was a great patron of the arts, sciences, and literature. He made an expedition into Persia, and brought back the statues of the gods of Egypt which had been carried there by Cambyzes. The **Stele of Canopus** was set up in the ninth year of his reign. This important stele, preserved in the Egyptian Museum in Cairo, is inscribed in hieroglyphic, Greek, and demotic characters, with a decree of the priesthood which was promulgated at Canopus. It sets forth the good deeds of Ptolemy III., and enumerates the benefits which he and his wife Berenice had conferred upon Egypt, thus:—

1. Rich gifts and endowments to the temples.
2. Endowments for Apis, Mnevis and other sacred animals in Egypt.
3. Restoration of the statues of the gods from Persia to Egypt.
4. The maintenance of a general peace.
5. The remission of taxes during a period of famine.
6. The free distribution of corn, which had been purchased out of the royal revenues in Cyprus, Syria and Phœnicia.

In return for these benefits the priests decreed additional honours for

Ptolemy III. and Berenice, and their ancestors, the appointment of a new order of priests, the creation of a four days' festival, everlasting honours to Berenice, the king's virgin daughter, the setting up of gold statues in the temples, etc. At the same time, the priests decreed a reform in the calendar, *i.e.*, they wished to add one day in every fourth year, in order that the winter festivals might always be celebrated in the winter, and the summer festivals in the summer.

Ptolemy IV. Philopator I. began to reign about 222; he, with the help of Sosibius, murdered Berenice, Magas, and Lysimachus in 221; he married his sister Arsinoë III. in 217, and caused her to be murdered between 209 and 205. His son Epiphanes was born in 209 or 208, and was made co-regent in 208; Ptolemy IV. died probably in the same year.

Ptolemy V. Epiphanes became king of Egypt in 205; he was betrothed to Cleopatra, daughter of Antiochus III. of Syria, in 199; he was crowned at Memphis in the ninth year of his reign (198); he married Cleopatra in 193, and his three children, Philometor, Cleopatra and Euergetes, were born between 186 and 181. In 181 he died of poison. In his reign Coelesyria and Palestine were lost to Egypt. The famous Decree of Memphis, a copy of which is inscribed on the **Rosetta Stone**, was promulgated in the ninth year of his reign.

The period of the rule of Ptolemies VI.—IX. is one of difficulty for the historian, and authorities differ as to its details. According to Dr. Strack, **Ptolemy VI.** bore the title of Philometor, and **Ptolemy VII.** that of Eupator. This authority makes Ptolemy VI. the sole ruler of Egypt in 181; to marry his sister Cleopatra II. in 172; to be made prisoner by Antiochus IV. in 170; to rule conjointly with Cleopatra and Ptolemy IX. Euergetes II. in 169; to be expelled from Egypt by his brother in 164; to return in

163 ; to rule with Cleopatra II. in the same year ; and to die in 146 or 145. Dr. Strack thinks that Ptolemy VII. Eupator was born before 162, and that he reigned for a few weeks over Egypt and Cyprus jointly with Cleopatra II.

Ptolemy VIII. Euergetes II. was king in Alexandria, ruling with Cleopatra II. in 170, and in 164 he was king of all Egypt ; he married Cleopatra II. in 145, and ruled with her first with the title of Eupator, and later he and his wife adopted the title of "Euergetai." Ptolemy Memphites was born in 145 (?). Ptolemy VIII. married his niece Cleopatra III. in 143, and ruled, with both Cleopatras, about 133 ; he murdered Memphites and another son in 130, and died in 116. Onias begged permission to build an altar to the god of the Hebrews either from Ptolemy VI. or Ptolemy VII., according to the view taken of the order of succession of the rulers.

Ptolemy IX. Euergetes II. (Ptolemy VIII. according to Strack) finished the building of the temple of Edfû.

Ptolemy X. Soter II. (Lathyrus) was born in 142 ; he began to reign in 117, and married Selene in 115 ; he was expelled from Egypt and went to Cyprus in 106, and **Ptolemy XI. Alexander I.** and his mother, Cleopatra III., reigned with the title "Philometores Soteres." Cleopatra III. was murdered by her son in 101. Ptolemy XI. died about the year 87, and Ptolemy X. in 81.

Ptolemy XII. Alexander II. was born about 105 ; he married his stepmother Cleopatra-Berenice in 80, and died in the same year.

Ptolemy XIII. Philopator Philadelphus (Neos Dionysos) was about 95 ; he began to reign in 80, but was not crowned until 76 ; his sovereignty was acknowledged in Rome in 59 ; the year following he was driven out of Egypt and he died in 51.

Ptolemy XIV. was born in 61; he ruled jointly with his sister Cleopatra the Great in 51, and for a short time with Arsinoë (?) in 48; he was drowned in the Nile in 47.

Ptolemy XV. was born in 59; he ruled jointly with Cleopatra in 47, and was murdered in 44.

Cleopatra VII. Tryphæna, the Great, the illegitimate daughter of Ptolemy XIII., was born in 69, and she became sole ruler of Egypt in 44. She named her son Ptolemy XVI. (Cæsarion) co-regent in 36, and died of poison or by the bite of an asp in 23.

Ptolemy XVI., Cæsarion, was born in 47, and died in the year 23, during his flight to Ethiopia. The lengths of the reigns of the Ptolemies were as follows:—

Ptolemy Soter I.	...	...	20 years.
Ptolemy Philadelphus...	...	...	38 „
Ptolemy Euergetes I....	...	...	25 „
Ptolemy Philopator	...	...	17 „
Ptolemy Epiphanes	...	...	24 „
Ptolemy Philometor	...	...	35 „
Ptolemy Euergetes II.	...	...	29 „
Ptolemy Soter II.	...	...	36 „
Ptolemy Neos Dionysos	...	...	29 „
Cleopatra ...	...	...	22 „

The dynasty ruled in all 275 years.

Egypt became a province of Rome B.C. 30.

ROMANS.

B.C.

30. **Cæsar Augustus** becomes master of the Roman Empire. **Cornelius Gallus** is the first prefect of Egypt and **Gaius Petronius** the second.

B.C. 23. Under the third prefect, **Aelius Gallus, Candace**, queen of the Ethiopians, invades Egypt, but is defeated.

In the consulship of Marcus Silanus and Lucius Norbanus, **Germanicus** set out (A.D. 19) for Egypt to study its antiquities. His ostensible motive, however, was solicitude for the province. He sailed up the Nile from the city of Canopus, which was founded by the Spartans because Canopus, pilot of one of their ships, had been buried there, when Menelaus on his return to Greece was driven into a distant sea and to the shores of Libya. "Next he visited the vast ruins of ancient Thebes. There yet remained on the towering piles Egyptian inscriptions, with a complete account of the city's past grandeur. One of the aged priests, who was desired to interpret the language of his country, related how once there had dwelt in Thebes 700,000 men of military age, and how with such an army Rhamses conquered Libya, Ethiopia, Media, Persia, Bactria, and Scythia, and held under his sway the countries inhabited by the Syrians, Armenians, and their neighbours, the Cappadocians, from the Bithynian to the Lycian Sea. There was also to be read what tributes were imposed on these nations, the weight of silver and gold, the tale of arms and horses, the gifts of ivory and of perfumes to the temples, and the amount of grain and supplies furnished by each people, a revenue as magnificent as is now exacted by the might of Parthia or the power of Rome. But Germanicus also bestowed attention on other wonders. Chief of these were the stone image of Memnon, which, when struck by

B.C. the sun's rays, gives out the sound of a human voice; the pyramids, rising up like mountains amid almost impassable wastes of shifting sand; raised by the emulation and vast wealth of kings; the lake (*i.e.*, Moeris) hollowed out of the earth to be a receptacle for the Nile's overflow; and elsewhere the river's narrow channel and profound depth which no line of the explorer can penetrate. He then came to Elephantine and Syene, formerly the limits of the Roman empire, which now extends to the Red Sea."—*Tacitus*, book ii., §§ 59–61 (Church and Brodribb).

A.D.

14. **Tiberius.** In his reign Germanicus visited Egypt. The last prefect of Egypt appointed by Tiberius was Avillius Flaccus.
37. **Caligula.** A riot broke out in Alexandria, and Flaccus was recalled. The mob made an effigy of Caligula, and took it about the streets with a paper cap on its head. In his reign a persecution of the Jews took place.
41. **Claudius.** Egypt was prosperous, and the Romans greatly developed the trade routes and irrigation of the country.
54. **Nero.** In his reign Christianity was first preached in Egypt by Saint Mark. The Blemmyes made raids upon the southern frontier of Egypt. The Romans made an expedition to Meroë.
68. **Galba.** He was murdered.
69. **Otho.** Reigned three months.
69. **Vitellius.** He was murdered.
69. **Vespasian.** He is said to have restored sight to a blind man. He was a tolerant man, and was present at the installation of an Apis Bull at Memphis. Jerusalem destroyed A.D. 70.

A.D.

79. **Titus.**

82. **Domitian** causes temples to Isis and Serapis to be built at Rome. During his reign there was a religious fight between the people of Tentyra and Ombos; an Ombite was caught, killed and eaten by the people of Tentyra.

96. **Nerva.**

98. **Trajan.** The Nile and Red Sea Canal (Amnis Trajânus) re-opened. The Greeks were besieged by the Jews in Alexandria, and were relieved by Marcius Turbo; the Jewish colony was almost annihilated. Turbo built the fortress of Babylon.

117. **Hadrian.** He founded the city of Antinoopolis in memory of his favourite Antinous, and made a road from it to Berenice on the Red Sea. He visited Egypt twice.

138. **Antoninus Pius.**

161. **Marcus Aurelius** caused the famous *Itinerary* to be made. A revolt of the Bucolic troops took place.

180. **Commodus.**193. **Pertinax.****Didius Julianus.****Pescennius Niger.**193. **Septimius Severus.** He visited Egypt.

211. **Caracalla** visited Egypt, and caused a large number of young men to be massacred at Alexandria.

Geta.217. **Macrinus.**218. **Elagabalus.**222. **Alexander Severus.**

A.D.

235. **Maximinus.**
238. **Gordianus I.**
Gordianus II.
Balbinus.
Pupienus.
Gordianus III.
Philippus.
249. **Decius.** Christians persecuted.
253. **Valerianus.** Christians persecuted.
251. **Gallus.**
252. **Æmilianus.**
253. **Valerianus.**
260. **Gallienus.** Persecution of Christians stayed.
Zenobia, Queen of Palmyra, invades Egypt A.D.
 268.
261. **Macrianus I.**
Macrianus II.
Quietus. He made a successful expedition against
 the Blemmyes.
268. **Claudius II.** In this reign the Romans in Egypt
 were masters in Alexandria only. The Blemmyes
 invaded Egypt, and the troops of Zenobia, 70,000
 in number, led by Zabdas, marched against Egypt.
270. **Quintillus.**
270. **Aurelian.** **Zenobia** becomes Queen of Egypt for a
 short time, but is dethroned A.D. 273.
276. **Probus.** The Blemmyes become masters of the
 Thebaïd.
282. **Carus.**
283. **Carinus.**

A.D.

284. **Diocletian.** The Romans were obliged to make a contract with the Nobatæ to keep the peace in Upper Egypt, and to hold the Blemmyes in check. In 295 Diocletian crushed the rebellion in Alexandria headed by L. D. Domitianus, and practically destroyed Alexandria. "**Pompey's Pillar**" erected A.D. 302. Persecution of Christians A.D. 304. The Copts date the era of the Martyrs from the day of Diocletian's accession to the throne (August 29). It is thought that "**Pompey's Pillar**" was set up by the Alexandrians as a mark of gratitude to Diocletian who, in order to relieve distress in Alexandria, had ordered that a portion of the annual tribute of corn from Egypt to Rome should be devoted to the needs of the inhabitants of that city.

305- **Galerius**

311

305- **Maximinus**

313

313- **Licinius.**

323

} Persecution of Christians.

Constantine the Great, the Christian Emperor, in whose reign, A.D. 325, the Council of Nicæa was held. At this council it was decided that Christ and His Father were of one and the *same* nature, as taught by Athanasius; and the doctrine of

324. **Arius**, that Christ and God were only *similar* in nature, was decreed heretical. "**Arius** was a most expert logician, but perverted his talents to evil purposes, and had the audacity to preach what no one before him had ever suggested, namely, that the Son of God was made out of that which had no prior existence; that there was

A.D. a period of time in which He existed not ; that, as possessing free will, He was capable of virtue, or of vice ; and that He was created and made." —Sozomen, *Eccles. Hist.*, Bk. I., chap. xv. For the statement of the views of Arius by his opponent Alexander, Bishop of Alexandria, see his letter addressed to the Catholic Church generally, in Socrates, *Eccles. Hist.*, Bk. I., chap. vi. Athanasius, Archbishop of Alexandria, was charged with having usurped the imperial power by levying a tax on the Alexandrians, and as this act was construed by Constantine into part of a scheme to overthrow the Government, and as the Alexandrians themselves sided with Licinius, Constantine's rival, the Emperor founded the city of Byzantium, or Constantinople.

337. **Constantius.** George of Cappadocia, an Arian, is made Bishop of Alexandria.

361. **Julian,** the Apostate. He rejected Christianity as the State religion, and in consequence the Pagans attacked the Christians and wrecked their churches, and built temples to the old gods of Greece and Rome.

363. **Jovianus.**

364. **Valens.**

379. **Theodosius I.,** the Great, proclaims Christianity the religion of his empire. The Arians and followers of the ancient Egyptian religion were persecuted.

THE BYZANTINES.

395. **Arcadius,** Emperor of the East. The Anthropomorphites (the leader of this persecution was Theo-

A.D. philus, Bishop of Alexandria, who, before he discovered that the majority of the Egyptian monks were Anthropomorphites, was himself opposed to this body), who affirmed that God was of human form, destroyed the greater number of their opponents.

408. **Theodosius II.** In his reign the doctrines of Nestorius were condemned by Cyril of Alexandria. Nestorius, because of the two natures of Christ, inferred also two persons, a human and a divine. "In the Syrian school, Nestorius had been taught (A.D. 429-431) to abhor the confusion of the two natures, and nicely to discriminate the humanity of his *master* Christ from the Divinity of the *Lord* Jesus. The Blessed Virgin he revered as the mother of Christ, but his ears were offended with the rash and recent title of mother of God, which had been insensibly adopted since the origin of the Arian controversy. From the pulpit of Constantinople, a friend of the patriarch,* and afterwards the patriarch himself, repeatedly preached against the use, or the abuse, of a word unknown to the apostles, unauthorized by the Church, and which could only tend to alarm the timorous, to mislead the simple, to amuse the profane, and to justify, by a seeming resemblance, the old genealogy of Olympus. In his calmer moments Nestorius confessed, that it might be tolerated or excused by the union of the two natures, and the communication of their *idioms* (*i.e.*, a transfer of properties of each nature to the other—of infinity to man, passibility to God, etc.): but he was exasperated, by con-

* Anastasius of Antioch, who said, "Let no one call Mary *Theotokos*; for Mary was but a woman; and it is impossible that God should be born of a woman."—Socrates, *Eccles. Hist.*, Bk. VII., chap. xxxii.

- A.D. tradition, to disclaim the worship of a newborn, an infant Deity, to draw his inadequate similes from the conjugal or civil partnerships of life, and to describe the manhood of Christ, as the robe, the instrument, the tabernacle of his Godhead.”—Gibbon, *Decline and Fall*, chap. 47. In this reign **Hypatia** was murdered by the monks in the Church of the Cæsareum.
450. **Marcianus.** The Monophysite doctrine of Eutyches was condemned at the Council of Chalcedon A.D. 451. Eutyches, from the one person of Christ, inferred also one nature, viz., the Divine—the human having been absorbed into it. Silko invaded Egypt with his Nubian followers. The Blemmyes and Nobatæ agreed with the Romans to keep the peace for 100 years. In this reign the Temple of Serapis was burned by the Alexandrians.
457. **Leo I.** Proterius the bishop was murdered by the Alexandrians, who made Timotheus Achirus their patriarch; he was rejected by the Emperor in favour of Timotheus Salophaciolus.
474. **Leo II.**
474. **Zeno.** He issued the *Henoticon*, an edict which, while affirming the Incarnation, made no attempt to decide the difficult question whether Christ possessed a single or a double nature. The Alexandrians elected Peter Mongus as their patriarch.
491. **Anastasius.** In this reign Peter Mongus died and the Persians invaded Egypt.
518. **Justinus I.**
527. **Justinian.** The Monophysites separated from the Melkites, or “Royalists,” and chose their own

A.D. patriarch; they were afterwards called Copts, القبط.* In this reign Narses was sent to Philæ to put an end to the pagan rites and worship which were celebrated there. He imprisoned the priests, and carried off the statues of the gods to Constantinople.

565. **Justinus II.**

578. **Tiberius II.**

582. **Mauricius.**

602. **Phocas.**

610. **Heraclius.** The Persians under Chosroes took Egypt, and held the country for ten years; they were expelled by Heraclius A.D. 629. In 639 the Arabs captured Pelusium, and marched against Heliopolis and defeated the Romans there; they then occupied the country south of Memphis and besieged the fortress of Babylon. This fortress was built by Turbo in 116, and was captured by 'Amr ibn al-Âṣi in 640.

MUḤAMMADANS.

632. **The Khalifa Abû Bakr.**

634. **The Khalifa 'Omar.**

640. **'Amr ibn al-Âṣi conquers Egypt.** 'Amr began his expedition against Egypt with about 4,000 men, but the Khalîfa Omar sent him reinforcements, and by the time the famous general arrived at 'Arîsh his army numbered 16,000 men. Having

* The name given to the native Christians of Egypt by the Arabs, from ΚΥΡΙΑΙΟΙ for Ἀγύπτιοι.

A.D. vanquished the garrison at Pelusium, he marched along the Pelusiatic branch of the Nile, and passed by way of Bubastis to Heliopolis. A truce of four days was obtained for George, the Maḡawḡas, the governor of Upper Egypt, by the Coptic Patriarch Benjamin, and it seems that the Egyptian official, who was a Jacobite Copt, and a hater of the ruling class in Egypt, greatly aided the Arab general. The Arabs moved on towards Memphis, and soon after, under Zubêr, 'Amr's colleague, made a general assault upon the fortress of Babylon, scaled the walls, and so became masters of the capital of Upper Egypt. George, the Maḡawḡas, arranged the details of the capitulation, and a capitation tax of two dînârs for every male adult, besides other payments. 'Amr then marched on Alexandria, and as the Greeks took to their ships and fled, George, the Maḡawḡas, who had gone to Alexandria after the fall of Babylon, offered to capitulate on the same terms as he had made for that city. 'Amr returned to Memphis, and made the head-quarters of the army at Fostât, near which the modern town of Cairo has grown up. 'Amr refused to possess himself of any land, and he was not even given a site whereon to build a house. One of his most useful works was to reopen the old canal which ran from Belbêš through the Wâdî Tûmîlât to the Bitter Lakes, and thence to the Red Sea ; by this means it was possible to convey corn which had been loaded into ships at Memphis from that city into Yenbô, the port of Medîna in Arabia, without transhipment. This canal was in use for about eighty years, when it became silted up. After the second siege of Alexandria (A.D. 646) the Arabs made Fostât the capital

- A.D. of Egypt. Mr. Butler has proved that Al-Maḳawḳas is no other than Cyrus, who was appointed Patriarch and Governor of Alexandria by Heraclius after the recovery of Egypt from the Persians.
644. 'Othmân. The governor of Egypt was 'Abd-Allâh ibn Sa'ad.

'UMAYYAD KHALÎFAS

Who lived at Al-Fuṣṭât.

656. 'Ali.
 661. Mu'awiya.
 680. Yazîd I.
 683. Marwân I.
 685. 'Abd-al-Malik.
 705. Al-Walid I.
 715. Sulê mân.
 717. 'Omar ibn 'Abd al-'Aziz.
 720. Yazîd II.
 724. Hishâm.
 742. Al-Walid III.
 744. Yazîd III.
 Ibrahîm.
 Marwân II., the last of the 'Umayyad dynasty,
 was put to death in Egypt.

THE 'ABBÂSID KHALÎFAS

(Who lived at Ḥamra al-Ḳuṣwâ near al-Fuṣṭât).

750. As-Saffâh.
 754. Al-Mansur.

A. D.

775. **Al-Mahdî.**785. **Al-Hâdî.**786. **Hârûn ar-Rashid.**809. **Al-Amin.**813. **Al-Ma'mûn.** He visited Egypt and opened the Great Pyramid.833. **Al-Mu'tasim.**842. **Al-Wathîk.**847. **Al-Mutawakkil.**861. **Al-Muntaşir.**862. **Al-Musta'in.**866. **Al-Mu'tazz.**

ṬÛLÛNID KHALÎFAS.

(This Dynasty lasted 37 years and 4 months.)

868. **Aḥmad ibn Ṭûlûn** was born in 835, and came to Egypt in 868 ; he died in 884. He was a man of considerable learning, and was renowned for his knowledge of Arabic grammar and literature ; his power of work was great, and he was just as well as generous. He arrived in Egypt a poor man, and when he died he left behind him a sum of money equal to £2,500,000, and yet he never increased the taxes on the people. He crushed three rebellions in Egypt, conquered Mesopotamia, and made Egypt an absolutely independent State. In 870 he built the suburb of Al-Ḳaṭâi, which covers an area of one square mile. He built a splendid palace under the old " Dome of the Air," and he supplied it with water by an aqueduct. His famous mosque was

A.D. 868 built on the top of the rocky hill of Yeskhur, on the spot where God is supposed to have talked with Moses. It contains true pointed arches, was built of new materials instead of old ones stolen from Christian churches, etc., and its 300 arches and pillars are built of brick. Its total cost was over £63,000.

833. **Abû'l-Jêsh Khumâraweyh**, the second of Tûlûn's seventeen sons, succeeded his father. In the battle against the Turkish Governors of Mûsul and Anbâr he was seized with panic and fled, but his General, Sa'ad al-A'sar, stood firm, and eventually entered Damascus in triumph. Subsequently Khumâraweyh defeated his enemies in two pitched battles. He enlarged the suburb of Al-Ḳaṭâi, and made a beautiful garden of the Medân. He filled his "golden house" with pictures of himself, his wives, and his singers, and slept upon an air bed, which was laid upon a lake of quicksilver nearly 100 feet square. He was murdered by his slaves at Damascus in 896.

896. **Abû'l-'Asâkir Jêsh** murdered three of his uncles, and was himself murdered a few months later.

Abû Mûsâ Hârûn succeeded when a boy of fourteen; he was murdered by Shêbân, son of Tûlûn, at 'Abbâsa, a small town on the Syrian frontier, in 904. On January 10th, 905, Muḥammad ibn Sulê mân, the General of the Khalîfa of Baghdâd, marched into the suburb of Ḳaṭâi, put all the black troops to the sword, burnt their headquarters, and destroyed the beautiful buildings everywhere. For four months murder, lust, and rapine reigned, and then Shêbân and all the other descendants of Tûlûn were deported to Baghdâd and kept prisoners.

A.D.

905. **Muḥammad al-Khalanji** entered **Al-Fustât**; he ruled Egypt for eight months, but was betrayed to the Khalifa's Government and taken to Baghdâd, where he was executed in May, 906.

THE FÂṬIMID KHALÎFAS.

910. **Tekîn al-Khâssa**.
 914. **Khubâsa**, the Fâṭimid General, captured Alexandria.
 915. **Dhukâ ar-Rûmî**.
 919. **Restoration of Tekîn**.
 921. **Maḥmûd ibn Ḥamal** (3 days).
 921. **Restoration of Tekîn** (a few days).
 921. **Hilâl ibn Badr**.
 923. **Aḥmad ibn Kêghalagh**.
 924. **Restoration of Tekîn**.
 933. **Muḥammad ibn Tekîn**.
 935. **Muḥammad ibn Tughj** became master of Egypt; he died at Damascus, and was buried in Jerusalem. He is best known as the **Ikhshîd**. Laid out the beautiful "Garden of Kâfûr" near the modern bazaar of the brassworkers.
 946. **Abû'l-Ḳâsim**.
 961. **Abû'l-Hasan 'Alî**.
 965. **Abû'l-Misk Kâfûr**, the black tutor of two of the Ikhshîds' sons; he died in 968.
 969. **Al-Mu'izz** was the first Fâṭimid ruler of Egypt; he belonged to the Shî'a section, *i.e.*, the "freethinkers" among the Muḥammadans, who think that the succession to the Prophet's office belonged to 'Alî, the husband of Muḥammad's daughter Fâtima,

- A.D. and father of Muḥammad's only male descendants.
969. He was an able and prudent ruler. The general of Mu'izz was **Gawhar**, who founded the new capital Al-Ḳāhira,* and built the mosque Al-Azhar. Mu'izz died in 975.
975. **Al-'Aziz**. Great peace and prosperity in Egypt.
996. **Al-Ḥākim** was a social and religious madman. He founded a hall of science, and established an observatory on the Muḳaṭṭam Hills. He declared that he was an Incarnation of God, and he founded the sect of the **Druzes**. He was murdered about February 13, 1021.
1021. **Zāhir** died of the plague in 1036.
1036. **Maadd** or **Abū Tamīm Ma'add al-Mustanşir-bi-llāh**; in his reign Palestine and Syria were lost to Egypt.
1094. **Al-Musta'li**.
1101. **Abū-'Alī al-Manşūr**.
1131. **Al-Ḥāfiz**.
1149. **Az-Zāfir**.
1154. **Al-Fāiz**.
1160. **Al-Ādid** was the last of the Faṭimid Khalifas.
1169. **Ṣalāḥ ad-Dīn**, or **Saladin**; born at Tekrīt 1137, died 1193. He built the great walls of Cairo and the **Citadel**, and his architect Ḳarākūsh excavated the famous **Well** there, which is 280 feet deep. He also built the Gizah Dyke.

THE AYYÛBID DYNASTY OF EGYPT.

Saladin's successors were :—

A.D.

- 1193. **Al-'Azîz 'Othmân**, his son.
- 1198. **Al-Manşûr Muḥammad**.
- 1200. **Al-'Âdil Sêyf ad-Dîn**.
- 1218. **Al-Kâmil Muḥammad**.
- 1238. **Al-'Âdil II**.
- 1240. **Aş-Şâlih Ayyûb**, grandson of Saladin's brother.
- 1249. **Al-Mu'azzam Tûranshâh**.
- 1250. **Al-Ashraf Mûsâ**.

THE FIRST MAMLÛKS.

- 1249. **Louis IX** collected 2,800 French knights, 5,000 archers, and sailed for Egypt in 1,720 ships. He took Damietta, and marched on to Manşûra, but here some 1,500 of the flower of his army were killed. Subsequently he retreated to Damietta, but the Saracens pursued him and annihilated the Christian army. It is said that 30,000 Crusaders were slain. King Louis and the remainder of his army were held at ransom for 10,000,000 francs, but Tûranshâh is said to have reduced this sum by one-quarter.

The **Mamlûks** derive their name from the fact that they were originally slaves, who were either purchased or captured in war. The **Bahri Mamlûks**, *i.e.*, "the white slaves of the

A.D. river," were thus called because they lived on the Island of Rôḍa, opposite Fustât. The 25 Bahri rulers were :—

Sheger ad-Durr, a Queen.

1250. **Al-Mu'izz Aybek**. He was murdered in his bath by his wife in 1257.
1257. **Al-Manşûr 'Ali ibn Aybek**. He was deposed in November, 1259.
1259. **Al-Muzaffar Kutuz**. He conquered the Mongols, who were led by Hûlûgû. He was murdered in October, 1260.
1260. **Az-Zâhir Rukn ad-din Bêbars**. He was the first Mamlûk Sultân. He died in July, 1277.
1277. **As-Sa'id Baraka Khân**. He abdicated the throne, and died in 1280.
1279. **Al-Âdil Selâmish**. He was deposed.
1279. **Al-Manşûr Kalâ'un**. He built the Mâristân (completed in 1284). He died in his tent in 1290.
1290. **Al-Ashraf Khalil**. He captured 'Akka (Acre), May 18th, 1292. He was murdered in 1293.
1293. **An-Nâsir Muḥammad**. He was deposed in a year, but restored in 1298 and 1309.
1294. **Al-Âdil Ketbughâ**. A terrible famine occurred in his reign.
1296. **Al-Manşûr Lâjîn**. He was murdered in January, 1299.
1298. **An-Nâsir** (second reign). Deposed for 10 years.
1308. **Al-Muzaffar Bêbars II**. He abdicated and was shut up in prison in Gaza.
1309. **An-Nâsir** (third reign). Reigned for 30 years more. He died in June, 1341.

A.D.

1341. **Al-Manşûr Abû Bakr.**
 1341. **Al-Ashraf Kûjûk.**
 1342. **An-Nâşir Aḥmad,**
 1342. **Aş-Şâliḥ Ismâ'il.**
 1345. **Al-Kâmil Sha'bân.**
 1346. **Al-Mûzaffar Ḥaggi.**
 1347. **An-Nâşir Ḥasan.** In his reign the plague attacked Egypt, and 10,000 to 20,000 people died in Cairo in one day.
 1351. **Aş-Şâliḥ Şâliḥ.**
 1354. **An-Nâşir Ḥasan** (second reign).
 1361. **Al-Manşûr Muḥammad.**
 1363. **Al-Ashraf Sha'bân.**
 1376. **Al-Manşûr 'Alî.**
 1381. **Aş-Şâliḥ Ḥaggi.** He was deposed in 1382 by Barkûk, who founded the dynasty of the Burgî or Circassian Mamlûks.
 1389. **As-Şâliḥ Ḥaggi** (second reign).

THE BURGITE CIRCASSIAN MAMLÛKS.

THE **Burgî Sultâns** were all Circassians, with the exception of two, Khûshḡadam and Tîmûrbughâ, who were of Greek origin.

The Circassian Mamlûks obtained the name of "Burgite," because the founders of their dynasty were quartered in the "Burg," or Citadel.

1382. **Az-Zâhir Barkûk.** He died in 1399.
 1399. **Farag.** He was executed in 1412, and his body cast on a dung-heap.

A.D.

1405. **'Abd al-'Aziz.**
1405. **Farag** (second period of rule).
1412. **Al-Musta'in.**
1412. **Al-Mu'ayyad.**
1421. **Aḥmad.**
1421. **Sayf-ad-dīn Ṭaṭar.**
1421. **Aṣ-Ṣāliḥ Muḥammad.**
1422. **Bars-Bey**, captured Cyprus in 1426; he died in 1438.
1438. **Al-'Aziz Yūsuf.**
1438. **Gakmak** persecuted the Jews and Christians; he died in 1453, aged 80.
1453. **'Othmān** was deposed after a rule of six weeks.
1453. **Sēyf ad-Dīn Īnāl.**
1461. **Al-Mu'ayyad Aḥmad** abdicated.
1461. **Khūshkadam**, the Greek, abdicated.
1467. **Yel-Bey**, called the "madman," was deposed after a rule of two months.
1467. **Ṭīmūrburghā**, a learned man, who was deposed, but allowed to live at Damietta.
1468. **Ḳā'it Bey** built two mosques, and restored many monuments. The plague visited Egypt in 1492, and 12,000 people died in one day in Cairo. Ḳā'it-Bey died in 1496.
1496. **An-Nāṣir Muḥammad.**
1498. **Ḳānṣūh.**
1500. **Ganbalāt.**
1501. **Ṭūmān Bey.**
1501. **Ḳānṣūh al-Ghūrī** was killed at the battle of Aleppo, August 24th, 1516.

A.D.
 1516. **Al-Ashraf Tûman-Bey** was hanged on April 14th, 1517, when the Turks occupied Cairo. The last Abbâsid Khalîfa of Egypt, Mutawakkil, died in 1538, having bequeathed his title and rights to the Sultân of Turkey. Thus Egypt became a province of the Turkish Empire.

TURKISH RULE IN EGYPT.

1517. Tûmân Bey is deposed by **Selim I.** of Constantinople, and Egypt becomes a Turkish Pashalik. Soon after his conquest of Egypt, Selim divided the country into twenty-four provinces, over each of which he appointed a local governor; these governors were placed in subjection to a Pâsha, who, with the help of a council of seven Turkish officials, ruled the country. One of the twenty-four governors was elected to the important office of "**Shêkh al-balad**," or governor of the metropolis, a post which was greatly coveted by his colleagues when they saw what frequent opportunities were enjoyed by him of "squeezing" the natives, and of making himself a rich man. This system worked well for a time, but as the power of Turkey declined, so the power of her nominees the Pâshas of Egypt declined, and at length the twenty-four local governors became the actual rulers of Egypt, for the revenues of the country were in their hands, and they paid the Turkish Pâsha his salary.

1771. '**Ali Bey**, a slave, obtains great power in Egypt. He was accused of entering into a conspiracy against the Sultân at Constantinople, and a messenger was sent to Egypt to bring back 'Ali Bey's head. 'Ali

- A.D. caught and slew the messenger, and having called
 1772. his colleagues together, drove out the Pâsha and
 declared Egypt independent. He was poisoned
 by **Muḥammad abû-Dhabab**, a man on whom
 he had showered favours.
1773. **Ismâ'il, Ibrâhîm, and Murâd** strive for the
 mastery over Egypt. When Murâd became ruler, a
 Turkish army invaded Egypt and seized Cairo,
 1790. and attempted to follow the rebel (Murâd) into
 Upper Egypt.

FRENCH RULE IN EGYPT.

1798. **Napoleon Bonaparte** lands near Alexandria with
 an army of 36,000 men (July 1); storming of
 Alexandria (July 5); Murâd meets the French in
 battle at Embâbeh, opposite Cairo, with 60,000
 men, but is beaten, and about 15,000 of his men
 are killed. This fight is commonly called the
Battle of the Pyramids. A few days later
Nelson destroyed the French fleet in Abuḳîr Bay.
1799. Destruction of the Turkish army by the French at
 Abuḳîr.
1800. Sir Sydney Smith signs a treaty at Al-'Arîsh granting
 General Kléber's army permission to leave Egypt
 (February 24), but as he had to admit later that
 he had exceeded his powers, and that the British
 Government demanded the surrender of the whole
 French army as prisoners of war, Gen. Kléber
 attacked the Turks at the village of Maṭariyeh,
 and is said to have routed 70,000 men, an army
 six times as large as his own. A few months later

A.D.

Kléber was assassinated, and General Menou became commander-in-chief of the French army in Egypt.

1801. Sir Ralph Abercromby lands at Abuķîr Bay with 17,000 men (March 8); battle of Alexandria and defeat of the French (March 21); the French capitulate at Cairo (June 27); the French capitulate at Alexandria (August 30); evacuation of Egypt by the French (September).
1803. England restores Egypt to the Turks. As soon as the English left Egypt, severe conflicts took place between two Turkish parties in the country, the Albanians and the Ghuzz; to the former belonged Muḥammad 'Ali.

MUḤAMMAD 'ALÎ AND HIS FAMILY.

1805. **Muḥammad 'Ali** is elected Pâsha of Egypt by the people. His election was afterwards confirmed by the Porte. He was born at Cavalla, a small town on the sea-coast of Albania, in 1769, and he served in the Turkish army at an early age. He was sent with a body of troops to fight against the French, and enjoyed at that time the rank of major (*bimbashi*); he married the daughter of the governor of his native town, and by her had three sons, Ibrâhîm, Tūsûn, and Ismâ'îl.
1807. General Fraser arrives at Alexandria with 5,000 British troops (March 17), but being unsuccessful in his mission, he evacuated Alexandria on September 14.

- A.D. Assassination of the Mamlûks by Muḥammad 'Ali.
1811. These unfortunate men were invited by Muḥammad 'Ali to attend the investiture of his son Ṭusûn with a garment of state at the Citadel on March 1. When they arrived they were graciously received and led into the Citadel, but as soon as they were inside, the gates were closed and Muḥammad 'Ali's soldiers opened fire upon them; about 470 of the Beys and their followers were murdered, and of all who entered, only one is said to have escaped.
1820. Expedition to the Sûdân led by Ismâ'il, who was burned to death at Shendî by an Arab shêkh called Nimr (1822). Kharṭûm founded.
1821. Muḥammad 'Ali sends about 8,000 troops to assist the Turks against the Greeks. In 1824 a false Mahdi appeared near Thebes, with about 25,000 followers, but nearly all of them were massacred by the Government troops.
1831. Invasion of Syria by Ibrâhîm, son of Muḥammad 'Ali. Acre was invested on November 29, but was not captured until May 27, 1832. Ibrâhîm was victorious at Emesa on July 8, he defeated Rashîd Pâsha, and destroyed the Turkish fleet so completely that Constantinople was in imminent danger of capture. In 1833 the whole of Syria was ceded to Muḥammad 'Ali, and the rule of his son Ibrâhîm was firm but just. In 1839 war again broke out between the Turks and Egyptians, and two years later Syria was given back to the former. In 1847 Muhammad 'Ali visited Constantinople, and soon after his reasoning powers became impaired.
1848. **Ibrâhîm** is appointed to rule Egypt on account of his father's failing health. He died after the reign of a few months, but Muḥammad did not

- A.D. 1849. die until August 3, 1849. Muḥammad 'Ali was an able ruler, and one who had the interest of his country at heart. He created an army and a navy, and established equitable laws for collecting the revenues; he founded colleges of various kinds, and also the famous Bûlâk printing press. There is no doubt that but for the obstacles placed in his way by the British Government, and its interference, he would have freed Egypt entirely from Turkish misrule. His health and spirits were broken by England when she reduced his army to 18,000 men and forbade him to employ his fleet, which rotted away as it lay inactive at Alexandria.
1849. 'Abbâs Pâsha, the son of Tûsûn, the son of Muḥammad 'Ali, succeeds Ibrâhîm. He was an incapable ruler, and is said to have been strangled at Benha in July, 1854.
1854. Sa'îd Pâsha, the fourth son of Muḥammad 'Ali, becomes ruler of Egypt. Though not a strong ruler, he was a just man, and he will be chiefly remembered for having abolished a number of cruel monopolies. In many particulars he sought to carry out his father's plans, and first and foremost among these must be mentioned the building of railways in the Delta, and the enlarging of the canals with the view of improving irrigation and of facilitating communication. He it was who supported the project of making the **Suez Canal**, and he gave M. de Lesseps the concession for it. He founded the **Bûlâk Museum**, and encouraged excavations on the sites of the ancient cities of Egypt.
1863. Ismâ'îl, son of Ibrâhîm Pâsha, and grandson of Muḥammad 'Ali, becomes the ruler of Egypt; he was born in 1830, and by a decree of the Sultân,

A.D.
1863.

dated May 14, 1867, was made "Khēdīve"* of Egypt. In the early years of the rule of this remarkable man everything seemed to go well, and the material welfare of the country of Egypt appeared to be secured. Apparently Ismâ'il was straining every nerve to rule his country according to Western ideas of justice and progress. Railways were built, schools were opened, trade of every kind was fostered, and agriculture, upon which the prosperity of Egypt depends, was encouraged to a remarkable degree. The making of the Suez Canal, which was begun in 1859, was carried on with great zeal under his auspices (as well as the Fresh Water Canal, which was begun in 1858 and finished in 1863), and the work was successfully accomplished in 1869. But the various enterprises in which he embarked cost

1875. large sums of money, and towards the end of 1875 his liabilities amounted to £77,667,569 sterling. The salaries of the officials were in arrear, and the Treasury bills were shunned by all. In this year he sold 176,602 Suez Canal shares to the British Government for £3,976,582 sterling; these shares

1878. are now worth over 25 millions sterling. In 1878 M. Waddington, the French Minister of Foreign Affairs, urged Lord Derby to co-operate with France in an attempt to put the finances of Egypt on a sounder base, and a Commission of Inquiry was instituted by the Decree of March 30, under the presidency of Mr. Rivers Wilson. In April Ismâ'il was obliged to find the sum of £1,200,000 to pay the May coupon of the Unified Debt, and

* The Arabic form of the title is خديوي *Khudêwîy*.

A.D.

1878.

it is said that he did so by the familiar process of "squeezing" the native. The labours of the Commission proved that "the land tenures were so arranged that the wealthier proprietors evaded a great portion of the land tax, and the system of forced labour was applied in a way which was ruinous to the country." (Royle, *Egyptian Campaigns*, p. 6.) Ismâ'il had built himself palaces everywhere, and he and his family had become possessed of one-fifth of the best of the land of Egypt. The taxes were collected with great cruelty and injury to the native, and speculation and bribery were rampant everywhere. In August of this year a Cabinet was formed with Nubar Pâsha at the head, with Rivers Wilson as Minister of Finance, and M. de Blignières as Minister of Public Works. At this time Ismâ'il announced that he was, in future, determined to rule the country through a Council of Ministers. It must be remembered that the debt of Egypt at this time was about £90,000,000.

1879.

On February 18th, 1879, Nubar Pâsha and his Cabinet were, owing to the machinations of Ismâ'il, mobbed by about 2,500 officers and men at the Ministry of Finance, but at the critical moment Ismâ'il himself appeared, and the uproar ceased. At the same time, however, he told the European Consuls-General that unless more power were given to him he would not be answerable for what might happen. Soon after this he issued a Decree to raise the number of men in the army to 60,000, and in April he reduced the interest on the Debt. When Nubar Pâsha resigned his office, Ismâ'il appointed his own son Tawfik as Prime Minister, but soon after

A.D. 1879. this he dismissed the whole Cabinet and appointed a set of native Ministers with Sherif Pâsha as Prime Minister. As the result of this truly Oriental proceeding England and France, after much hesitation, demanded the deposition of Ismâ'il from the Sultân. About this time Ismâ'il sent large bribes to the Sultân, but these availed him nothing, and on June 25th Mr. Lascelles, the British Consul-General, and M. Tricon, the French Consul-General, together with Sherif Pâsha, waited upon Ismâ'il to inform him that he must at once abdicate in obedience to the orders of his sovereign master, the Sultân, which had been received from Constantinople. Ismâ'il of course refused to do this, but about 10.30 a.m. a telegram addressed to Ismâ'il Pâsha, late Khedive of Egypt, was received at the Abdin Palace, and it was taken to him by Sherif Pâsha, who called upon his master to resign in favour of **Tawfîk** Pâsha. Almost at the same hour Tawfîk received at the Ismâ'iliyya Palace a telegram addressed to Muḥammad Tawfîk, Khedive of Egypt, and when he went to the Abdin Palace with Sherif Pâsha, who had come from there to tell him about the telegram to Ismâ'il, he found his father ready to salute and to wish him better fortune than he himself had enjoyed. On Monday, the 30th of June, Ismâ'il left Egypt in the Khedivial yacht for Smyrna, taking with him a large sum of money and about 300 women; in 1887 he settled in Constantinople, where he died in 1895. Under Tawfîk's rule the Control was restored, and on September 4 Rîaz Pâsha became Prime Minister.

1880. Commission of Liquidation appointed, and a number of reforms, including a reduction of the taxes, are made.

A.D.

1881. A rebellion headed by Aḥmad Arabi or "**Arabi Pâsha**" and others breaks out. Arabi was born in the year 1840 in Lower Egypt, and was the son of a peasant farmer. He offended Ismâ'il, and was accused of malpractices and misappropriation of army stores, but this the despot forgave him, and promoted him to the rank of colonel, and gave him a royal slave to wife. Arabi was the leader of a secret society, the aim of which was to free Egypt from foreign interference and control, and to increase the army, and make Tawfîk appoint an Egyptian to the office of Minister of War in the place of Osman Rifki. These facts coming to the notice of the authorities, Arabi and two of his colleagues were ordered to be arrested, and when this had been done, and they had been taken to the barracks in Cairo for examination, the soldiers who were in their companies rushed into the rooms and rescued them. The rebel officers and men next went to the palace where Tawfîk was, and compelled him to grant their requests, and to do away with the cause of their dissatisfaction.

BRITISH RULE IN EGYPT.

1882. On February 2 of this year Tawfîk was called upon to form a new Cabinet, and Arabi became Minister of War, and Maḥmûd Sami was appointed President of the Council; Arabi was created a Pâsha by the Sultân and his power became paramount. In May a serious dispute arose between Arabi and his colleagues and the Khedive; and on the 19th and 20th three British and three

A.D. French vessels arrived at Alexandria. On May
 1882. 25th the Consuls-General of England and France
 demanded the resignation of Maḥmūd Sami's
 Cabinet, and the retirement of Arabi from the
 1882. country. These demands were conceded on the
 following day, but shortly after Tawfīk reinstated
 Arabi, with the view of maintaining order and
 the tranquillity of the country. "On June 3 three
 more British and three more French warships
 arrived at Alexandria. On June 11 a serious riot
 broke out at Alexandria; and the British Consul
 was stoned and nearly beaten to death, and Mr.
 Ribton, a missionary, and a British naval officer and
 two seamen were actually killed." The massacre
 had been threatened by Maḥmūd Sami, and the
 riot was pre-arranged, and the native police and
 soldiery were parties to the murders of the
 Europeans which took place on that day; Mr.
 Royle (*Egyptian Campaigns*, p. 54) estimates the
 number of Europeans killed at 150. On June
 25 the Sultān decorated Arabi with the Grand
 Order of the Medjidieh! On July 11 at 7 a.m.
 the **bombardment of Alexandria** was begun by
 H.M.S. "Alexandra" firing a shell into the newly
 made fortifications of the city, and the other
 British ships, "Inflexible," "Superb," "Sultan,"
 "Téméraire," "Invincible," "Monarch," and
 "Penelope," soon after opened fire. After the
 bombardment was over the city was plundered
 and set on fire by the natives, and an idea of the
 damage done may be gained from the fact that
 the Commission of Indemnities awarded the
 claimants the sum of £4,341,011 sterling (Royle,
op. cit., p. 102). On July 14th British seamen
 were landed to protect the city, and on the 15th

- A.E.
1882. many forts were occupied by them. Early in August Arabi was removed from his post, and he at once began to prepare to resist the English soldiers who were known to be on their way to Egypt; on August 15 Sir Garnet Wolseley arrived in Egypt; on the 18th the British fleet arrived at Port Şa'îd; on the 20th the British seized the Suez Canal, and the British Government was declared by M. de Lesseps to have paid to him £100,000 for loss of business! (Royle, *op. cit.*, p. 152). On September 13 Sir Garnet Wolseley was victorious at Tell al-Kebîr, at a cost of about 460 British officers and men; the Egyptians lost about 2,000, and several hundreds were wounded. On the 15th Cairo was occupied by the British, and the 10,000 Egyptian soldiers there submitted without fighting. On December 26th Arabi left Egypt for exile in Ceylon.
1883. A rebellion led by the **Mahdi** breaks out in the Sûdân. The Mahdi was one Muḥammad Aḥmad, a carpenter, who was born between 1840 and 1850; his native village was situated near the Island of Argo, in the province of Donḡola, and though poor, his parents declared that they belonged to the *Ashraf*, or "nobility," and claimed to be descendants of Muḥammad the Prophet. His father was a religious teacher, and had taught him to read and write. He studied at Berber under Muḥammad al-Khêr, and later at Khartûm under the famous Shêkh Muḥammad Sherif, and when he became a man he led a life of great asceticism on the island of Abba in the White Nile. His piety and learning secured for him a great reputation in the Sûdân, and the greater number of the inhabitants sided with him in a serious quarrel

A.D.
1883. which he had with Muḥammad Sherîf. He wandered about preaching against the Christians, and he declared that the decay in the Muḥammadan religion was due to the contact of Arabs with Christians, that true faith was dead, and that he was deputed by God to restore it. He then attached a number of important people to himself, and having retired to Abba Island, he declared himself to be the "Mahdi," or the being whose advent had been foretold by Muḥammadan writers, who would restore the religion of the Arabs to its former purity. In July, 1881, Rauf Pâsha, the Governor-General of the Sûdân, sent for him to come to Khartûm, but the Mahdi refused, and six weeks later he and his followers defeated the Government troops which had been sent to bring him, and slew half of them. In December he defeated Rashîd Bey, the Governor of Fashôda, and slew nearly all the 400 soldiers which he had with him at Geddîn. In April, 1882, Giegler Pâsha, the temporary Governor-General, next attacked the Mahdi, and under his able generalship considerable loss was inflicted on the rebels ; but on June 7 the Mahdi and his Dervishes massacred the combined forces of 'Abd-Allah and Yussuf Pâsha, and in September he besieged El-Obêd, which capitulated on January 17, 1883. In the same month Colonel **W. Hicks**, a retired Indian officer, was appointed head of the Army in the Sûdân, and on February 7 he left Cairo for Khartûm *viâ* Berber, which he reached on March 1 ; in April he set out against the Dervishes, and on the last day of the month he defeated about 4,000 of them and killed about 500. On September 9 he set out with reinforcements for Duêm, intending

- A.D. 1883. to recapture El-Obêd, but early in November the Mahdi attacked his force of about 10,000 men with some thousands of soldiers from the old Egyptian Army, near Lake Rahad, it is said, and the gallant Englishman and his officers and men, who were suffering greatly from want of water, having been led into an ambush, were cut to pieces. Thus the Mahdi became master of the Sûdân.
1884. In February Baker Pâsha set out with about 3,800 men to relieve Sinkat, but his motley troops were defeated at Tokar, and about 2,400 of them slain, and thousands of rifles and much ammunition fell into the hands of the Dervishes. In January of this year **Charles George Gordon** (born January 28, 1833, murdered at Khartûm on the night of January 26, 1885) was sent to Khartûm to arrange for the evacuation of the Sûdân; he left Cairo on January 26 and arrived there on February 18. On February 28, General Graham defeated the Dervishes at **At-Teb**, and nearly 1,000 of them were slain. On March 13 he defeated **Osman Dikna's*** army at **Tamaai** and killed about 2,500 of his men; Osman's camp was burnt, and several hundred thousand of the cartridges which had been taken from Baker Pâsha were destroyed. On the 27th, Tamanib was occupied by Graham and then burnt. About the middle of April the Mahdi began to besiege Gordon in Khartûm, and preparations for a relief expedition were begun in England in May; this expedition was placed (August 26) under Sir Garnet Wolseley, who decided to attempt to reach Khartûm by ascending the Nile. This route made

* *i.e.*, "Osman of the beard"; he is the son of a Turkish merchant and slave dealer who settled in the Eastern Sûdân early in the XIXth century.

- A.D. 1884. it necessary to travel 1,700 miles against the stream, and six cataracts, and other natural barriers, made the progress extremely slow; General Sir F. Stephenson, the highest authority on the subject, advised the route *viâ* Sawwakin (Suâkin) and Berber, and by it troops could have entered Kharâtûm some months before Gordon was murdered. On the other hand it has been urged that, as the town of Berber surrendered on May 26, the main reason for an advance along the Suâkin-Berber road was taken away (*Sudan Campaign*, Pt. I, p. 25). The expedition consisted of 7,000 men, and all of them had reached Wâdî Halfa by the end of November. On December 2, the troops at Donkôla set out for Korti, which was reached by Sir Herbert Stewart on the 13th of the same month. Here it was decided to send a part of the force to Kharâtûm across the desert, *viâ* Matemmah, and a part by way of the river. On December 30, Sir Herbert Stewart set out with about 1,100 officers and men, and on January 2 he seized the Gakdul Wells, 95 miles from Korti; after one day he returned with the greater part of his force to Korti (January 5) to fetch further supplies, having left 400 men at Gakdul to build forts and to guard the wells. On the 8th, he again set out for Gakdul, and on the 16th he reached a spot about four miles from the wells of **Abu Klea**,* and 23 miles from Matammah; next day the famous battle of Abu Klea was fought, and 1,500 British soldiers defeated 11,000 Dervishes. The Dervishes succeeded in breaking the British square,
- 1885.

* More correctly Abu Tlih **أبو طليح**, *i.e.*, a place abounding in acacia trees.

A.D. 1885. but every one of them who got in was killed, and 1,100 of their dead were counted near it; their number of wounded was admitted by them to have been very large. On the 18th General Stewart moved on towards Matemmah and, after a march which lasted all day and all night, again fought the Dervishes on the 19th, and killed or wounded 800; in this fight, however, he received the wound of which he died. On the 20th **Abu Kru**, or Gubat, was occupied by the British: on the 21st Sir Charles Wilson attempted to take Matemmah, but the force at his command was insufficient for the purpose. On the 22nd the British soldiers began to build two forts at Abu Kru; on the 23rd Sir C. Wilson began to make the steamers ready to go to Kharṭûm; and on the 24th he set out with two steamers and twenty men. Four days later he came to Tuti Island and found that Kharṭûm was in the hands of the Mahdi, whereupon he ordered his vessels to turn and run down the river with all speed; when they were out of the reach of the enemy's fire, Sir C. Wilson stopped them and sent out messengers to learn what had happened, and it was found that Kharṭûm had fallen on the night of the 26th, and that Gordon had been murdered a little before sunrise on the 27th. His head was cut off and taken to the Mahdi, but his body was left in the garden for a whole day, and thousands of Dervishes came and plunged their spears into it; later the head was thrown into a well. On February 13 the British troops, including those which had marched with General Buller to Gubat, retreated to Abu Klea, and a fortnight later they set out for Korti, which they reached on March 1.

A.D.
1885.

The portion of the British troops which attempted to reach Kharṭûm by river left Korti on December 28, 1884, and reached Berti on February 1, 1885, and on the 9th was fought the battle of Kirbekan, in which General Earle was shot dead. On the 17th the house, palm trees, and water-wheels of Sulêmân Wad Gamr, who murdered Colonel Stewart, were destroyed, and on the 24th, orders having been received to withdraw, the river column made ready to return to Korti, which was reached on the 8th of March. When it was seen that Lord Wolseley's expedition had failed to bring Gordon from Kharṭûm, it was decided by the British Government to break the power of Osman Dikṇa, and with this object in view the Suâkin Expedition was planned. On February 17, 1885, the British Government made a contract with Messrs. Lucas and Aird to construct a railway of 4 feet 8½ inches gauge from Suâkin to Berber. On the 20th General Graham was placed in command of the Suâkin Field Force, which consisted of about 10,500 officers and men. On March 20 General Graham fought an action at Hashin, and two days later a fierce fight took place at Tofrik, between Suâkin and Tamaai. General McNeill was attacked by about 3,000 Dervishes, of whom 1,000 were killed, but the British loss was, relatively, considerable. In May the British Government recalled Graham's expedition, and abandoned the making of the railway to Berber, and thus Osman Dikṇa was again able to boast that he had driven the English out of the country (Royle, *Sudan Campaigns*, p. 436). On June 22, the **death of the Mahdi** occurred; he was succeeded by 'Abd-Allah, better known as the "**Khalîfa.**" In

- A.D. July the last of the British troops of Lord
 1885. Wolseley's expedition left Donğola ; by the end of September nearly the whole country as far north as Wâdi Halfa was in the hands of the Mahdi, and it was seen that, unless checked, the Dervishes would invade Egypt. General Sir F. **Stephenson** and General Sir Francis **Grenfell** attacked them at Kosheh and Ginnis on December 30, and about 1,000 of the Mahdi's troops were killed and wounded.
1886. Towards the close of this year Osman Dikna withdrew from Suâkin to Omdurmân, partly because the Arabs about Suâkin had defeated his troops and occupied Tamaai, and partly because he hoped for much benefit from the Mahdi's attack on Egypt.
1887. In June, Osman Dikna returned to Suâkin with about 2,000 Baggara Dervishes, but failed to move the people of the country ; in the following month he returned to Omdurmân, but hearing that the Egyptian garrison at Suâkin had been reduced, he returned with 5,000 men and determined to capture the city.
1888. On January 17, **Colonel** (now Lord) **Kitchener**, at the head of some friendly Arabs, attacked and captured the Dervish camp, but eventually the Dervishes re-formed and turned the Egyptian victory into a defeat. On December 20, **General Grenfell**, with reinforcements, attacked Osman Dikna's troops and killed and wounded 500 of them.
1889. In April **Wad an-Nagûmi** had advanced as far north as Hafir with about 5,000 men, and another 1,000 were at Sarras, only about 33 miles south of Wâdi Halfa. On July 1, Colonel Wodehouse, with about 2,000 Egyptian soldiers, defeated the Dervishes, under Wad an-Nagûmi, at Argîn, near Wâdi Halfa, killing 900 and taking 500 prisoners. On

- A.D. the 5th, General Grenfell left Cairo for the south with reinforcements, and made arrangements to meet the attack of Wad an-Nagûmi, who, undaunted by his defeat at Argin, was marching north ; and on August 1 this redoubtable warrior collected his force of 3,300 men and 4,000 followers on the hills to the south of Tushki, or Toski. On the 3rd General Grenfell disposed his British and Egyptian troops in such a way as to check the advance of Wad an-Nagûmi, who, however, only wished to get away and not to fight. He was at length forced to fight, and he fought bravely, but General Grenfell's tactics were so thoroughly well planned and carried out, that the Dervish force was completely routed and destroyed. About 1,200 were killed and 4,000 were taken prisoners, and the Egyptian loss only amounted to 25 killed and 140 wounded. The effect on the country was marvellous, for, as Mr. Royle says (*op. cit.*, p. 485), "the victory of **Toski** marked the turning point in the invasion, and was a shock to the cause of Mahdism which it took years to recover." The Dervish reinforcements beat a hasty retreat, and the Mahdi suspended all further operations for the invasion of Egypt.
1889. Osman Dikna continued to make raids upon Suâkin from Tokar.
1891. In January Colonel (now Sir C.) Halled-Smith set out to attack Osman Dikna, and on February 19 he routed the enemy at Tokar, killing 700 men.
- 1892-1895. Osman Dikna continued to harass the Arabs round Suâkin, and made raids wherever he thought he had any chance of success. On January 7, 1892, the Khedive, Tawfîk Pâsha, died after a short illness at Helwân, and he was succeeded by

- A.D. his eldest son, **Abbâs II. Hilmy** ; the Imperial
 1895. Firman from the Porte confirming his succession cost about £6,154, and was read on April 14.
1896. In the early part of this year Osman Dikna's forces were attacked and defeated with great loss by Colonel Lloyd, Major Sydney, and Captain Fenwick. On February 29 the Italians were defeated by the Abyssinians at Adowa, and the garrison at Kassala was in imminent danger from the Dervishes. With a view of assisting Italy by making it necessary for the Dervishes to turn their attention elsewhere, the British Government determined to advance to Akasheh and Donkôla. In the hands of General Kitchener, who had succeeded General Grenfell as Sirdar of the Egyptian Army in April, 1892, the conduct of the new Sûdân Expedition was placed. On March 21 he left Cairo for the south, and the first serious skirmish between the Dervishes and Egyptians took place on May 1. Early in June the Sirdar divided his forces, and one column marched upon **Ferket** by way of the river, and another across the desert. On June 7 the two columns joined hands, and a fierce fight ensued. The Sirdar's arrangements were so skilfully made and carried out, that the Dervishes were utterly routed ; they lost about 1,000 killed and wounded, and 500 were made prisoners. Among the killed were about forty of their chief men. The Egyptian loss was 100 killed and wounded. On September 19 the Sirdar occupied Hafir after a fight, and four days later the Egyptian troops entered Donkôla ; Debbah, Korti, and Marawî were next occupied, and the country as far as the foot of the Fourth Cataract was once more in the hands of the Egyptians.

- A.D. Early in this year the decision to make the **Wâdi**
 1897. **Halfa and Abu-Hamed Railway** was arrived at, for the Sirdar regarded it as absolutely necessary ; by this route nearly 350 miles of difficult river transport would be avoided. When the railway had advanced considerably more than half way to Abu Hamed, General Hunter marched from Marawî to **Abu Hamed** and defeated the Dervishes, who held it in force, and occupied it on August 7. Of the Dervish garrison of 1,500 men, about 1,300 were killed and wounded. Soon afterwards the Dervishes evacuated Berber, which was entered by General Hunter on September 13. On October 31 the railway reached Abu-Hamed.
1898. On April 8th, Good Friday, the Sirdar utterly defeated the great Dervish force under Maḥmûd at the **Battle of the Atbara** ; the Dervish loss was about 3,000 killed, and 2,000 were taken prisoners, while the Sirdar's loss was under 600 killed and wounded. The forces engaged on each side were about 14,000. On September 2nd the capture of Omdurmân and the **defeat of the Khalîfa** 'Abdu-Allahi were accomplished by the Sirdar. The Khalifa's forces numbered at least 50,000, and those of the Sirdar about 22,000. The Dervish loss was at least 11,000 killed and 16,000 wounded, and over 4,000 were made prisoners ; the Sirdar's loss was rather more than 400 killed and wounded. The Khalifa escaped and fled south, having first taken care to bury his treasure ; the body of the Mahdi was removed from its tomb, and burnt, and the ashes were thrown into the Nile ; the head is said to be buried at Wâdi Halfa. The tomb was destroyed because, if left untouched, it would always have formed a centre

- A.D.
1898. for religious fanaticism and sedition. On Sunday, September 4, the Sirdar held a memorial service for General Gordon at Khartûm, when the British and Egyptian flags were hoisted. On the 19th the Sirdar hoisted the Egyptian flag at **Fashôda**, which had been occupied by Major Marchand, the head of a French expedition, who sought to claim as a right a position on the Nile on behalf of France. The village of Fashôda is now known by the name of **Kodok**, which, strictly speaking, is the name of a neighbouring village.
1899. In January Colonel Kitchener, brother of the Sirdar, set out to catch the Khalîfa, who had fled towards Kordofân, but his expedition failed for want of water. In November it was said that the Khalîfa was at Gebel Geddîr, which lay to the north-west of Fashôda, on the west bank of the Nile, and about 160 miles from the river. The Sirdar pursued with a large force, but the Khalîfa fled towards Khartûm. On November 22 Colonel (now Sir) **F. R. Wingate** (now Sirdar of the Egyptian army) pursued him to Abba Island on the Nile, and learning that he was encamped at Umm Dabrikât, attacked him on the 24th. After a fierce but short fight in the early morning, Colonel Wingate defeated the Khalîfa, killing over 1,000 of his men, and taking prisoners 3,000. The Khalîfa met his fate like a man, and seeing that all was lost, seated himself upon a sheepskin with his chief Emîrs, and with them fell riddled with bullets. The Egyptian loss was 15 killed and wounded. It was claimed that the death-blow had been given to Mahdism by the defeat of the Dervishes at the Battle of Omdurmân, and the destruction of the Mahdi's tomb, but this

A.D. 1899. was not true, for as the power of the Mahdi was believed to have been transferred to the Khalîfa 'Abd-Allâh, the Dervishes regarded it as a real and living thing so long as 'Abd-Allâh was alive. Mahdism did not die until he and his Amîrs were killed by Colonel Wingate on the memorable morning of November 24.

On March 4 of this year, Mr. John M. Cook, the late head of the firm of Thomas Cook and Son, died at Walton-on-Thames. The services which he rendered to the Egyptian Government were very considerable. In the Gordon Relief Expedition his firm transported from Asyût to Wâdî Halfa, a distance of about 550 miles, Lord Wolseley's entire force, which consisted of 11,000 British and 7,000 Egyptian troops, 800 whalers, and 130,000 tons of stores and war materials. In 1885, 1886 and 1896 his firm again rendered invaluable services to the Government, and one is tempted to regret, with Mr. Royle (*The Egyptian Campaigns*, p. 554), that, in view of the melancholy failure of the Gordon Relief Expedition, his contract did not include the rescue of Gordon and the Sûdân garrisons. He transported the wounded to Cairo by water after the battle of Tell al-Kebîr, and when the British Army in Egypt was decimated by enteric fever, conveyed the convalescents by special steamers up the Nile, and made no charge in either case except the actual cost of running the steamers. He was greatly beloved by the natives, and the Luxor Hospital, which he founded, is one of the many evidences of the interest which he took in their welfare. Thousands of natives were employed in his service, and it would be difficult to estimate the benefits which accrued indirectly to

- A.D. hundreds of families in all parts of the country through his energy and foresight.
1900. In January Osman Dikna was in hiding near Tokar, and Muḥammad 'Ali, the loyal Gamilab Shêkh, found that he had entered his country. Major Burges and Aḥmad Bey left Suâkin on January 8 and 10 respectively, and a few days later they arrived at the Warriba range, which is about 90 miles to the south-west of Suâkin; and there Osman was seen apparently waiting to partake of a meal from a recently killed sheep. At the sight of his pursuers he fled up a hill, but was soon caught, and was despatched from Suâkin in the S.S. "Behera," and arrived at Suez on January 25, *en route* for Rosetta, where he now lies in prison. On September 25 **Slatin Pâsha** was appointed British Inspector of the Sûdân. On November 2 Major Hobbs opened a branch of the Bank of Egypt at Kharṭûm. On December 31st, 1900, the outstanding capital of the Egyptian Debt amounted to £103,710,000, of which £7,273,000 was held by the Debt Commissioners, leaving a balance in the hands of the public of £96,437,000.
- 1901.—The **revenue** was £E.12,160,000 and the **expenditure** £E.11,396,000, leaving a surplus of £E.1,460,000 in excess of the estimates, which were £E.10,700,000 and £E.10,636,000 respectively. The net financial result was a surplus of £E.700,000. The balance standing to the credit of the General Reserve Fund was, on December 31st, 1901, £E.3,795,000, and on the same date the sum of £E.1,287,000 stood to the credit of the Special Reserve Fund. Debt to the extent of £445,000 was paid off in 1901, and on December 31st, 1901, the outstanding

A.D. capital of the Debt amounted to £103,265,000,
 1901. £95,000,000 being in the hands of the public. On March 1st postal savings banks were opened at 27 first class post offices; the rate of interest allowed is $2\frac{1}{2}$ per cent. per annum. The number of depositors was 6,740, and the amount deposited £E.87,000. Of Domains lands, 13,764 acres were sold for £219,000, leaving in the hands of the Commissioners 165,051 acres, valued at £3,330,454. Profit on railways amounted to £E.150,000. The new Port Saïd Railway was estimated to cost between £E.350,000 and £E.400,000. The profit on telegraphs was £E.12,000. Of salt, 52,221 tons were sold; the revenue was £E.223,000. The imports amounted to £E.154,245,000 and the exports to £E.15,730,000. The tobacco imported weighed 6,120,548 kilos. and the tambak 325,661 kilos.; the quantity exported was 529,034 kilos., which is equivalent to 380,000,000 cigarettes. The profit on the Post Office was £E.28,000. About £E.490,000 were spent on irrigation works. On the Aswân Dam £E.900,000 were spent, and on the Asyût Barrage £E.800,000. The total number of men called out for the corvée was 8,763 for 100 days. The Cairo roads cost in upkeep £10,772, and £127,000 were spent on public buildings. There was a general increase in crime, 2,382 cases being reported. Prison administration cost £E.60,000. In Egypt slavery was practically non-existent. There were 23,477 in-patients in Government hospitals. The Zoological Gardens were visited by 52,711 persons, and the gate money amounted to £E.1,114. The fees paid by tourists for

A.D.
1901.

visiting the temples, &c., amounted to £E.3,213. On the preservation of Arab and Coptic monuments £E.7,000 were spent. Lord Cromer reported that the year "was one of steady and normal progress . . . The fiscal system has been placed on a sound footing. The principal irrigation works are either completed or are approaching completion. Means of locomotion, both by rail and road, have been improved and extended. The institution of slavery is virtually defunct. The corvée has been practically abolished. Although both the judicial system and the organization of the police admit of further improvement, it may be said that law and order everywhere reign supreme. The courbash is no longer employed as an instrument of government. The army is efficient and well organized ; the abuses which existed under the old recruiting system have been swept away. New prisons and reformatories have been built. The treatment of prisoners is in conformity with the principles generally adopted in Europe ; the sick man can be nursed in a well-equipped and well-managed hospital. The lunatic is no longer treated like a wild beast. Means have been provided for enabling the peasantry to shake themselves free from the grip of the money-lenders. A very great impulse has been given to education in all its branches. In a word, all the main features of Western civilization have been introduced with such adaptations as have been necessitated by local requirements. Broadly speaking, it may be said that all that is now required in Egypt is to persevere in the course which has already been traced out, and to

A.D. gradually introduce into the existing system such requirements as time and experience may show to be necessary."

1902. The **revenue** was £E.12,148,000, the **expenditure** £E.11,432,333, and the surplus £E.716,000, being £E.506,000 in excess of the estimate. The balance standing to the credit of the General Reserve Fund was on December 31st, 1902, £E.2,931,000, and on the same date the sum of £E.1,678,000 stood to the credit of the Special Reserve Fund. Debt to the extent of £527,000 was paid off in the course of the year, and on December 31st, 1902, the outstanding capital of the Debt amounted to £103,245,000, £94,471,000 being in the hands of the public. The Government lent to the Fellahin, or peasant farmers, the sum of £E.202,942, the number of borrowers being 34,532. The balances on deposit in the Post Office Savings Bank increased from £E.38,000 to £E.86,000, the number of depositors being 13,587. The debt on the Domains Administration was reduced to £E.1,932,000. The amount of French capital invested in Egypt was more than £E.57,000,000. The net receipts from the railways were £E.1,059,000, and the Kena-Aswân Railway brought in £E.60,000. The profit on telegraphs was £E.14,000, and on telephones £E.1,350. Out of 5,097,431 acres of land, 554,409 were held by Europeans. The circulation of notes amounted to £E.116,000. About 53,425 tons of salt were sold, and the royalties were £E.181,000. The value of the imports was £E.14,211,000, and of the exports £E.17,617,000. The eggs

A.D. 1902. exported numbered 79,500,000. The total amount of tobacco withdrawn from bond was 6,336,700 kilos., and of tambak 379,100 : 54 per cent. came from Turkey, 33·5 per cent. from Greece, and 12·5 per cent. from Bosnia and Herzegovina. The average consumption per head was 1 lb. 6 oz. ; the number of cigarettes exported amounted to 385,000,000. The profit from the Post Office was £E.37,500. The amount of unirrigated land was 143,000 acres, as compared with 947,000 in 1877. The number of men employed in corvée work was 4,970 for 100 days. About £E.50,000 were spent on repairs of Government buildings, £E.154,000 on new buildings, and £79,000 on drainage. The number of persons in prison was 9,256. During the year 238 slaves were freed. There were 22,717 patients in the Government hospitals. In all, 1,489 deaths from cholera occurred in Cairo.

The **revenue** was £E.12,464,000, and the **expenditure** £E.11,720,000, and the surplus £E.744,000, being £E.719,000 in excess of the estimates. The balance standing to the credit of the General Reserve Fund was on December 31st, 1903, £E.2,761,000, and on the same date the sum of £E.2,128,000 stood to the credit of the Special Reserve Fund. The value of the sums invested on behalf of the Conversion Economics Fund was £E.5,507,000, as against £E.4,991,000 in 1902. Debt to the extent of £1,289,000 was paid off during the year, and on December 31st, 1903, the outstanding capital of the Debt amounted to £102,187,000, £93,383,000 being in the hands of the public. On December 31st, the loans to

A.D. 1903. the Fellahîn amounted to £E.2,186,746, the number of borrowers being 78,911 persons. The Debt on the Domains Administration was reduced to £E.1,685,042, and that on the Daira Administration was reduced to about £E.4,986,000. The railways carried in 1903 about 15,000,000 people and 3,000,000 tons of goods, as against 2,800,000 people and 1,200,000 tons of goods in 1883, and in that period of 20 years the receipts rose from £E.1,200,000 to £E.2,260,000. The receipts from telegraphs amounted to £E.76,000, and the expenditure was £E.57,000; 1,618,000 messages were despatched. The sum of £E.3,439,864 was paid for the Aswân Dam and the Asyût Barrage. Some 170,000 acres of basin land were converted into perennial irrigation at a cost of £E.190,000; as a result, the annual rental of these acres has been increased by £E.510,000, and the present sale value by £E.5,100,000. In corvée work 11,244 men were called out in 1903. The imports were £E.16,146,000 and the exports £E.19,118,500. About 96,500,000 eggs were exported. Of the imports 42·5 per cent. were from Great Britain and her possessions, and of the exports 52·8 went to Great Britain. The tobacco imported amounted to 6,517,000 kilos., and the tambak to 370,000 kilos.; the average consumption per head was 1 lb. 7 ozs., or 1 oz. more than in 1902. About 74,400 passengers landed at Port Sa'îd and Alexandria. The average daily circulation of currency notes was £E.218,000, and the value of the notes in circulation was £E.382,000. About 57,000 tons of salt were

A.D. 1903. sold, and the gross revenue was £E.189,000. The profit of the Post Office was £E.46,000. It was decided that executions were to be conducted within the prison walls in the presence of certain authorized officials, and that representatives of the press were to be admitted. About 2,121 persons were convicted of crimes, and the number has been on the increase since 1896, when it was 1,866. About 176,474 certificates of Moslem marriages were issued, and there were 52,992 cases of divorce. It is said that in a great many cases the husband takes his wife back again after divorcing her, and the Inspectors believe that if account could be taken of these reunions, the number of divorces would be reduced to about 18,000. The Cairo tramways were used by 18,957,000 people. The following are the sums which have been spent on **education**, beginning with the year 1887, when the expenditure on this department of the Government had sunk to its lowest figure :—

		£E.			£E
1887	...	63,000	1896	...	151,000
1888	...	70,000	1897	...	158,000
1889	...	91,000	1898	...	160,000
1890	...	104,000	1899	...	154,000
1891	...	119,000	1900	...	156,000
1892	...	125,000	1901	...	173,000
1893	...	138,000	1902	...	185,000
1894	...	142,000	1903	...	197,000
1895	...	139,000	1904 (estimate)		204,000

The expenditure of the Department of Public Instruction is defrayed from three sources :—
 (1) The Government Grant, which has risen from £E.63,000 in 1887 to £E.121,000 in 1904 ;

A.D. 1903. (2) School fees, which in 1904 will probably amount to £E.60,000; (3) Revenue from endowments, &c., which it is estimated will produce £E.23,000 in 1904. Writing early in 1904, Lord Cromer concludes his Report ("Egypt," No. 1, 1904) with the following noteworthy sentences:—"As regards moral progress, all that can be said is that it must necessarily be slower than advance in a material direction. I hope and believe, however, that some progress is being made. In any case, the machinery which will admit of progress has been created. The school-master is abroad. A reign of law has taken the place of arbitrary personal power. Institutions, as liberal as possible under the circumstances, have been established. In fact, every possible facility is given and every encouragement afforded for the Egyptians to advance along the path of moral improvement. More than this no Government can do. It remains for the Egyptians themselves to take advantage of the opportunities of moral progress which are offered to them."

1904.—In the middle of August Sir William **Garstin's Report upon the Basin of the Upper Nile** (Cd. 2165, "Egypt," No. 2, 1904), appeared. He suggested the expenditure of £E.21,000,000, of which £E.13,000,000 would be in the Sûdân, and £E.8,000,000 in Egypt. The proposed expenditure in the Sûdân will not benefit only that country. The main item of £E.5,500,000 is for works in the Bahr al-Gebel, and this expenditure would be almost entirely on Egypt's account. Broadly speaking, the whole plan is based on the principle of utilizing the waters of the White Nile for the benefit of Egypt, and

A.D. those of the Blue Nile for the benefit of the
1904. Sûdân. It is proposed to spend on:—

	£E.
Middle Egypt canals	1,000,000
Railways	3,000,000
Raising the Aswân Dam	500,000
Remodelling Rosetta and Damietta branches	900,000
Works on the Baḥr al-Gebel	5,500,000
Making a new channel between Bohr and the Sawbat River	3,400,000
Regulation of the lakes	2,000,000
Barrages between Asyût and Kena	2,000,000
Conversion of the Upper Egypt basins	5,000,000
Reservoir at Rosaires	2,000,000
Barrage on the Blue Nile	1,000,000
Gezireh Canal system	2,000,000

Sir William Garstin estimates that when the whole of his Egyptian project is carried out, 750,000 acres of land will be converted from basin into perennial irrigation; 100,000 acres will be made capable of being irrigated by pumps; 800,000 additional acres will be brought under cultivation; and that, at very moderate rates, the increased revenue derived from taxation will be £1,205,000 a year. The Suakim-Berber Railway is to be completed at a cost of £E.1,750,000, and it will probably be finished in the spring of 1906. An expenditure of £E.500,000 will carry out the Gash scheme of irrigation in the Sûdân, and bring under cultivation 100,000 acres; assessing the land tax at 50 piastres an acre, the increased revenue would amount to £E.50,000. The whole or at least the greater part of this money would, of course, be utilized to diminish the contribution now paid annually by Egypt to the

A.D.
1904. Sûdân Government. In fact, the only hope of rendering the Sûdân ultimately self-supporting lies in the judicious expenditure of capital on railways and irrigation. An attempt will certainly be made in the near future to carry out an Egyptian railway and irrigation programme, involving a capital expenditure of £E.5,400,000, and it will involve raising the Aswân Dam and remodelling the Rosetta and Damietta branches of the Nile. On August 17th the **Greek Orthodox Convent** of Old Cairo was destroyed by fire. The convent was a very old foundation and had been standing for centuries. It was one of the oldest monuments of the Eastern Church in Egypt, and was associated with many important historical events.

At a session of the Ministers, held in Cairo in October, it was resolved to ask the Khedive to order the raising of the Dam at Aswân, and the construction of a Barrage at Esnah.

DATES ASSIGNED TO THE EGYPTIAN DYNASTIES BY
EGYPTOLOGISTS.

Dynasty.	Champollion- Figeac.	Lepsius (in 1858).	Brugsch (in 1877).	Mariette.
I.	B.C. 5,867	3,892	4,400	5,004
II.	5,615	3,639	4,133	4,751
III.	5,318	3,338	3,966	4,449
IV.	5,121	3,124	3,733	4,235
V.	4,673	2,840	3,566	3,951
VI.	4,425	2,744	3,300	3,703
VII.	4,222	2,592	3,100	3,500
VIII.	4,147	2,522	—	3,500
IX.	4,047	2,674	—	3,358
X.	3,947	2,565	—	3,249
XI.	3,762	2,423	—	3,064
XII.	3,703	2,380	2,466	2,851
XIII.	3,417	2,136	2,235	—
XIV.	3,004	2,167	—	2,398
XV.	2,520	2,101	—	2,214
XVI.	2,270	1,842	—	—
XVII.	2,082	1,684	—	—
XVIII.	1,822	1,591	1,700	1,703
XIX.	1,473	1,443	1,400	1,462
XX.	1,279	1,269	1,200	1,288
XXI.	1,101	1,091	1,100	1,110
XXII.	971	961	966	980
XXIII.	851	787	766	810
XXIV.	762	729	733	721
XXV.	718	716	700	715
XXVI.	674	685	666	665
XXVII.	524	525	527	527
XXVIII.	404	525	—	406
XXIX.	398	399	399	399
XXX.	377	378	378	378
XXXI.	339	340	340	340

PROSPERITY IN EGYPT UNDER BRITISH RULE.

The progress made in Egypt since the country passed under the rule of the British is astonishing, even to those who knew its wonderfully recuperative powers. Its material prosperity is so great and advances with such rapid strides that it is difficult to understand its miserable and bankrupt condition at the time of Arabi Pâsha's rebellion. A journey through the country reveals the fact that for one beast seen in the fields at that time, ten may now be counted, for the peasant farmer need not now fear the sudden descent of arbitrary tax-gatherers who would carry off the occupants of his fields and byres. In the towns and villages the houses are better built and kept in better repair, for their owners need not fear that the laying on of a coat of paint or whitewash will be taken as evidence that they possess superfluous cash, and so bring down upon themselves a visit from the local revenue officer and increased taxation. The water supply is regulated with justice, and the peasant obtains his due as surely and as regularly as the Pâsha, and it is now impossible for any large landowner to irrigate his garden at the expense of the parched plots of his poor neighbours. One of the greatest boons which Britain has conferred upon the Egyptian is the abolition of the **Corvée**. The work to be done by the corvée was of two kinds, viz., (1) to make and upkeep earthworks, *i.e.*, to cut and clean canals, etc., (2) to protect the river banks during the inundation. The liability of the Egyptian male to be called upon to do work of the former class was abolished in 1889, and although it costs Egypt £420,000 per annum to do without forced labour, it is admitted on all hands that the expenditure is justified. Under the old system the most shameful abuses crept in, and hundreds of the official classes had their houses built, canals cut and cleaned, and

estates watered entirely by the *corvée*. The iniquity of the system was that it pressed hardest upon the poorest classes. Sir William Willcocks, of the Egyptian Irrigation Department, first showed that by adopting improved methods the necessity for much of the labour was done away with, and its abolition is one of the Earl of Cromer's most brilliant achievements. It must not be forgotten that men have to be called out each year to protect the river banks in time of flood, and that all the inhabitants may be called out in any sudden emergency; the following figures give the numbers for the last thirteen years of those called out :—

1891	...	...	44,962	men for 100 days.
1892	...	...	84,391	" "
1893	...	...	32,752	" "
1894	...	...	49,448	" "
1895	...	...	36,982	" "
1896	...	...	25,794	" "
1897	...	...	11,069	" "
1898	...	...	10,079	" "
1899	...	...	7,893	" "
1900	...	...	14,180	" "
1901	...	...	8,763	" "
1902	...	...	4,970	" "
1903	...	...	11,244	" "

The official returns show the increase in the **revenue** during the last fourteen years :—

	£E
1890	10,237,000
1891	10,539,000
1892	10,297,000
1893	10,242,000
1894	10,161,000
1895	10,431,000
1896	10,694,000
1897	11,093,000
1898	11,132,000
1899	11,200,000
1900	11,663,000
1901	12,160,000
1902	12,148,000
1903	12,404,000

Thus in 1903 the excess of revenue over expenditure was £E. 2,133,000.

This has been the case notwithstanding that a considerable diminution in taxation has been effected; the taxation per head of the population was in 1881 £1 2s. 2d., and that of the debt £14 8s. 9d.; in 1897 the corresponding figures were 17s. 9d. and £10 0s. 2d. (Mr. Dawkins, in Milner, *England in Egypt*, p. 384). Between 1890 and 1901 taxes to the extent of £E1,408,000 per annum have been remitted. The following, taken from the Parliamentary Papers (1896, No. 1, p. 3, etc.), will show the amounts of **surplus** and **deficit** between 1883 and 1903—

	Surplus.	Deficit.		Surplus.	Deficit.
	£ E.	£ E.		£ E.	£ E.
1883	—	920,000	1894	785,000	—
1884	—	460,000	1895	1,088,000	—
1885	—	697,000	1896	690,000	—
1886	—	684,000	1897	630,000	—
1887	111,000	—	1898	1,376,000	—
1888	—	1,000	1899	1,848,000	—
1889	160,000	—	1900	559,000	—
1890	591,000	—	1901	764,000	—
1891	951,000	—	1902	716,000	—
1892	769,000	—	1903	719,000	—
1893	720,000	—			

The financial situation on December 30, 1901, may be thus summarised:—

The **National Debt** was £E.102,187,000, but £E.8,804,000 of this sum was held by the Commissioners of the Public Debt. There is no floating debt. The **General Reserve Fund** amounted to £E.2,761,000; the **Special Reserve Fund** to £E.2,128,000; and the accumulated **Conversion Economies** amounted to £E.5,507,000. The **Economies Fund** “is invested in Egyptian bonds, and Egypt is therefore becoming *pro tanto* the holder of her own debt. But to buy up your debts at a premium of 8 per cent., instead of paying them off at par, a premium

continually forced up by further obligatory purchases on your own part, is extravagant finance. It is an extravagance forced on Egypt by international conventions, for which, in the present case, the word 'France' might be used" (Dawkins, *op. cit.*, p. 302). The value of the investments made by this Fund was £E.5,507,000. The sum of £E.2,500,000 which was spent on the Sûdân Expedition in 1896-98 may be regarded as a good investment, for as assets Egypt has 760 miles of railway, with an adequate number of engines, rolling-stock, etc.; 2,000 miles of telegraph line, six new gun-boats, barges, etc., and the whole Sûdân (Kitchener's speech in London, Nov. 4, 1898). **Railways** in 1899 brought in £E.2,260,000. The cost of the repairs to the Embâbeh Bridge has been very large. The bridge was built by a French firm for £E.80,000, but £E.43,000 (!) more has had to be spent upon it before it was safe for traffic. **Telegraphs** brought in £E.76,000; **salt**, under the new regulations, brought in £E.189,000. The value of the **Imports** in 1903 was £E.16,146,900; and the value of the **Exports** was £E.19,118,500. In 1902 the **Imports** were £E.14,211,000; and the **Exports** £E.17,617,000. The **Post Office** yields a net revenue to the Government of £E.46,000. The total number of persons confined in prisons in 1903 was 10,317; only one case of prosecution for **slave dealing** was necessary in 1903; in 1903 about 25,162 cases were treated in the Government hospitals; 357,000 successful vaccinations were made in 1900; 80,011 legal cases were brought before Native Tribunals; the system of Village Justice evolved by Lord Cromer and his legal advisers has proved to be a great success; the powers of the Mixed Tribunals have been modified, and considerable alterations have been made in the application of Muḥammadan Law. The decisions of the Law Courts are now generally recognised as equitable, and appeals against them are uncommon.

In **Education** great strides have been made. The sums spent on education in 18 years are :—

	£E		£E
1887 ...	63,000	1897 ...	158,000
1888 ...	70,000	1898 ...	160,000
1889 ...	91,000	1899 ...	154,000
1890 ...	104,000	1900 ...	156,000
1891 ...	119,000	1901 ...	173,000
1892 ...	125,000	1902 ...	185,000
1893 ...	138,000	1903 ...	197,000
1894 ...	142,090	1904 ...	204,000
1895 ...	139,000		
1896 ...	151,000		

In 1887 only 1,919 pupils were under the direct management of the Department of Public Instruction ; in 1898 the number had grown to 19,684, in 1899 to 23,390. The school fees in 1887 were £E.9,000, in 1899 £E.36,000, and in 1903 to £E.76,228, and in 1904 they will amount to £E.60,000. It is a remarkable fact that the percentage of Muḥammadan pupils in schools and colleges under the Department is less than the percentage of the Muḥammadans in the total population, while the percentage of Coptic pupils in the same schools is almost treble the percentage of Copts throughout Egypt. Thus Muḥammadans form 93 per cent. of the total population, and the number of their children in the schools forms 78 per cent. of the pupils ; the Copts form 6 per cent. of the total population, but the number of their children in the schools forms 17 per cent. of the pupils. At the beginning of the British occupation of Egypt the principal European language taught in the Government schools was French ; English was either altogether neglected or was very badly taught. The schools of the American Missionaries were the only places where English was taught, and the splendid services rendered by these institutions in this respect must not be forgotten. Until the last few years nearly every railway, postal, or telegraph official in Egypt who possessed

any competent knowledge of the English language owed his instruction to the American missionaries. The following figures illustrate the growth of the study of English in Government schools :—

				English.		French.
1889	...	...	...	1,063	...	2,994
1890	...	...	...	1,747	...	3,199
1891	...	...	...	2,032	...	2,852
1892	...	...	...	2,237	...	2,864
1893	...	...	...	2,434	...	2,585
1894	...	...	...	2,669	...	3,748
1895	...	...	...	2,665	...	3,417
1896	...	...	...	2,800	...	3,363
1897	...	...	...	3,058	...	3,150
1898	...	...	...	3,859	...	1,881
1899	...	...	...	4,401	...	1,210

Thus in 1899 about 78 per cent. of the pupils were studying English and 22 per cent. French; in 1889 the figures were 26 per cent. and 74 per cent. respectively. In 1884 about 360,000 tons of **coal** were imported at Alexandria, and 726,000 at Port Saïd; in 1901 these numbers had risen to 867,150 and 228,865 tons respectively. In January, 1882, "Egyptian Unifeds" were quoted at 61½, and in January, 1901, at 106½. Worthy of mention too is the success of the societies which have been established in Cairo, Alexandria, and Port Saïd for the prevention of cruelty to animals. In Cairo 1,178 animals were treated in the infirmary in 1900, in Alexandria 2,384, and in Port Saïd 159; it is good to learn that Lord Cromer thinks the action of these societies is causing a steady improvement in the condition of the animals employed in the towns where the societies exist. The productive and recuperative powers of Egypt have been proverbial from time out of mind, but the most sanguine reformer of Egypt in 1883 could never have expected that the last year of the century would have witnessed such a state of prosperity in the country as now exists. This is due entirely to the fidelity with

which the civil and military officials have performed their duties, and to the carrying out of the consistent and wise policy which was inaugurated by Lord Cromer, whose strong hand has ceaselessly guided and supported every work which tended to the welfare and prosperity of Egypt.



Ceiling ornament at Philæ.

THE COUNTRY OF EGYPT.

Geology.—In ancient days Egypt proper terminated at Aswân (Syene), but now the term Egypt includes that portion of the Nile valley which lies between the Mediterranean and Wâdî Halfa, *i.e.*, between 22° and $31^{\circ} 30' N.$ latitude.

According to Major H. G. Lyons,* Director-General of Surveys of Egypt, the country consists chiefly of a series of sedimentary deposits of Cretaceous and Tertiary ages, which have been laid down upon the uneven and eroded surface of a great mass of crystalline rocks, which come to the surface on the edge of the eastern desert and also cover large areas of it. The direction of the Nile Valley is generally north and south, and is due to the great earth movements which took place in Miocene times; indeed, the Nile Valley itself has been determined by a line of fracture which is traceable from the sea nearly to the First Cataract. Into this valley in late Miocene or early Pliocene times the sea penetrated at least as far as Esna, and laid down thick deposits of sand and gravel on the floor of the valley and up to the foot of the cliffs bounding it, while the tributary streams, fed by a rainfall much heavier than that of to-day, brought down masses of detritus from the limestone plateaux and piled them up along the margins of the valley. A subsequent rise of the area converted this "fiord" into a river valley, and the deposition of the Nile mud and the formation of cultivable land began. The crystalline rocks occur at Aswân, Kalâbshah, Wâdî Halfa, and other points further south, forming cataracts and gorges. East and north-east of Kena

* I quote from his description of the geology of Egypt written for Major Willcocks, C.M.G., and printed in *Egyptian Irrigation*, 2nd edition, London, 1899.

their base is a gneiss, overlaid by mica, talc, and chlorite schists, and above these is a thick volcanic series, into which intrudes a gray hornblendic granite, and also a later red granite. The best known of these is the red hornblendic granite of Aswân, which was largely used by the Egyptians for temples, statues, etc., and also the fine porphyry, much used by the Roman emperors. The tops of such rocks rise to the surface of the ground at Aswân, Kalâbshah, and Wâdî Halfa.

In Nubia nearly the whole of the eroded surface of the crystalline rocks has been overlaid by a yellowish sandstone, which at its base usually becomes a quartz conglomerate. Above these lies a large series of green and gray clays with thick band of soft white limestone. Next comes an immense thickness of soft white limestone, which forms the cliffs of the Nile Valley from Luxor to Cairo, and furnishes almost the whole of the building stone in Egypt. These strata have been greatly affected by the great earth movements of the Miocene period, which resulted in the formation of the Red Sea, Gulf of Suez, Gulf of Aqaba, the Jordan Valley, and the Nile Valley, and the salts of the Wâdî Naṭrûn are due to the shore lagunes when they existed there. As a result of this, thick deposits of sand and gravel were laid down, which to-day underlie the later Nile mud deposits and which furnish a good water supply. After this, climatic conditions analogous to those of to-day seem to have soon set in, and river deposits of dark sandy mud were laid down, which were at levels considerably above the deposits of to-day. Nile mud with shells similar to those now existing occurs in Nubia at 30 metres, and in Egypt at lesser heights, above the present Nile flood level. To-day the Nile is depositing in its bed at the rate of about 0·12 metre per century. At Benha, Maḥallat Rûḥ (in the Tanṭa district), and Ḳalyûb (all in the Delta), the thickness of the layer of Nile mud is 17, 18,

and 12.5 metres respectively ; while at Zaḳâziḳ, Beni Suwêf, and Suhâg (all in the Nile Valley), it is 33.11 and 17 metres respectively. Between the First and Second Cataracts the proportion of sandstone to granite is about 9 to 1, and good granite is only met with at Kalâbshah, where the pass is about 168 yards wide, and the depth of water at *low* Nile about 111 feet. No fossils whatever are found in the Nubian sandstone.

From Abû Simbel northwards the valley is bounded on the left by the high limestone plateau called by the Arabs Sinn al-Kiddâb, which, at this point, is more than 50 miles distant from the river, and it gradually approaches the stream until at Aswân it is only 25 miles distant, and at Gebelên it marches with the river. There is a similar plateau between Gebelên and Esnah. At the First Cataract there is an extensive outcrop of granite and quartz diorite.

Between Aswân and a little south of Esnah the river flows between sandstone hills, except at the plains of Kom Ombos and Edfû ; these plains were originally ancient deltas of rivers coming down from the high ranges which skirt the Red Sea. In the Kom Ombos plain the Nile deposit is about 80 feet above the maximum flood level of to-day. At Ra'âmah, about 38 miles north of Aswân, limestone is met with, and immediately north of it is the sandstone of Silsila. The channel at Silsila does not represent the original bed of the Nile, for it is only a branch of it ; the true channel, which was nearly a mile wide and 50 feet deep, lies on the right of the hill in which the quarries are, and is now buried under mud and silt. There was never a cataract at Silsila. At Luxor the Nile again enters low denuded plains, and a part of the plateau of the Sinn al-Kiddâb lies on its left ; the plateau again appears at Ḳena, and from this place to Cairo the river flows between limestone hills. At Ḳena the lower Londinian formation dips below the level of the Nile

deposit, and the upper Londinian formation monopolizes the whole section of the limestone as far as a point midway between Asyût and Minyah; here the lower Parisian strata appear on the tops of the plateaux, and the upper Londinian strata finally disappear a little to the north of Minyah. The lower Parisian formation is now generally met with as far as Cairo.

The Ancient Egyptians called Egypt  *Baq* or    *Baqet*;    *Ta-merà*; and   *Qemt*. *Baq* seems to refer to Egypt as the olive-producing country, and *Ta-merà* as the land of the inundation; the name by which it is most commonly called in the inscriptions is *Qem*, *i.e.*, "Black," from the darkness of its soil. It was also called the "land of the sycamore," and the "land of the eye of Horus" (*i.e.*, the Sun). It was divided by the Egyptians into two parts: I. Upper Egypt   *Ta-res* or    *Ta-gemā*, "the southern land"; and II. Lower Egypt   *Ta-meh*, "the northern land." The kings of Egypt styled themselves *suten bāt*, "king of the South and North," and *neb tauī*, "lord of two earths."*

The country was divided into nomes, the number of which is variously given; the list given by some of the classical authorities contains thirty-six, but judging by the monuments the number was nearer forty. The nome (*hesp*) was divided into four parts; 1, the capital town (*nut*); 2, the cultivated land; 3, the marshes, which could only at times be used for purposes of cultivation; and 4, the canals, which had to be kept clear and provided with sluices, etc.,

* As ruler of the two countries, each king wore the crown , which was made up of , the *tesher*, or red crown, representing the northern part of Egypt, and , the *hetch*, or white crown, representing the southern part of Egypt.

for irrigation purposes. During the rule of the Greeks Egypt was divided into three parts : Upper, Central, and Lower Egypt ; Central Egypt consisted of seven nomes, and was called **Heptanomis**.

LIST OF NOMES OF EGYPT—UPPER EGYPT.

Nome.	Capital.	Divinity.
1. Ta-Kens.	Ābu (Elephantine), in later times Nubt (Ombos).	Khnemu.
2. Tes-Ĥeru.	Ṭeb (Apollinopolis magna, Arab. Uṭfu or Edfū).	Ĥeru - Beḥu ṭet.
3. Ten.	Nekheb (Eileithyia), in later times Sene (Latopolis), Esneh.	Nekheb.
4. Uast.	Uast (Thebes), in later times Hermonthis.	Āmen-Rā.
5. Ĥerui.	Kebti (Coptos).	Āmsu (or, Min).
6. Āa-ti.	Taenterer (Denderah).	Hathor (Ĥet Ĥert).
7. Sekhem.	Ĥa (Diospolis parva).	Hathor.
8. Ābṭ.	Ābṭu (Abydos), in earlier times Teni (This).	Ānḥer.
9. Āmsu (or, Min).	Āpu (Panopolis).	Āmsu (or, Min).
10. Uatchet.	Ṭebu (Aphroditopolis).	Hathor.
11. Set.	Shashetep (Hypsele).	Khnemu.
12. Ṭuf.	Nen-ent-bak (Antaeopolis).	Horus.
13. Atefkhent.	Saiut (Lycopolis, Arab. Sîût).	Āp-uat.
14. Atef-peḥ.	Kesi (Cusae).	Hathor
15. Un.	Khemennu (Hermopolis).	Thoth.

Nome.	Capital.	Divinity.
16. Meḥ-maḥet.	Ḥebennu (Hipponon).	Horus.
17.	Kasa (Cynopolis).	Anubis.
18. Sapeṭ.	Ḥa-suten (Alabastronpolis).	Anubis.
19. Uab.	Pa-matchet (Oxyrhynchos).	Set.
20. Am-khent.	Khenensu (Herakleopolis magna).	Ḥeru-shefi.
21. Am-peḥ.	Se-men Ḥeru.	Khnemu.
22. Maten.	Ṭep-āḥet (Aphroditopolis).	Hathor.

LOWER EGYPT.

1. Aneb-ḥetch.	Men-nefer (Memphis).	Ptaḥ.
2. Aā	Sekhem (Letopolis).	Ḥeru-ur.
3. Āment.	Nenten-Ḥapi (Apis).	Ḥathor-nub
4. Sepi-res.	Tcheka (Canopus).	Āmen-Rā.
5. Sepi-emḥet.	Sa (Saïs).	Neith.
6. Kaset	Khesun (Xoïs).	Āmen-Rā.
7. . . . Āment.	Sent-Nefer (Metelis).	Ḥu.
8. . . . Āḃet.	Thukut (Sethroë).	Ātmu.
9. Atchi.	Per-Āsar (Busiris).	Osiris.
10. Kakem.	Taḥetherāb (Athribis).	Ḥeru-khenti khati.
11. Kaḥebes.	Kaḥebes (Kabasos).	Isis.
12. Katcheb.	Tcheb-neter (Sebennythos).	Ānḥer.
13. Ḥakaṭ.	Ānnu (Heliopolis).	Rā.
14. Khent-ābet.	Tchan (Tanis).	Horus.
15. Teḥuti.	Pa-Teḥuti (Hermopolis).	Thoth.
16. Khar.	Pabaneb-ṭet (Mendes).	Ba-neb-ṭet
17. Sma-beḥuṭet.	Pa-khen-en-Āmen (Diospolis).	Āmen-Rā.
18. Amkhent.	Pa-Bast (Bubastis).	Bast.
19. Am-peḥ.	Pa-Uatchet (Buto).	Uatchet.
20. Seṭ.	Kesem (Phakussa).	Seṭ.

Lower Egypt is divided into six provinces :—

1. **Bahêrah**, with seven districts ; capital, Damanhûr.
Population (including the Oasis of Siwa, 7,200),
631,225.
2. **Kalyubiyah**, with three districts ; capital, Benha.
Population, 371,465.
3. **Sharkîyah**, with six districts ; capital, Zakâziq.
Population, 749,130.
4. **Dakhalîyah**, with six districts ; capital, Mansûrah.
Population, 736,708.
5. **Menûfiyah**, with five districts ; capital, Menûf.
Population, 864,206.
6. **Gharbîyah**, with eleven districts ; capital, Tanţa.
Population, 1,297,656.

Upper Egypt is divided into seven districts :—

1. **Gîzah**, with four districts ; capital, Gîzah. Popula-
tion, 401,634.
2. **Beni-Suwêf**, with three districts ; capital, Beni-Suwêf.
Population, 314,454.
3. **Minyah**, with eight districts ; capital, Minyah. Popu-
lation (including the Oasis of Baḥrîyah (6,082), and
the Oasis of Farâfra (542)), 548,632.
4. **Asyût**, with nine districts ; capital, Asyût. Popu-
lation (including the Oasis of Dâkhlah (17,090), and
the Oasis of Khârgah (7,220)), 782,720.
5. **Girgah**, with five districts ; capital, Şûhag. Popu-
lation, 668,011.
6. **Ḳena**, with seven districts ; capital, Ḳenah. Popu-
lation, 711,457.
7. **Fayyûm**, with three districts ; capital, Waşta. Popu-
lation, 371,006.

Large towns like Alexandria, Port Saïd, Suez, Cairo, Damietta, and El'arîsh are governed by native rulers.

In ancient days the population of Egypt proper is said to have been from seven and a half to nine millions; at the present time (1904) it is probably well over ten millions. The population of the provinces south of Egypt, which originally belonged to her, has never been accurately ascertained. The country on each side of the Baïr el-Abyaḍ is very thickly peopled; it is generally thought that the population of this and the other provinces which belonged to Egypt in the time of Ismâ'il amounts to about ten millions



THE ANCIENT EGYPTIANS.

The Dynastic Egyptians, whom the sculptures and monuments made known to us as being among the most ancient inhabitants of the country, appear to have been the descendants of an invading race who entered Egypt in the Predynastic Period and conquered the country, and then intermarried with the indigenous people whom they found in possession of the Nile Valley. The original home of the invaders was, propably, Asia, and they may have made their way across Mesopotamia and Arabia, and across the Isthmus of Suez into Egypt. It has been suggested that they sailed across the Indian Ocean and up the Red Sea, on the western shore of which, near the modern Kuşêr, they landed; that they came *viâ* Southern Arabia is more probable. It is, moreover, very doubtful if a people, who lived in the middle of a huge land like central Asia, would have enough experience to make and handle ships sufficiently large to cross such seas. No period can be fixed for the arrival of the new-comers from the East into Egypt; we are, however, justified in assuming that it took place long before B.C. 5000.

When the people from the East had made their way into Egypt, they found there at least two indigenous races, one with a dark, and one with a fair skin. The Egyptians generally called their land  Qemt, *i.e.*, "black"; and if the dark, rich colour of the cultivated land of Egypt be considered, the appropriateness of the term is evident. The hieroglyphic which is read *Qem*, is the skin of a crocodile, and we know from Horapollo (ed. Cory, p. 87), that this sign was used to express anything of a

dark colour.* The name "Ham" is given to Egypt by the Bible; this word may be compared with the Coptic **KHĒE**, **KHĒI** or **ΧHĒI**. The children of Ham are said to be Cush, Mizraim, Put, and Canaan. The second of these, Mišraim, is the name given to Egypt by the Hebrews. The dual form of the word, which means "the double Mišr," probably has reference to the "two lands" (in Egypt. ) over which the Egyptian kings, in their inscriptions, proclaimed their rule. The descendants of Cush are represented on the monuments by the inhabitants of Nubia and the black tribes which live to the south of that country. In the earliest times the descendants of Cush appear to have had the same religion as the Egyptians. The Put of the Bible is thought by some to be represented by the land of Punt, or spice-land, of the monuments. The people of Punt appear to have dwelt on both sides of the Red Sea to the south of Egypt and on the Somâli coast, and as far back as B.C. 2500 a large trade was carried on between them and the Egyptians; it is thought that the Egyptians regarded them as kinsmen. The aboriginal inhabitants of Phœnicia were probably the kinsfolk of the descendants of Mišraim, called by the Bible Canaanites. Diodorus and some other classical authorities tell us that Egypt was colonized from Ethiopia. The civilization, religion, art of building, etc., of the Ethiopians are all of Egyptian origin, and in this, as in so many other points relating to the history of Egypt, the Greeks were either misinformed, or they misunderstood what they were told. On the other hand, the Nubians and dark-skinned races of the Sûdân hold many primitive beliefs in common with the Egyptians of pure African origin.

* "To denote *darkness*, they represent the TAIL OF A CROCODILE, for by no other means does the crocodile inflict death and destruction on any animal which it may have caught than by first striking it with its tail, and rendering it incapable of motion."

An examination of the painted representations of the Egyptians by native artists shows us that the pure Egyptian was of slender make, with broad shoulders, long hands and feet, and sinewy legs and arms. His forehead was high, his chin square, his eyes large, his cheeks full, his mouth wide, his lips full, and his nose short and rounded. His jaws protruded slightly, and his hair was smooth and fine. The evidence of the pictures on the tombs is supported and confirmed by the skulls and bones of mummies which anthropologists have examined and measured during the last few years; hence all attempts to prove that the Egyptian is of negro origin are overthrown at the outset by facts which cannot be controverted. In cases where the Egyptians intermarried with people of Semitic origin, we find aquiline noses.* One of the most remarkable things connected with the Egyptians of to-day is the fact that a very large number of them have reproduced, without the slightest alteration, many of the personal features of their ancestors who lived seven thousand years ago. The traveller is often accompanied on a visit to a tomb of the Ancient Empire by a modern Egyptian who, in his attitudes, form, and face, is a veritable reproduction of the hereditary nobleman who built the tomb which he is examining. It may be that no invading race has ever found itself physically able to reproduce persistently its own characteristics for any great length of

* A very good example of this is seen in the black granite head of the statue on which Osorkon II. caused his names and titles to be inscribed, now in the British Museum (No. 1063). The lower part of the nose is broken away, but enough of the upper part remains to show what was its original angle. It was confidently asserted that this head belonged to a statue of one of the so-called Hyksos kings, but it was more probably made at an earlier period. Some think that the statue was made for Amen-em-hât III. The face and features are those of a man whose ancestors were Semites and Egyptians, and men with similar countenances are to be seen in the desert to the south-east of Palestine to this day.

time, or it may be that the absorption of such races by intermarriage with the natives, together with the influence of the climate, has made such characteristics disappear ; the fact, however, remains, that the physical type of the Egyptian fellâh is exactly what it was in the earliest dynasties. The invasions of the Babylonians, Hyksos, Ethiopians (including negro races), Assyrians, Persians, Greeks, Romans, Arabs, and Turks, have had no permanent effect either on their physical or mental characteristics. The Egyptian has seen the civilizations of all these nations rise up, progress, flourish, decay, and pass away ; he has been influenced from time to time by their religious views and learning ; he has been the servant of each of them in turn, and has paid tribute to them all ; he has, nevertheless, survived all of them save one. It will, of course, be understood that the inhabitants of the towns form a class quite distinct from the Egyptians of the country ; the townsfolk represent a mixture of many nationalities, and their character and features change according to the exigencies of the time and circumstances in which they live and the influence of the ruling power.

In recent years, thanks chiefly to the excavations and labours of M. J. de Morgan,* formerly Director of the Gîzah Museum, very considerable light has been thrown upon the predynastic inhabitants of Egypt, and the results of his work may be here briefly summarised. At the end of 1894 M. de Morgan made excavations at Al-'Amrah, a place which is situated a few miles to the south of Abydos, where he found a number of what are now rightly called **predynastic tombs**. The tombs were in the form of oval pits from three to five feet deep, and in these bodies had been laid on their left side with their legs doubled up in such wise that the knees were almost on a level with the

* M. Amélineau has described the excavations which he made at 'Amrah and other places in his *Les Nouvelles Fouilles d'Abydos*, Angers, 1896, and in subsequent publications.

chin. The head was bent forwards slightly, and the fore-arms were laid in such a position that the hands, one resting upon the other, might be in front of the face. Round the body were a number of large and small vases filled with various substances, and quite close to it were red and black vases, stone pots, figures of fish in schist, worked or unworked flints, alabaster objects like mace-heads, shell bracelets, etc. In tombs of this class, objects in bronze were rarely found, a fact which proves that the metal was not common when the tombs were made. Most of the tombs are, according to M. de Morgan, the sepulchres of neolithic man in Egypt, but some of them seem to belong to the transition period between the stone and the bronze age. The bodies found in the tombs seem to have been treated with salt and some preparation of bitumen, and if this be so they are probably the oldest mummified remains known.

During the winter of 1894-5, Prof. Petrie carried on excavations along the edge of the desert between Ballas and Naḳâda, about 30 miles north of Thebes. He stated that, in the course of his work, he found a maṣṭāba pyramid, similar to that of Ṣaḳḳâra, and a number of tombs of the IVth, Vth, and VIth dynasties; the pyramid, and all the tombs save one, had been plundered in ancient days. He believed his main discovery to be that of "a fresh and hitherto unsuspected race, who had nothing of the Egyptian civilization." The early announcements of his discovery stated that they were cannibals. According to Prof. Petrie, they lived after the rule of the IVth dynasty, and before that of the XIIth. "This new race must therefore be the people who overthrew the first great civilization of Egypt at the fall of the VIth dynasty, and who were in turn overthrown by the rise of the XIth dynasty at Thebes. As the Xth dynasty in Middle Egypt was contemporary with the greater part of the XIth dynasty, this limits the new race to the age of the VIIth to the IXth dynasty

(about 3000 B.C.), who ruled only in Middle Egypt, and of whom no trace has been yet found, except a few small objects and a tomb at Siut. The extent to which Egypt was subdued by these people is indicated by their remains being found between Gebelen and Abydos, over rather more than a hundred miles of the Nile valley The invaders completely expelled the Egyptians." Their graves were square pits, measuring usually $6 \times 4 \times 5$ feet. "The body was invariably laid in a contracted position, with the head to the south, face west, and on the left side A regular ceremonial system is observable From the uniformity of the details it is clear that a system of belief was in full force."*

In March, 1897, M. de Morgan decided to excavate the predynastic cemeteries of Upper Egypt, and began to work at Nakâda near the site of Prof. Petrie's labours two years before; two cemeteries were chosen for examination, the one, to the south, belonging to the indigenous peoples of Egypt, and the other, to the north, containing burials of ancient Egyptians. After a short time he discovered to the north of the northern necropolis, the remains of a monument, built of unbaked bricks, which had been destroyed by fire. From the fact that all the jars and objects which had been placed in the building were broken, it was clear that he had come upon a tomb belonging to an extremely ancient period; in the tombs of the neolithic period the vessels, etc., are found whole. The building contained 21 chambers, and was undoubtedly a royal tomb, judging from the abundance of the offerings which had been placed in them; it was rectangular in shape, and measured 54 metres by 27 metres, and its main sides were oriented at an angle of 15° E. of the magnetic north.

* Quoted from Petrie, *Catalogue of a Collection of Egyptian Antiquities*, London, 1895.

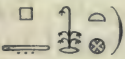
Close by this tomb was another, which had been wrecked and spoiled in modern times. Among the objects found in the chambers of the larger monument were fragments of vases and vessels made of various kinds of hard stone, alabaster, etc., flint knives, ivory vases and plaques, terra-cotta vases and vessels, etc., many of which were inscribed. The large mud sealings of the wine jars bore impressions of inscribed seals, and these proved beyond a doubt that the building wherein they were found was a royal one. An examination of the tombs of less importance close by led to conclusions of a far-reaching and important character. M. de Morgan was accompanied in his work by the eminent German Egyptologist, Prof. A. Wiedemann, and by M. Jéquier, and he thus had the benefit of trained, expert opinion on philological problems, which his own profession of mathematician and civil engineer had left him no time to study exhaustively.

Briefly, the conclusions arrived at after an examination of a large number of tombs of the same class as those excavated by Prof. Petrie were as follows:—(1) The people to whom the tombs belong occupied not a small portion of, but the *whole* valley of the Nile. (2) Their manners, customs, industries, and abilities were *different from those of the Egyptians, and physically the two peoples had nothing in common*. (3) The people called the “new race” by Prof. Petrie were the inhabitants of Egypt *long before those whom we call Egyptians*; and it was from them that the Egyptians of dynastic times learned many of their industries, etc.; in other words, the Egyptians borrowed a great deal from these their predecessors in the valley of the Nile. “*La new race de M. Flinders Petrie devient donc une véritable old race, celle des aborigènes, que les Égyptiens pharaoniques rencontrèrent quand ils envahirent l’Égypte*”;* in fact, the “new race” were of

* De Morgan, *Recherches sur les Origines de l’Égypte*, Paris, 1897.

the highest antiquity in Egypt, which they had occupied some thousands of years before the time of Menes. The graves excavated by M. de Morgan show that the dead were buried in three ways, *i.e.*, with the members separated one from another, or with the complete body bent up in a position similar to that of a child before birth, or the whole body was partially burnt and then buried. Each method is different from that employed by the Egyptians, among whom every effort was made to bury the dead in as perfect a form as possible, for they believed that the continuance of the future life of the dead depended upon it. In the religious texts of the Egyptians there are frequent allusions to the customs of dismemberment, and decapitation, and burning of the dead, which prove, if proof be needed, that such things were customary long before their time, and that the Egyptians on their arrival in Egypt adopted gradually certain of the funeral customs and beliefs of the autochthones, but considerably modified others.

It has not yet been definitely decided to what race the people who were buried in such graves were related, but there are many grounds for thinking that they were either members of a tribe of the Tahennu, or Tahennu, who are often mentioned in the texts of historical kings, or were akin to them. Pictures of them show that they were people with light skins, blue eyes, and fair hair, and although in historic times the tribes certainly lived to the north-west of Lower Egypt, we know that in the VIth dynasty they possessed settlements as far to the south as Nubia. The name commonly given to the Tahennu is "Libyans," and the known facts point to the conclusion that some tribe, or group of tribes, of the Libyans formed the autochthones of Egypt. The Libyans seem to have been conquered by a race that invaded and reduced Egypt to slavery, and when the foreign kings began to reign over Egypt the conquered people formed the inferior

portion of the population. It is still a subject open to debate where the invaders came from ; some think they were of Asiatic origin and entered Egypt by way of the Isthmus of Suez ; others think (with Diodorus) that they came from the south, that is to say, from Ethiopia (compare Ezekiel xxix. 14, where the home of the Egyptians is said to be Pathros, *i.e.*, the Egyptian *Pa-ta-reset* ); and others believe they made their way up or across the Red Sea to Kuṣêr (كوسر), a port for the ships coming from Yaman, and across the Eastern Desert to Coptos on the Nile. But by which road they entered Egypt is, relatively, of little importance ; that they came primarily from the East is beyond dispute. All the known evidence contradicts the theory that Arabia was the home of the invaders of Egypt, and although there are many striking resemblances between the art of the statues and other objects which have been excavated at Tell Lo and other ancient sites in Southern Babylonia in recent years, and predynastic and early dynastic objects found by Messrs. de Morgan, Amélineau, and Petrie at Abydos and Naḳâdah, they do not in the writer's opinion prove conclusively that the invaders of Egypt and the Babylonians were of the same race. The culture and civilization of the Babylonians between B.C. 6000 and B.C. 2300 were derived from their Sumerian conquerors, whose method of writing, and much of their learning and literature the Babylonians adopted, modified, and then assimilated. There is no evidence to show that the invaders of Egypt were kinsfolk of the Babylonians, but there are very strong probabilities that the civilizations of both peoples sprang from a common stock ; what that stock was, or where the race lived, or when its cognate peoples took possession of Southern Babylonia and of Egypt, no one can at present say with certainty.

N. lat., and $30^{\circ} 30' 58''$ E. long., of two great tributaries called respectively the Baḥr al-Azraq, *i.e.*, the "lurid" or Blue Nile, and the Baḥr al-Abyaḍ, *i.e.*, the "clear," or White Nile.

From Lake Victoria to Kharṭûm the distance by river is about 2,185 miles; from Kharṭûm to Aswân is 1,130 miles; and from Aswân to the sea about 750 miles more, so that if we include the length of any of the larger tributaries of Lake Victoria in the length of the Nile, we may say that this wonderful river is about 4,100 miles long.

The White Nile is so called because of the fine, whitish clay which colours its waters. It is broader and deeper than the eastern arm, and it brings down a much larger volume of water; the ancients appear to have regarded it as the true Nile. There can, however, be no doubt that either the Blue Nile or the Atbara is the true maker of Egypt, for during their rapid courses from the Abyssinian mountains they carry down with them all the rich mud which, during the lapse of ages, has been spread over the land on each side of its course, and which has formed the land of Egypt. In truth, Egypt is the gift of the Blue Nile and the Atbara.

Lake Victoria lies between the parallels of latitude $2'$ N. and 3° S., and the meridians of $31^{\circ} 40'$ and 35° E. of Greenwich, about 3,669 feet above the sea, and is 1,459 feet higher than Lake Albert; it is 250 miles long, 200 miles wide, and its area is 68,000 square kilometres. When the river leaves the lake it is about 1,300 feet wide;* at the Ripon Falls it drops about 13 feet. Between the Victoria and the Albert Lakes, a distance of 255 miles, the White Nile, known here as the "Somerset," passes through a number of swamps, and then flows into

* I am indebted for a number of the facts here given to Mr. Willcocks' exhaustive work, "*Egyptian Irrigation*," London, 1899, p. 27 ff.

the N.E. corner of Lake Albert; from Lake Albert it flows in a broad, deep, and almost level stream for a distance of 125 miles to the Fola Falls, a little to the north of Duflé, at which point the river is nearly 300 feet wide, and becomes almost a torrent. Flowing on to Lado, about 125 miles from Duflé, the river becomes only $6\frac{1}{2}$ feet deep in the winter at low water, and 15 feet in flood. From Lado to Bôhr, a distance of about 75 miles, the river has a rapid fall and keeps to one channel, but from Bôhr, to the mouth of the Baḥr al-Ghazâl (a distance of about 235 miles), the stream passes through many channels. From Victoria Nyanza to this point the river is called by the natives "Baḥr al-Gebel," and from Lake No, where it joins the Baḥr al-Ghazâl to Khartûm, it is known as "Baḥr al-Abyaḍ." Here are the large masses of living vegetation which are commonly called "Sudd," and which form almost insuperable barriers to navigation. The Baḥr al-Ghazâl flows into the Nile on its west bank, and 60 miles further on the Sobât (or Sawbât) River flows into it from the east or right bank. From the latter river to Khartûm, a distance of about 560 miles, the White Nile flows slowly in a stream about $6\frac{1}{2}$ feet deep, and considerably more than a mile wide. At Khartûm, where the Blue Nile from Abyssinia joins the White Nile, the river is about 1,270 feet above sea-level. The Blue Nile, which is about 840 miles long, is almost clear in winter, but from June to October its water is of a reddish-brown colour, and is highly charged with alluvium. The greenish colour which is sometimes observed in the Nile far to the north is due to the decaying vegetation which is brought down by the White Nile.

About 56 miles below Khartûm is the **Sixth Cataract**, and 145 miles lower down the river Atbara flows into the Nile on the east or right bank. The Atbara rises in the Abyssinian mountains, and its waters bring down with

them a large quantity of volcanic dust, which is an excellent fertilizing element; after the Atbara the Nile on its journey north receives no other tributary.

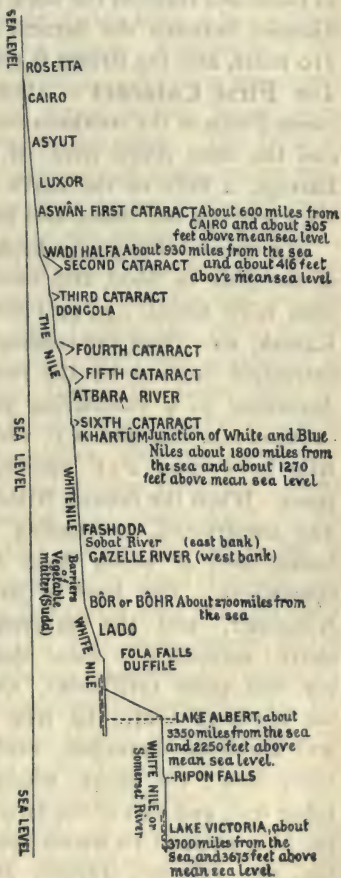
About 32 miles below the Atbara is the **Fifth Cataract**, which is over 100 miles in length; between the southern and the northern end the Nile drops about 205 feet.

About 60 miles lower down begins the **Fourth Cataract**, which is 66 miles long; between the southern and the northern end the Nile drops 160 feet. About 195 miles lower down be-

gins the **Third Cataract**, which is 45 miles long; between the southern and the northern end the river drops 36 feet. The **Second Cataract** begins about 70 miles lower down; it is 125 miles long, and between its two ends the river drops about 213 feet.

At Semnah, which is rather more than 35 miles south of Wâdi Halfa, are the rocks where the late Dr. Lepsius discovered the

Sketch showing the height of the Nile above mean sea-level at different points of its course.



gauges which were cut by order of the kings of the XIIth dynasty, about B.C. 2300, and these show that the Nile

flood recorded there was 26 feet higher than any flood of to-day. The eminent irrigation authority, Sir W. Willcocks, thinks that the Nile could very easily be barred by a dam at Semnah, and it is possible that Âmen-em-hât III. tried to build one there in the hope of forming a reservoir. The distance between the Second and First Cataract is about 210 miles, and the stream is usually about 1,630 feet wide. The **First Cataract** is about three miles long, and between Philæ at the southern end, and Aswân at the northern end the river drops over 16 feet. From Aswân to the Barrage, a little to the north of Cairo, the length of the river is about 600 miles, and its mean width is 3,000 feet.

The ancient Egyptians kept careful record of the height of the Nile in flood, and numbers of ancient Nilometers have been found, *e.g.*, at Philæ, Elephantine, Edfû, Esna, Karnak, etc., from the readings of which it is possible to determine the rate of the rise of the bed of the Nile. According to a calculation quoted by Sir W. Willcocks, between A.D. 200 and A.D. 1800 the banks and bed of the Nile have risen 2'11 metres, or 0'132 metre per 100 years. When the famous Nilometer on the Island of Rôda was constructed, a reading of 16 cubits meant the lowest level at which flood irrigation could be ensured everywhere. The level of to-day is $20\frac{1}{2}$ cubits on the Nilometer, and the difference between them is 1'22 metre; according to these data the rise is 12 centimetres per 100 years (Willcocks, *op. cit.*, p. 32). A little to the north of Cairo the Nile splits up into the Rosetta and Damietta branches, each of which is about 140 miles long; the mean width of the former branch is 1,630 feet, and that of the latter, 870 feet. In ancient days the Nile emptied its waters into the sea by seven mouths, viz., the Pelusiatic, Tanitic, Mendesian, Phatnitic, Sebenytic, Bolbitic, and the Canopic. In flood time the waters of the Nile take 50 days to flow from Lake Victoria to the

sea, and at low water 90 days:—From Lake Victoria to Lake Albert 8 days, Lake Albert to Lado 5 days, Lado to Khartûm 20 days, Khartûm to Aswân 10 days, Aswân to Cairo 5 days, Cairo to the sea 2 days; at low water the times are 8, 5, 36, 26, 12 and 3 days respectively.

The width of the Nile valley varies from 4 to 10 miles in Nubia, and from 15 to 30 in Egypt. The width of the strip of cultivated land on each bank in Nubia is sometimes only a few feet, and even in Egypt proper, when taken together, it is never more than 8 or 9 miles. The Delta is, in its widest part, about 90 miles across from east to west, and the distance of the apex from the sea is also 90 miles. The Nile drains an area of 3,110,000 square kilometres.

The **inundation** is caused by the rains which fall in the country round about Lake Victoria and in the Abyssinian mountains; in the former the rainy season lasts from February to November, with one maximum in April and another in October, and in the latter there are light rains in January and February, and heavy rains from the middle of April to September, with a maximum in August. In April the heavy rains near Lado force down the green water of the swamps, and about April 15 the Nile has begun to rise at this place; this rise is felt at Khartûm about May 20, and at Aswân about June 10, and the green water announcing this rise is seen at Cairo about June 20. About June 5 the Blue Nile begins to rise quickly, and it reaches its ordinary maximum by August 25; its red, muddy water reaches Aswân about July 15, and Cairo 10 days later. When once the red water has appeared the rise of the Nile is rapid, for the Atbara is in flood shortly after the Blue Nile; the Atbara flood begins early in July and is at its highest about August 20. The Nile continues to rise until the middle of September, when it remains stationary for a period of about three weeks, sometimes a little less. In October it rises again, and attains its highest

level. From this period it begins to subside, and, though it rises yet once more, and reaches occasionally its former highest point, it sinks steadily until the month of June, when it is again at its lowest level. Thus it is clear that the Sobat, Blue Nile, and Atbara rivers supply the waters of the inundation, and that the White Nile supplies Egypt for the rest of the year. The ordinary maximum discharge of the Nile at Aswân is 10,000 cubic metres per second, and the ordinary minimum discharge 410 cubic metres per second; the ordinary maximum discharge at Cairo is 7,600 cubic metres per second, and the ordinary minimum discharge 380 cubic metres per second.

✧ The **irrigation** of Egypt is gauged by the height of the river at Aswân. When the maximum rise of the river is only 21 feet there will be famine in parts of Upper Egypt; when the rise is between 21 and 23 feet much of the land of Upper Egypt will be imperfectly watered; when the rise is between 23 feet 6 inches and 25 feet certain lands will only be watered with difficulty; when the rise is between 25 feet and 26 feet 6 inches the whole country can be watered; when the rise is between 26 feet 6 inches and 28 feet the country will be flooded; and any rise beyond the last figure will spell misery and the ruin of many. The slope of water surface of the Nile is in summer $\frac{1}{13000}$, and in flood $\frac{1}{12200}$; the cubic contents of the trough of the Nile between Aswân and Cairo are 7,000,000,000 cubic metres; direct **irrigation** between these places takes 50 cubic metres per second, **evaporation** 130, and **absorption** 400. The amount of **water discharged** by the Nile into the sea is 65,000,000,000 cubic metres per annum, and in an average year the amount of **solid matter carried** by the Nile to the sea is 36,600,000 tons. The above facts and figures will probably need some modification as the result of the construction of the Aswân Dam, and also in the light of Sir William Garstin's *Report*, published in August, 1904.

The **dykes**, or embankments, which kept the waters of the Nile in check, and regulated their distribution over the lands, were in Pharaonic days maintained in a state of efficiency by public funds, and, in the time of the Romans, any person found destroying a dyke was either condemned to hard labour in the public works or mines, or to be branded and sent to one of the Oases. If we accept the statements of Strabo, we may believe that the ancient system of irrigation was so perfect that the varying height of the inundation caused but little inconvenience to the inhabitants of Egypt, as far as the results of agricultural labours were concerned, though an unusually high Nile would of course wash away whole villages and drown much cattle. If the statements made by ancient writers be compared with facts ascertained in modern times, it will be seen that the actual height of the inundation is the same now as it always was, and that it maintains the same proportion to the land it irrigates. From what has been said above it will be evident that the Nile is the chief physical characteristic of Egypt, and as such it has excited the surprise, wonder, admiration, and reverence of countless generations of men. Without it Egypt would have been a desert, and uninhabitable to any but nomad tribes; it has always formed the water supply of the whole country, and the existence of men and animals has depended entirely upon the existence of the river in all ages. The Nile was and is the highway of Egypt, and to it the Egyptians have always owed their wealth and prosperity, and their importance as owners of a great corn producing country among the peoples of the ancient world. In the earliest times the rulers of Egypt gave their deepest attention to the irrigation of the country, and no efforts were spared to obtain the best agricultural results by means of canals and embankments. It seems that each village or city or district was responsible for the maintenance of its river banks in good order, but details as to the way in which the work was carried out are wanting.

Under despotic rulers the banks must always have been maintained by forced labour, and the cutting and cleaning of the canals and reservoirs were, of course, carried out by the same means. So long as everyone was made to take a share in such labour the hardship was not great, for all were interested in the irrigation of the country, but it will be readily seen that under a despotic government or a corrupt administration certain individuals would be exempted from the performance of such labour at the expense of the other members of the community. Also, forced labour gangs would, by bribing the officials, be made to do work which ought to be done at the expense of private individuals, and members of such gangs who had no friends or influence among the official classes would be kept at forced labour practically the whole year round. Whatever may have happened in early times, this was certainly the case in Egypt until the British began to gain power, and all the work done in connexion with the cleaning of canals, and the protecting of the banks during the inundation, and the strengthening of the dykes, was done by forced labour or **corvée**. Sa'ïd Pâsha used the corvée in making the Suez Canal, and Ismâ'il Pâsha boldly used it in digging a canal in Upper Egypt, the chief object of which was to water his own private estates. The high officials exempted their own tenants and co-religionists from the corvée, and made the wretched *fellahîn* do the work for them. The corvée had to work for nine months of the year, and they had to provide spades, and baskets, and food; their place of abode was changed almost daily, and they had to sleep on the ground. During the inundation they had to live on the river bank, and to provide the materials for the protection of the bank on each side of the Nile. Every male between 15 and 50 years of age was liable to serve in the corvée, and each quarter of the male population was expected to serve for 45 days during the

summer. In 1881 nearly one-half of the men who were liable had succeeded in freeing themselves from their duty.

In a decree dated January 25, 1881 (see the text in Willcocks, *op. cit.*, p. 402), the terms on which certain privileged classes could redeem their tenants from the corvée are set forth, but as no penalties were laid down for those who neither sent men nor paid the redemption tax, every man of any position freed himself from the liability, and the whole of the forced labour fell on the poorer classes. In 1885 Sir Evelyn Baring (Lord Cromer) approved of an advance of £30,000, with the view of trying to substitute hand labour by contract for the corvée, and the experiment was a success. A year later, a quarter of a million was granted towards the relief of the corvée, and for the **first time in Egyptian history**, the State paid towards the upkeep of the canals and river banks of the country. The total relief of the earthwork maintenance corvée costs the State £420,000 a year.

In December, 1889, the corvée was abolished as far as the clearance of canals and repairs of banks was concerned, and the Public Works Department undertook to do all the repairs; but the corvée for the protection of the Nile banks during the inundation could not be abolished, and a certain number of men have to be called out each year. In 1899 the Nile was abnormally low, and it in many respects resembled that of 1888; in 1899, however, only 10,079 were called out per 100 days (which is the lowest number on record), while in 1888 the number was 58,788 men per 100 days (Cromer, *Report*, Egypt No. 1 (1900), p. 19). The abolition of the earthworks corvée is due entirely to the exertions of Lord Cromer and the officials of the Irrigation Department, who have toiled unceasingly for years to remove an infamous burden from the shoulders of the men who were the least able to bear it.

Sir Samuel Baker (*Albert Nyanza*, vol. ii. p. 331) and

many other travellers have described the masses of vegetation, both living and dead, which in parts of the White Nile, e.g., Bahr al-Ghazâl, completely obstruct the fairway of the river. These masses, or blocks of **sudd*** as they are called, are often of very considerable length, and where they exist the river becomes practically a mere swamp. Sir Samuel describes one which was three-quarters of a mile wide; it was perfectly firm, and was already overgrown with high reeds and grass. The graves of the people who had died of the plague were actually upon it. When the Nile stream approached this vegetable dam it plunged beneath it by a subterranean channel with a rush like a cataract. From time to time these dams are added to by small islands of vegetation, which drift down upon them, and trees and dead crocodiles, and hippopotami, help to make the mass more dense. Sudd is met with between Shambé (lat. $7^{\circ} 5' 53''$ north) and the Sobat River (lat. $9^{\circ} 22' 8''$ north), or a distance of 250 miles, and on the White Nile between Lake No and the Sobat River. See "Report on the Soudan," by Sir W. Garstin, K.C.M.G., London, 1899. With the view of opening the White Nile to navigation, the Egyptian Government, in 1899, voted the sum of £E.10,000 for cutting the *sudd* between Lake No and Shambé, and a party of 700 men, 4 officers, with 4 steamers, left Omdurmân in December, 1899, to carry out the work. The blocks of *sudd* were nine in number. The grass and dry vegetation upon them were set fire to, and when they were burnt, the blocks were cut gradually into sections, each of which had to be towed away by a steamer, by means of a steel hawser. The *sudd* cutting party was under the command of Major Peake, who, according to a telegram of May 17th, from Cairo, stated that the White Nile was then clear as far as Bedden, and that Sir W.

* Arab. ^{سَد} *sadd*, or ^{سَد} *sudd*; plural ^{أَسْدَان} *asdan*.

Garstin's orders had been effectively carried out. When the *sudd* was removed, a vast amount of stagnant water was set free, and as a result the fish died in large numbers in the lower reaches of the river. In 1901, Lieut. Drury freed the **sudd** north of Shaba Shambé, and further operations connected with the clearance of the river were carried out by Major Matthews in 1902, and Lieut. Drury and Mr. Poole in 1903.

The **Barrage** or **Barrages**. From time immemorial the Nile has been allowed to water the land of Egypt according to its own will and pleasure, and there are no records to show that any ruler of Egypt seriously undertook to regulate the supply of water to the cultivable lands by means of dams or reservoirs. The river has been allowed to waste itself for thousands of years, and it was not until the present century that any attempt was made to keep the Nile and its branches within bounds. It is recorded by Clot Bey (Willcocks, *op. cit.*, p. 257; R. H. Brown, *History of the Barrage*, p. 1; Milner, *England in Egypt*, p. 239) that Napoleon I. saw the necessity of some means of regulating the supply of water to the Rosetta and Damietta branches of the Nile, with the view of letting the whole of it flow first down one branch and then down the other, thus doubling the effect of the inundation in flood. In 1833 Muḥammad 'Ali blocked the head of the Rosetta branch with a stone dam, which made the Nile stream flow into the Damietta branch, wherefrom all the large canals in the Delta drew their supply. Linant Pâsha, seeing the serious effect which would be produced upon Alexandria and the Eastern Delta if this action were continued, remonstrated with his master, and proposed as an alternative the construction of a Barrage across the head of each branch, about six miles below the bifurcation of the river. This proposal was approved by Muḥammad 'Ali, and when informed by Linant Pâsha of the amount of stone, etc.,

which would be required, promptly ordered it to be taken from the Pyramids, and only relinquished this plan when it was proved to him that stone could be got at a cheaper rate from the quarries at Cairo.

The work was begun in 1833, and was continued until 1835, but towards the end of this year it was carried on with less vigour, and soon after it was entirely stopped. For seven years the old system of clearing out the canals by the *corvée* was revived, and nothing more was done.

In 1842 Mougel, a French engineer, proposed a system of Barrages, to which was united a series of fortifications which were to be built at the bifurcation of the river, and the idea pleased Muḥammad 'Ali, who ordered the work to be undertaken at once. The Damietta Barrage was begun in 1843, and the Rosetta Barrage in 1847. The work was hurried on so fast that it was badly done, and the disrepute into which Mougel's magnificent scheme fell in later years was due to his master's impatience and interference with his plans. Muḥammed 'Ali insisted that so many tons of concrete should be poured each day into the foundations, whether the river was flowing over them or not ; as a result the water washed out the lime and cement, and the stones were thus left without proper binding material.

In 1853, the new Viceroy, 'Abbâs Pâsha, dismissed Mougel, being dissatisfied with the rate of progress made, and Mazhar Bey was ordered to finish the Barrages on Mougel's plans. Commissions sat on the matter, and although the defects of the work already done were well known, no attempt was made to remedy them, and the Barrages were finished in 1861. They had cost £1,800,000, exclusive of the *corvée*, and the fortifications, etc., cost £2,000,000 more. These works form the famous "Barrage," which lies about fourteen miles to the north of Cairo ; the Rosetta Barrage has 61 arches and two locks, and is about 1,512 feet long ; the Damietta Barrage has 61 arches (originally

71) and two locks, and is about 1,730 feet long. In 1863 the gates of the Rosetta Barrage were closed, so that more water might be turned into the Damietta branch, and cracks promptly appeared in the structure. In 1867 ten openings or arches of the Rosetta Barrage separated themselves from the rest of the work, and moved out of their places. In 1876, Mr. (the late Sir) John Fowler reported on the Barrage, and he proved that the floor and foundations were cracked, that the latter were too shallow, and that £1,200,000 would have to be spent to make the work fit for any useful purpose; General Rundall, R.E., also reported on the Barrage, and estimated that it could be made serviceable for £500,000, and described how the repairs were to be carried out.* Finally, in 1883, Rousseau Pâsha, Director General of Public Works, declared that the Barrage could only be used as a distributor of the river discharge between the two branches, and that to make it fit for this purpose it would be necessary to spend about £400,000 upon it.

With the failure of the Barrage to do its work, the supply of water in the canals naturally failed, and the Egyptian Government had to pay a Company £26,000 per annum to pump water into one canal only; and when Sir Colin Scott-Moncrieff, in 1883, came to Egypt, ministers were solemnly thinking of adopting a scheme for pumping water into all the canals in the Delta. The engines were to cost £E.700,000, and the annual cost was to be about £250,000; and "the Egyptian Government was actually on the verge of trying to *lift* the whole river" (Milner, *op. cit.*, p. 242). The English ministers set aside this scheme at once, and directed Mr. (now Sir) W. Willcocks to test the capacity of the Barrage and its power to hold up water. These instruc-

* Major H. Brown (*op. cit.*, p. 94) says "the manner of restoring the Barrage as recommended by General Rundall is very nearly that which was actually adopted, and further, the cost of the restoration was correctly estimated."

tions were carried out, and it was found that parts of the structure had not been finished, and that the Damietta section had never been provided with gates. At the cost of about £26,000 he effected such important repairs, that he was able to hold up water to the depth of nearly four feet more than had ever been possible before, and the cotton crop in 1884 amounted to 3,630,000 *kanṭars* (1 *kanṭar* = 101¼ lbs.), as against that of 1879, at that time the highest known, which amounted to 3,186,600 *kanṭars*. The work was a great triumph, and Mr. Willcocks continued his experiments in 1885 with even greater success. It now became possible to consider the systematic repair of the Barrage, and the complete restoration of this fine work was begun in 1886, and finished at a cost of about £472,000 in 1891, at which time it was able to hold up a head of about 13 feet of water. Thus Mougel's Barrage was made a success, and it would be difficult to describe the greatness of the benefit which the English officials conferred upon Egypt by making it perform the work intended.

Now during the years while the Barrage was an object of ridicule, the position of Mougel Bey went from bad to worse, and at length he became extremely poor and was forgotten; the Egyptian Government visited upon him the sins of Muḥammad 'Alī, who had made the Barrage a failure by his haste and impatience, and had left him unprovided for, and the French Government had done nothing for him. At the moment when Sir Colin Moncrieff was planning the restoration of the Barrage, the poor old man, broken down by grief and semi-starvation, was brought to his notice, and he left no stone unturned until the Egyptian Government bestowed an adequate pension upon him, and lifted him out of the reach of want.

But although the Barrage is doing splendid work, it does not even now store all the water which is required for the cotton and other crops in the summer throughout

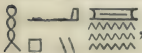
Egypt, not to mention the water which is necessary for new plantations. This fact has been borne in mind for many years past, and Sir William Garstin and Sir W. Willcocks have been giving their most earnest attention to the finding of some means whereby the lands which are at present waste may be brought under cultivation. Speaking broadly, the cultivated land in Egypt is now producing nearly all it is capable of, and as the revenue of the country depends upon agricultural prosperity, little more revenue is to be expected until more land is brought under irrigation. As Lord Milner says, "In Egypt prosperity and water go hand in hand." After much thought the English engineers of the Irrigation Department decided that the only way to provide more water, and so increase the revenue, was to build a huge reservoir, preferably at Aswân. Statistics prepared by Sir W. Willcocks (*op. cit.*, p. 428), show that about *one-third* of the land in Egypt is undeveloped, that nearly the whole of this undeveloped land lies in the perennially irrigated tracts, and that the summer supply of water is not sufficient for perennial irrigation. There are about 2,000,000 acres of waste land in Egypt, and to redeem these and water all the cultivable land, 6,000,000,000 cubic metres of water will be required.

The proposal to build the **Aswân Reservoir** was opposed violently by certain irresponsible archæologists, because, they declared, according to the original plans, the beautiful temple at Philæ would be submerged annually, and finally would be destroyed by the water. Instead of holding up the water at a level of 114 metres above mean sea level, Sir W. Garstin reduced the level to 106 metres, which satisfied most people ; but Sir W. Willcocks thinks (p. 437) that "this action of the archæologists has hurt the reservoir and will not in the end save the temple." After some difficulties as to ways and means, Messrs. Aird and Co. signed a contract with the Egyptian Government, undertaking to

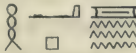
build the Aswân Dam and supplementary works for the sum of £2,000,000; the works were to be completed in 1903, and Messrs. Aird were to receive no payment until that date, when the debt was to be paid off in 30 half-yearly annuities of £78,613. The canals and drains, which form an important part of the scheme, were to be made within the five years in which Messrs. Aird were building the dam, and were to cost about £2,000,000 sterling more. It was calculated that the revenues of the country would be increased by about £2,750,000 when the works were completed, and while they were in progress Egypt paid nothing. The actual cost of the Aswân Dam and the Asyût Barrage was £E.3,439,864.

The **Aswân Dam** stands in the First Cataract, a few miles south of Aswân. It is designed to hold up water to a level of 106 metres above mean sea level, or rather more than 20 metres above the low-water level of the Nile at site. Its total length is 2,185 yards, with a width at crest of 26·4 feet. The width of the base at the deepest portion is 90 feet, and the height of the work at the deepest spot is 100 feet. The dam is pierced by 180 openings, or under-sluices, of which 140 are 23·1 feet by 6·6 feet, and 40 are 18·2 feet by 6·6 feet, provided with gates. Four locks have been built, and a navigation channel made on the west of the river. It has been decided to raise the Aswân Dam, and when this has been done the water will be held up to a height of 112 metres, instead of 106 metres as at present.

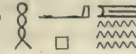
The **Asyût Dam** is what is called an open Barrage, and consists of 111 bays or openings, each 16 feet 5 ins. wide, and each bay is provided with regulating gates. The total length of the work is 2,691 feet, and a lock has been built on the west bank, large enough to pass the largest tourist boat plying on the river. Both works were begun by Messrs. Aird in 1898.

The ancient Egyptians called the Nile Ḥāp, or Ḥāpi
, and the Arabs call it "Baḥr," which is

applied to any large mass of natural water, whether sea, lake, or river. As the Egyptians divided their country into north and south, even so they conceived the existence of two Niles, which they called "Ḥāp

reset" ,

the "South Nile," and "Ḥāp

meḥet" ,

the "North Nile." Both

Niles were represented by men bearing upon their heads the plant which was characteristic of the region through which that Nile

flowed; thus , the papy-

rus plant, represented the country of the south where

the papyrus grew, and ,

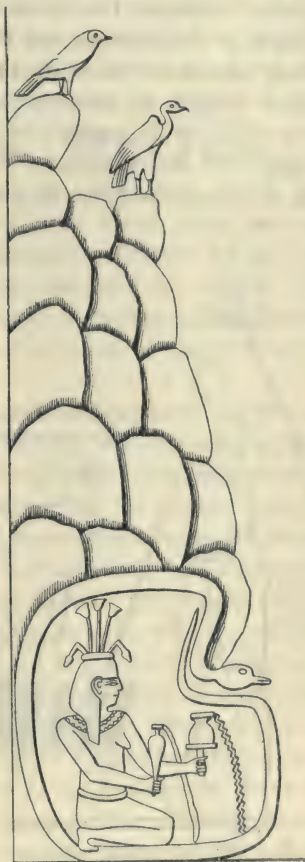
the lotus plant, typified the country of the north, *i.e.*, the Delta, where the lotus

grew. The god of one Nile was coloured red and

the god of the other a greenish-blue; it has been

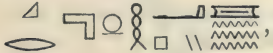
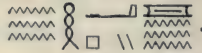
thought that these colours have reference to the colour

of the waters of the Nile after and before the in-

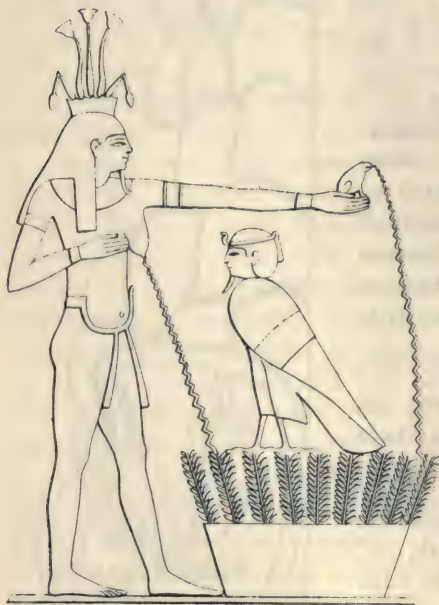


The Source of the Nile at Philæ.
 (From Rosellini.)

undation. The ancient Egyptians seem to have had no knowledge of the source of the Nile, and in late times it was thought that the river sprang out of the ground between two mountains which lay between the Island of Elephantine and Philæ. Herodotus tells us that these mountains were called $\text{K}\rho\omega\phi\iota$ and $\text{M}\omega\phi\iota$, in which some have sought to identify the Egyptian words Qer-Ḥāpi

, and Mu-Ḥāpi .

In the temple at Philæ is a very interesting relief in which



The Nile god pouring water over the soul of Osiris. (From Rosellini.)

an attempt is made to depict the source of the Nile of the South. Here we see a huge mass of rocks piled one upon the other, and standing on the top of them are a vulture and a hawk; beneath the mass of rocks is a serpent, within the coil of which kneels the Nile god of the South with a cluster of papyrus plants upon his head. In his hand he holds two vases,

out of which he is pouring water. The reverence paid to the Nile was very great from the earliest period, for the Egyptians recognized that their health, happiness, and

wealth depended upon its waters. The god of the Nile was addressed as the "Father of the gods," and we are told in a hymn that if he were to fail, "the gods would fall down headlong, and men would perish"; his majesty was considered to be so great that it is said of him, "he cannot be sculptured in stone; he is not to be seen in the statues on which are set the crowns of the South and of the North; neither service nor oblations can be offered unto him in person; and he cannot be brought forth from his secret habitations; the place where he dwelleth is unknown; he is not to be found in the shrines whereon are inscriptions; no habitation is large enough to hold him; and he cannot be imagined by thee in thy heart." This extract is sufficient to show that the Egyptians ascribed to the god of the Nile many of the attributes of God.

Among the festivals of the ancient Egyptians that which was celebrated in honour of the Nile was of prime importance. It was believed that unless the prescribed ceremonies were performed at the right season, in the proper manner, by a duly qualified person or persons, the Nile would refuse to rise and water their lands. The festival was celebrated by all classes with the greatest honour and magnificence when the river began to rise at the summer solstice, and the rejoicings were proportionate to the height of the rise. Statues of the Nile-god were carried about through the towns and villages, so that all men might honour him and pray to him. The ancient Egyptian festival finds its equivalent among the Muḥammadans in that which was formerly celebrated with great care by them on the 11th day of the Coptic month Paoni, *i.e.*, June 17, and is called **Lêtet al-Nukṭa**, or the "Night of the Drop," because it is believed that a miraculous drop then falls into the Nile and causes its rise. The astrologers and soothsayers pretend to be able to state the exact moment when the drop is to

fall. Many of the Egyptians spent this night in the open air, usually on the banks of the Nile, and Mr. Lane says (*Modern Egyptians*, vol. II., p. 224) that the women observe a curious custom. After sunset they place as many lumps of dough on the terrace as there are persons in the house, and each person puts his or her mark upon one of them; on the following morning each looks at the lump of dough upon which he set his mark the evening before, and if any lump be found to be cracked, it is held to be a sign that the life of the person whom it represents will soon come to an end. About a fortnight later, criers begin to go about in the streets and proclaim the height of the daily rise of the river, each being usually accompanied by a boy; they are listened to with respect, but no one believes the statements they make about the height of the rise. The criers converse with the boys that are with them, and invoke blessings upon the houses of the people before which they stand, the object being, of course, that alms may be given to them. A little before the middle of August, the criers, accompanied by little boys carrying coloured flags, announce the "Completion of the Nile," *i.e.*, that the water reaches to the mark of the 16th cubit on the Nilometer. According to an old law the land tax cannot be exacted until the Nile rises to this height, and it is said that in old days the Government officials used to deceive the people regularly as to the height of the Nile, and demanded the tax when it was not due. The day after this announcement is made, the **Cutting of the Dam** at Fum al-Khalig, in Cairo, takes place. This dam was made yearly near the mouth of the Khalig Canal, and the top of it rose to the height of about 22 or 23 feet above the level of the Nile at its lowest; a short distance in front of the dam was heaped up a conical mound of earth called the *arûsa* or "bride," in allusion to the young virgin who, in ancient days, was cast into the river as a sacrifice, in order

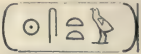
to obtain a plentiful inundation. This mound was always washed away before the dam was cut. At sunrise, on the day following the "completion" of the Nile, the thickness of the dam was thinned by workmen, and at length a boat was rowed against it, and breaking the dam passed through with the current. The ceremony attracted large crowds, and was usually accompanied by singing, dancing and fireworks. The Khalîg Canal has been filled up, and the festival has lost most of its picturesqueness.

Between Wâdi Halfa and Cairo there are, on the right bank of the Nile, 312 towns and villages, and the cultivated land amounts to 381,000 feddâns;* between the same limits, on the left bank, are 1,058 towns and villages with 1,638,000 feddâns of cultivated land. The province of the Fayyûm contains 85 towns and villages, with 328,000 feddâns of cultivated land; the whole Delta contains 847 towns and villages, with 1,430,000 feddâns; east of the Delta are 1,017 towns and villages, with 1,271,000 feddâns; west of the Delta are 367 towns and villages, with 601,000 feddâns; the Isthmus of Suêz contains 6 towns and villages, with 1,000 feddâns. Egypt contains an amount of land suitable for cultivation which is equal to about 8,000,000 feddâns, or 33,607 square kilomètres, or 12,976 square miles. The cultivated area of Egypt is about 5,650,000 feddâns, or 23,735 square kilomètres, the proportion for Lower and Upper Egypt being 3,303,000 feddâns, with a population of 5,675,109 inhabitants, and 2,347,000 feddâns, with a population of 4,058,296 inhabitants. That is to say, for every 127 inhabitants there are 100 feddâns of cultivated land. According to Sir W. Willcocks (*Egyptian*

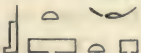
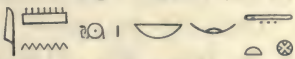
* The *faddân* or *feddân*, Arab. فَدَّان is the amount of land which a pair of oxen can plough in a day. The feddân contains 4,200 square metres, or about 5,082 square yards, and = rather less than one and one-fortieth part of an acre.

Irrigation, p. 17) the summer crops for the whole of Egypt cover 2,046,500 acres, and yield £15,177,500; the flood crops cover 1,510,000 acres, and yield £6,870,000; and the winter crops cover 4,260,000 acres, and yield £17,013,000; the whole area of 5,750,000 acres has a gross yield of £39,060,500, or £7 per acre.



Oasis is the ruined ancient Egyptian temple, wherein the god Āmen-Rā was worshipped. The temple was founded by Darius I. Hystaspes (B.C. 521-486), and finished by Darius II. Nothus (B.C. 425-405), and restored by Nectanebus I. (B.C. 378-360), the first king of the XXXth dynasty. The scenes on the walls represent these kings making offerings and adoring a number of the great gods and goddesses of Egypt, *e.g.*, Āmen-Rā, Mut, Temu, Uatchit, Menthu, Rā-Harmachis, Khensu, Khnemu, Isis, Osiris, Anḥer-Shu, Nephthys, etc. Among the inscriptions worthy of special interest are the famous Hymn to the Sun-god which was inscribed on the walls of a small chamber in the temple, and a text written in the so-called enigmatical writing. It is interesting to note too the rare prenomēn 

Settu-Rā, which is here applied to one of the Darius kings (Brugsch, *Reise*, pl. VIII.). In other parts of the Oasis are a number of ruins of Roman and Christian buildings, and, as political offenders were banished there by the various rulers of Egypt, and Christians fled there for refuge, this is not to be wondered at; the ruins of a Roman fort suggest that the Oasis was used for garrison purposes at one period.

2. The **Oasis of Tchestcheset** is called to-day **Dākhel**, and lies to the west of Al-Khārga, at a distance of about four days' journey; it is best known by the name of Oasis Minor. Population in 1897, 17,090. The chief town of this Oasis was called  Āuset Āāḥet, "the seat of the Moon-god," and the principal object of worship was the god Āmen-Rā,  "Āmen-Rā, lord of the country of the Moon." The ruins prove that the temple was founded and restored by Titus and other Roman Emperors.

3. The **Oasis of Farāfra** lies to the north-west of the Great Oasis, and there seems to be little doubt that it

represents the Ta-âhet of the Egyptian texts; it lies about half-way between the Oasis of Bahriyah and Dâkhel. Population, 1897, 542. The god worshipped there was

called   Âmsu-Âmen.

4. The **Oasis of Bahriyah** lies to the north-east of the Oases of Farâfra and Dâkhel, at a distance of about four days' journey from the Fayyûm. The ruins there belong chiefly to the Roman period. The Arabic name "Northern Oasis" seems to be a translation of its old Egyptian name, "Oasis of the North." Population in 1897, 6,082.

5. The **Oasis of Siwa**, better known by the name of the Oasis of Jupiter Ammon, is the most northerly of all the Oases, and lies west of Cairo at a distance of about sixteen days' journey. Population in 1897, 5,200. The god worshipped there was Âmen-Râ. The name given to it by the Egyptians, Sekhet-Âmit, means the "field of the palm trees," and the many thousands of loads of dates which are exported annually justify the selection of this name. In very early times a temple dedicated to the god Ammon or Âmen stood here, and the reputation of its priests was so wide-spread that it tempted Alexander the Great to visit it in order that he might consult the famous oracle. Christianity is said to have been preached in this oasis by one of the Apostles.

6. The **Oasis**. This oasis has not been identified, but it lay most probably at no great distance from the Oasis of Siwa, and it may have formed part of the Sekhet-Âmit. Dümichen suggests (*op. cit.*, p. 33) that it may be the Oasis of Araj, which is a journey of two days from Siwa.

7. **Sekhet-hemam**, or the "Salt-field," is no doubt to be identified with the Wâdî Naṭrûn or Natron Valley.

The determinative of the word for oasis in Egyptian () indicates that the inhabitants of the oases were not Egyptians, but it is quite certain that as early as the time of Thothmes III. the inhabitants paid tribute to the kings of Egypt. Rameses the Great kept a number of troops

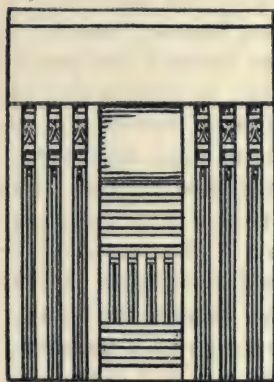
stationed in the largest of the oases, and it is probably from the officers and soldiers who went there from Egypt, that the inhabitants learned to know and worship Egyptian gods. Between the oases and Egypt there must have been a very considerable trade, for the wine of Kenem, and the dates of Sekhet-Âmit, and the salt of Sekhet-hemam, were famous throughout the Nile Valley of Egypt.



ANCIENT EGYPTIAN BUILDING SCULPTURE, PAINTING, ETC.

The oldest buildings in Egypt are **Tombs**, and whether large or small they reflect in every age the religious ideas of those who built them. The excavations made in recent years show that the Egyptian tomb in the first instance was an oval hollow, either dug in the sand, or roughly cut in the limestone, and when the body had been laid therein, it was covered over with sand. It was, however, soon found that the wild animals scratched away the sand, and dragged out the bodies and devoured them; to prevent this the friends of the dead laid slabs of stone loosely over the hollow in the ground. As time went on these slabs of stone were better fitted and plaster was used to keep them together, and finally the sides and bottom of the grave were lined with mud bricks or stone slabs. Thus the stone (or brick) lined grave is the oldest building in Egypt, and the Egyptians made it as a result of their belief in the resurrection of the body. But even at this early period there must have been numbers of the dead who were laid to their rest in the sand. After a further lapse of time and as a result of the development of religious ideas, men began to raise stone structures over the graves, whereon they might lay their offerings to the dead, and hold some kind of intercourse with them. What the earliest structures were like we do not know, but in the earlier part of the historic period the kings, and nobles, and high officials, were buried in chambers cut in the solid rock several yards below the surface of the ground, and rectangular chambers made of stones were built over them. The tops of such structures were perfectly flat, and the sides sloped outwards very slightly; a building of this kind is commonly called **Maṣṭāba**, because it resembles a bench. They did not

resemble portions of pyramids, but, as Mariette said, a maṣṭāba somewhat resembles a section cut horizontally out of an obelisk, supposing the obelisk to have a rectangular base. The walls are of varying thickness, and few are built in exactly the same way; it is a common characteristic of them all that the cores are made of very poor materials. It is hard to understand why the builders, who gave so much time and attention and labour to such buildings, did not go a step further and build their walls solidly throughout.



Door from a maṣṭāba tomb at Memphis.

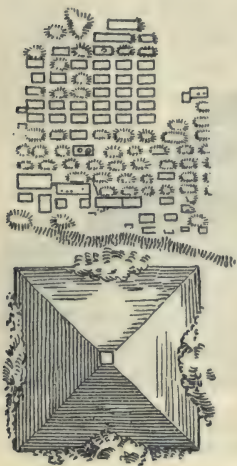
(After *Prisse d'Avennes*.)

Maṣṭāba tombs were oriented towards the north. They vary in length and breadth, but all consist of a hall for prayer and sacrifice, of a shaft or pit leading to the chamber where the mummy lies, and of the mummy chamber. The entrance to the maṣṭāba is through an opening on the eastern side, and this opening is often quite plain. Above the opening is a lintel, a portion of which is rounded, and here is found the name of the deceased; occasionally the opening

is sunk in the wall to a considerable depth, and a kind of small portico, with square pillars, appears in front. The interior of the maṣṭāba may be divided into chambers, the number of these varying according to the size of the monument and the fancy of the builder; usually, however, a maṣṭāba contains only one. On the ground inside a stele, or tombstone, which always faces the east, is found; at its foot stands an altar or table intended for offerings, and near it is a chamber in which a statue of the deceased was placed. The pit leading to the mummy chamber was square or

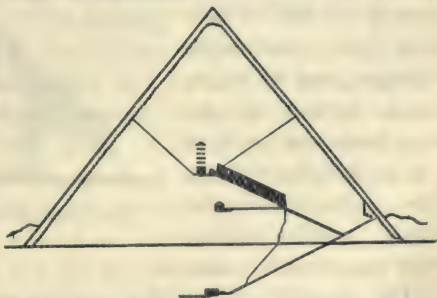
rectangular, and, when the dead body had been laid away in its coffin or sarcophagus, was filled up once and for all. The *mašābas* were built in rows and stood close together, having narrow passages between them.

Contemporary with the *mašābas* are the tombs which were built in the form of **pyramids**, but which preserved all the main features of the *mašāba* as far as religious ideas were concerned. For various reasons it was found impossible to build a hall inside a great pyramid sufficiently large to accommodate all those who would bring offerings and pray for the deceased buried below; therefore a hall was built outside in the form of a chapel. Instead of descending perpendicularly, the shaft which led to the mummy chamber beneath the pyramid is sometimes diagonal, in which case heavy sarcophagi were more easily lowered down it.



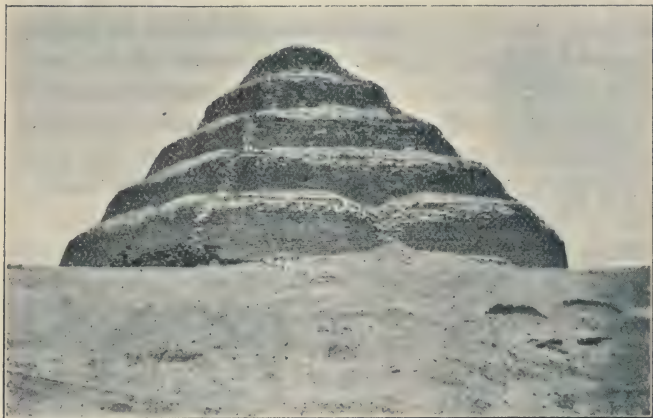
Royal pyramid with rows of *mašāba* tombs behind it.

It is probable that **step-pyramids**, which are after all only modifications of *mašābas*, are older than the true pyramid, and it is also probable that they fell into disuse because they could be more easily wrecked. Well built stone pyramids with the steps



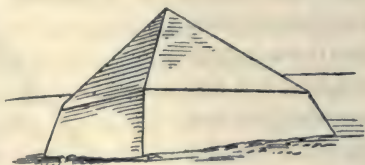
The Great Pyramid, showing passages and mummy chambers.

filled up by stones that fitted closely have proved to be almost indestructible, especially if built on a grand scale. Examples of the step-pyramid are found at Şakḡâra and Mêdûm, in Egypt, and at Gebel Barkal, Nûri, and to the east of the



The Step Pyramid at Sakḡâra.
(From a photograph by A. Beato of Luxor.)

site of the ancient city of Meroë, where Candace ruled; the so-called Blunted Pyramid at Dahshûr is the unique example of a most unusual type of pyramid, for about half way up the side of each face the inclination changes, and while the lower portion of the face forms an angle of $54^{\circ} 11'$ with the horizon, the angle which the upper portion makes with the horizon is only $42^{\circ} 59'$.

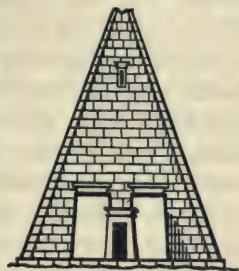


The Blunted Pyramid at Dahshûr.

The pyramids of the Sûdân form a class by themselves. The outsides are built of well cut stones, carefully laid

in their places, but the insides are filled with masons' rubbish and sand. In the upper part of the east face is an opening, and the door faces the east nearly. Each has a chapel, or hall for offerings, in front of it.

The stone pyramid was, in the Early Empire, usually the tomb of a king or royal personage, but in later times both kings and priestly or military officials, while adopting the form, built their tombs of brick; this class formed the next development in the architecture of the tomb, and is characteristic of the XIIth and following dynasties. The pyramidal tombs of this period are usually from fifteen to twenty feet high, and the bricks are made of unbaked mud; when they stood anywhere on ground which was tolerably level they were surrounded by a wall. On one side of the pyramid is a sepulchral stele or a small rectangular building which served the purpose of the chapel to a large pyramid, for here the funeral ceremonies were performed, and offerings made, and prayers said on behalf of the dead. The oldest examples of this class of tomb are at Abydos; they date from the VIth to the XIIth dynasty.



Pyramid and chapel at
Gebel Barkal.
(After *Prisse d'Avennes*.)

The next step in the development of the tomb was the building it in the mountains on one side or the other of the Nile, where the hall, shaft, and mummy chamber were hewn out of the living rock. A small portico is often formed by means of two or more square or rectangular pillars cut out of the rock, also an entablature which consists of an architrave and a kind of cornice. When space permitted a portion of the hill or mountain immediately in front of the tomb was levelled, and served to accommodate the visitors who went to the tomb. Passing between the

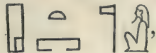
pillars we enter the rock-hewn chamber, usually with square pillars, where, in a niche, was a statue of the deceased ; as the double (*ka*) was supposed to dwell in the statue of a man, this arrangement was excellent for enabling the deceased to see the offerings that were made in his chapel, and to hear the prayers said. This niche is the equivalent of the *serdâb* in the *maṣṭāba* tomb. In a corner of the hall or chapel, or, if there be more than one hall, in the hall most remote, is the entrance to the square pit which leads to the mummy chamber. The best examples of tombs of this period are at Beni-Ḥasan and Aswân, and at each place there are many really fine tombs.

At Aswân is a very interesting flight of steps, up which coffins and sarcophagi were dragged from the level of the river into the tombs, and it is probable that a similar arrangement was provided wherever rock-hewn tombs were made in the side of a steep, high hill. The rock-hewn tomb was very popular in Egypt among high military and priestly officials, and this is hardly to be wondered at, for a body carefully buried therein would be extremely difficult to find when once the opening of the tomb had been blocked up. Coming to the period of the XVIIIth and four following dynasties, we find that it became the fashion among kings and royal personages to have magnificent tombs with long corridors and numerous chambers hewn out of the solid rock ; and as the kings of this period reigned at Thebes, the Theban mountains were literally turned into a cemetery. In various parts of the rocky ground on the western bank the priests and high officials caused magnificent tombs to be hewn, and, although the fundamental ideas which guided the builders of the pyramid and *maṣṭāba* tombs were still all-powerful, the shape, the disposition of the chambers, the ornamentation, and texts inscribed upon the walls show that many new religious ideas had sprung into being in the mind of the Egyptian.

The tombs of the kings at Thebes are the best examples of the royal tombs of the period, and in them all we have the equivalents of the hall, the stele, the *serdâb*, the statue, the shaft or pit, and the mummy-chamber ; there is, however, one great difference. In the Theban mountains it was found to be impossible to build chapels of a size proportionate to the tombs hewn within them, therefore the kings decided to have their funeral chapels built on the level ground near the river, where they were easy of access, and where there was abundant room for crowds of people to make their offerings to their kings, and to pray for them. In them also the religious were free to worship the gods they loved, as well as perform commemoration services, and in this way temples like the Ramesseum acquired a double character. As every man seems to have had his tomb prepared according to his own plans, it follows as a matter of course that in details hardly any two tombs are alike ; nevertheless the central ideas of providing for the hiding of the body and for the supply of suitable offerings at regular intervals for the *ka* of the deceased were never lost sight of. The tombs constructed under the rule of the priests of Amen are inferior to those made in the time of the great Theban kings. In the XXVIth dynasty an attempt was made to revive the funeral ceremonies of the Early Empire, and, in consequence, a number of modifications were made in the internal arrangement of the subterranean rooms, etc. ; but very soon the old ideas reasserted themselves, and the Egyptians who could afford to hew sepulchres out of the rocks adopted the class of tomb in general use at the time.

It has been said above that the oldest buildings in Egypt are tombs, and although the necessary evidence, in the shape of ruins, which would prove the great antiquity of the use of temples in Egypt, is not forthcoming, we are fully justified in assuming that, after

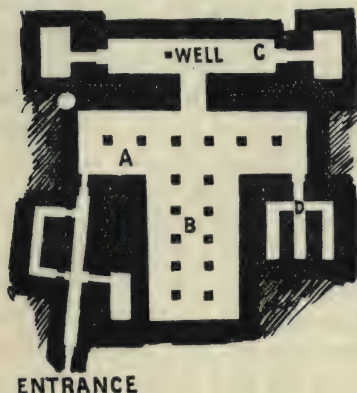
tombs, the building of temples for the safe-keeping of the statues of the gods, and for their worship, would form the next subject of earnest consideration in the minds of the people of that country. In fact, as soon as the Egyptian arrived at any comparatively advanced stage of civilization, he would set to work to build "a house

of God" , or **temple**, suitable to the rank

and position of this god in the land. That the pre-dynastic and early dynastic Egyptians believed in numbers of gods goes without saying; unfortunately, however, their houses, or *temples*, were built of such fragile materials that even the sites of them are unknown. It has been thought that the earliest temples of the Egyptians were built of wood, that bricks formed the next material employed, and that stone was employed last of all. The earliest stone temples were probably contemporary with the earliest of the maṣṭāba tombs, but what such temples were like we shall never know, for they were at a very remote period restored, or enlarged, or reconstructed out of existence. One thing about them, however, is certain: the sites of the principal temples have remained unchanged. The sanctuaries of Heliopolis, Memphis, Abydos, Thebes, and other cities were the abodes of gods probably ten thousand years ago. The names and characteristics of the gods worshipped in them have changed, no doubt, and dozens of buildings have, successively, been erected upon them, but the sites must always have enjoyed a solid reputation for holiness, even though the histories or legends which gave them their reputations have been forgotten.

The earliest known temple in Egypt is the granite and limestone **Temple of the Sphinx**, which was discovered by Mariette in 1853, and which lies about 130 feet to the south-east of the right foot of the Sphinx at Gîzeh. The following plan (after Perrot and

Chipiez) will illustrate its arrangement:—The room or hall (A), with six square granite pillars, measures about 32 feet by 23 feet, and the pillars are about 16 feet 6 inches high, and 4 feet square. The room or hall (B), which



The Temple of the Sphinx.

opens out of this, runs from east to west, and measures about 56 feet by 30 feet; the granite pillars here are ten in number. To the east of the smaller hall is a corridor (c), having a room at each end, and near the opening into it is a well, wherein a number of statues of king Chephren were found by Mariette. In the room (d), which is

entered from the small hall, mummies were probably kept, and when we bear in mind the well, or pit, in the hall (c), it seems not unlikely that this massive little temple was originally nothing more than a royal funeral chapel. The pillars are without any ornament or decoration, and the walls have neither bas-reliefs nor paintings on them; the outsides of the walls are, however, ornamented with vertical and horizontal channels only, and resemble the outside of a sarcophagus of the early maşţāba period.

Strictly speaking, the idea of the temple, such as we see at Karnak and elsewhere, was not imagined in the Early Empire, and the Temple of the Sphinx is the most complete example known of those that were built between B.C. 4500 and B.C. 2500. Of the temples which were built in Egypt between B.C. 2500 and B.C. 1700, we have very few remains, but it is certain that the great kings of the

XIIth dynasty restored the temples which had been erected on historic sites by their predecessors, and it is probable that they built new ones. There are many reasons for believing that the temples of the XIIth dynasty were large, beautiful, and richly decorated, among the chief of these being the fact that beautifully painted rock-hewn tombs were executed at this period. Now the public temples, especially if they had been originally funeral chapels, must have been as grand and beautiful as the chapels of private individuals. We know, too, that the XIIth dynasty temples must have been of very considerable size, otherwise the huge granite obelisks which were set up before them would have looked absurdly out of proportion, and the pylons would have dwarfed the rest of the buildings on the site. Belonging to this period, and worthy of special note, are the ruins of the little temple which the Amen-em-hât and Usertsen kings built at Karnak in honour of the god Amen; this temple formed the nucleus of all the buildings which the succeeding kings of Egypt vied with each other in raising upon that site.

From about B.C. 1700 to B.C. 1400, a favourite form of temple was a rectangular building with a colonnade running round all four sides; a parapet, which rested upon the severely plain square pillars that supported the roof, was one of its prominent features. The temple was entered through a door at the east end, which was usually approached by steps. At the top of the steps on each side was a pillar with a decorated capital, and between these pillars the two leaves of a door were hung; immediately opposite to them was the door of the temple building leading to the shrine, and it also was provided with swinging leaves that were probably plated with *smu* metal or copper. The shrine was, of course, at the other end of the building. At a later time, when all the chief characteristics of such a temple were changed, the interior was divided into three parts, a portico, a pronaos, and a shrine.

Under the kings of the XIXth dynasty the temple buildings consisted of:—(1) Pylons; (2) an open courtyard; (3) a hypostyle hall; and (4) a shrine, which could be completely cut off from the rest of the temple, and a number of chambers intended to hold statues or emblems of the gods. The first pylon was approached by a broad path, or **dromos**, on each side of which were arranged, at regular intervals, stone figures of ram-headed or human-headed sphinxes, mounted on pedestals, and having their heads turned towards the axis of the path. The length of the path varies, but the longest known is that which leads from Luxor to Karnak, and which is more than a mile and a quarter long. It is probable that the sphinxes were intended either to contain or to represent guardian spirits. The temple buildings were enclosed within a wall of unbaked mud bricks, but the avenue of sphinxes was *outside* this wall. The **pylon** consists of a large rectangular doorway and two high massive towers, built with sides which slope towards a common centre, and it forms, probably, one of the most prominent characteristics of the Egyptian temple buildings. On festal occasions the towers were ornamented by a number of painted poles, from which flew coloured streamers or flags. At each side of the doorway of the pylon stood a colossal figure of the king in granite, limestone, or sandstone, and a granite obelisk, mounted on a pedestal of suitable dimensions, and colossal statues were sometimes also placed in front of the towers of the pylon. The open **court** was furnished with a **colonnade** on three sides, and it is probable that those who sold objects used by the worshippers had their stalls situated in it; both this court and the **hypostyle hall** beyond it, which was entered through the doorway of another pylon, were thronged on festal occasions, and in one or both the animals intended for slaughter were offered up. All that part of the temple which lay beyond the hypostyle hall was probably reserved for the use of the priests and

the performance of the sacred ceremonies in connection with the worship of the god. In the most holy part of the **shrine**, and jealously guarded, was the statue, or boat, or emblem of the god, which was only looked upon by the high priest, or by some extremely privileged visitor, about once a year. It was kept inside a sacred ark or tabernacle, made of precious wood or metal, elaborately painted and gilded and worked, and provided with doors and bolts.

In the ground outside the temple-walls, but within the surrounding mud-brick wall, lay the sacred lake or lakes, wherein the devout bathed, and in the waters of which the processions of the sacred boats took place. Speaking generally, the above is a brief description of the principal characteristics of Egyptian temples, and it applies to those that were built or restored between B.C. 1370 and B.C. 200. About the latter date many of the small temples built by the Ptolemies are only modified copies of the small temples of the latter part of the XVIIIth dynasty. An examination of a number of temples will show the visitor to Egypt that in comparatively minor matters each temple possesses characteristics which are peculiar to itself. Thus in the temple at Luxor the open court and the rest of the temple are connected by means of a long, narrow courtyard, which is wanting in many temples; and at Abydos, because there was no room to build all the various parts of the temple in a straight line as usual, the portion which contains the sanctuary has been built to the side of one end of it.

Before passing on to other matters, mention must be made of temples which were hewn out of the rock, and of this class, which is a very small one, those of Bêt el-Wali and Abû Simbel in Nubia are the finest specimens. The other temples in Nubia, and those in the Eastern Sûdân, form a class by themselves, and although of those the sites are of a venerable antiquity, the greater number of the buildings belong to the Ptolemaic period. At Gebel Barkal, parts

of the largest temple there are probably as old as the XVIIIth dynasty, and the general teaching of Egyptian history would lead us not to expect to find any ruins older than the time of Amenophis I. In outlying districts the Egyptian temple served both as a place of worship and a place of refuge, and in many respects the building became half temple, half fortress.

The **ornamentation of tombs and temples** varied at different periods. The earliest tombs are almost bare in

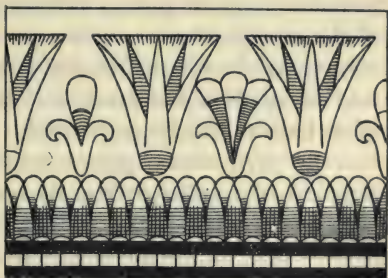


Scene from the Wall of a Tomb. Deceased fowling.

every part, and contain nothing but a few brief inscriptions. Later the inscriptions were multiplied, and human and animal figures, either cut in low

relief or painted in *tempera*, began to fill the walls and to cover the sides of the rectangular pillars which supported the roof.

Still later, every available space in the tomb was filled with scenes most elaborately drawn and painted in vivid colours, and the ceilings were ornamented with geometrical patterns and designs, edged with floral and other bor-



Portion of a Ceiling Ornament.

ders. As time went on it seemed to be the aim of the funeral artist to make the walls of the tomb to reproduce scenes of all the principal events which had occurred in the life of the deceased, and to describe his wealth and power. But under the rule of the Theban kings of the XVIIIth dynasty, it became the fashion with many to make such painted scenes and the accompanying descriptive texts subordinate to religious inscriptions, and many tombs are almost entirely covered with extracts from the Book of the Dead, or from works of a similar character, and with scenes illustrative of them. The earliest temples were, probably, without ornamentation of any kind, but when it became the fashion to decorate the tombs with bas-reliefs, or painted scenes, the walls and pillars of the temples were treated in the same manner. In the XVIIIth and following dynasties the outsides of the walls of temples were covered with inscriptions and scenes which recorded the victories of the king or kings who built them, and the insides were decorated with figures of the gods and of the king performing religious ceremonies; later, both the insides and outsides of the walls were devoted to representations of colossal figures of the king slaughtering rebels in masses, and to religious scenes.

The **Palace** and the **House**. The palace of an Egyptian king was enclosed within a wall like a temple, and was often built of stone; unfortunately, however, the ruins of the royal residences known to us, with but one or two exceptions, do not permit the laying down of any general rule about their construction. It is probable that kings often lived in buildings attached to the temples, and in this case the style of the palace would resemble that of the temple. The entrance into the outside grounds was made through a pylon, and the building which formed the palace consisted of large numbers of rooms, lighted by means of grating-work windows, grouped round open courts, which were separated from each other by pylons. Some rooms

were set apart for state receptions and ceremonies, others for the sleeping apartments of the male members of the household, and others for the royal ladies. The servants, and others who were not in close attendance on the family, lived and slept outside the palace proper, but within the grounds, in small chambers built against the surrounding wall. In some part of the grounds spice, incense, and fruit trees grew, and one or two ponds, or small lakes, with reedy margins, afforded excellent cover for water fowl. The private house was a rectangular building of two storeys with a flat roof, the whole being made of unbaked mud bricks, with the exception of the lintels of the doors.

A man of means enclosed his house and a piece of ground within a wall, and then he had space enough to build a portico, or colonnade, before his house, where he could find shelter from the sun, and lay out a courtyard. A portion of the enclosed space was laid out as gardens or planted with trees, a lake or fountain of water was made near the house, and the servants or slaves, and others, lived in small buildings, or booths, not very far from the house. In fact, the house and garden of a Theban gentleman or high official must have resembled closely the house and courtyard, and garden, with its fountain of running water and scented trees, of a Muhammadan gentleman of Damascus, or Cairo, or any other flourishing city in the beginning of the Middle Ages. The courtyard was then, as now, probably tiled, and the outside walls of the house painted in one or two bright colours; the internal decorations of the walls and ceilings consisted of some intricate geometrical design, elaborately painted in several bright colours.

The Egyptian house must always have been a comparatively simple building, for its owner really only needed shelter from the cold by night, and a shady place wherein to sit or sleep in the afternoons. The peasant farmer's house was a small, strong building, with a courtyard large

enough to hold his cattle and granaries wherein to stock his grain. His living and sleeping rooms were usually low and small, but, judging by the models of houses which are to be seen in our museums, he often sat on the roof in a sort of small summerhouse, where he could catch the breeze; the roof was approached by means of a flight of steps. The cooking for his house was done in the courtyard by his wives and female slaves.

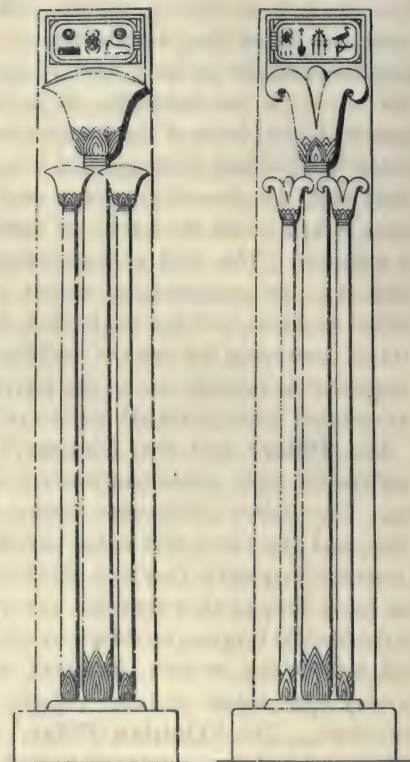
Among miscellaneous Egyptian buildings must be mentioned the fortified or **fenced cities**, which were very numerous, and were surrounded by thick walls and guarded by gates; in fact, any place where many men of means had assembled and accumulated wealth had to be fortified in order that their possessions might be defended against the attacks of marauding tribes. The fortresses at Semnah, in Nubia, and Al-kâb, in Upper Egypt, are excellent examples of such buildings, and the ruins of them prove that the Egyptians were skilful military architects, and that they not only knew how to choose a site for a fort, but how to erect on it a strong building. In places where they had the choice of more than one site they invariably selected the best, and they seem instinctively to have availed themselves of every advantage which the natural position of that site gave them. The space here available will not permit of any attempt being made to describe methods of construction and cognate matters, but attention must be called to the fact that the Egyptian architects did not pay sufficient attention either to the making of foundations, or to the roofing of their temples. The expert researches made by Mr. Somers Clarke at Al-kâb, Karnak, Dêr al-baharî, and other sites, have revealed some very curious facts about the scantiness and insecurity of the foundations of columns, etc., and the wonder is that the temples have stood so long in the condition in which we now find them. The whole civilized

world laments the falling of eleven pillars at Karnak in 1899, but an examination of the foundations shows that in the first place they were too small, and in the second that the materials of which they were made had been thrown into them in a reckless fashion. The question that now arises is, "Are the foundations of all the columns of Egyptian temples as badly made?" and none but an expert can answer it satisfactorily. It is clear that we owe the preservation of most of the temples to the heaps of rubbish which had covered them up, and it is equally clear that no one should be allowed to remove such heaps from precious ruins except under the advice of some competent architect or engineer. The field of Egyptology is so large in these days, that the archæologist cannot expect to become a skilled engineer, still less ought he to take upon himself the risk of destroying the ruins of buildings which form part of the scientific heritage not of the Egyptians only, but of the present and future civilized nations of the world.

The **Pillar*** and the **Column**,* after the walls, are perhaps the most prominent features of the Egyptian building. The oldest pillars were square, and generally monolithic, and the sides were either parallel or slightly tapering upwards; frequently they had neither base nor capital. In the Early Empire they were not decorated in any way, but in the Middle Empire the sides were ornamented with scenes and inscriptions, or with bas-reliefs, or with figures of gods in very high relief, and the capitals with Hathor heads and sistra. The "**Osirian Pillar**," *i.e.*, a pillar with an upright colossal figure of Osiris in high relief on one side of it, is seen to advantage both in the second court in the temple of Medînet Habu, and in the rock-hewn temple at

* For fuller information on these subjects the reader is referred to Perrot and Chipiez, *L'Égypte*, p. 346, ff., and for examples to Prisse d'Avennes, *Histoire de l'Art*, to which excellent work I am indebted for the illustrations here given.

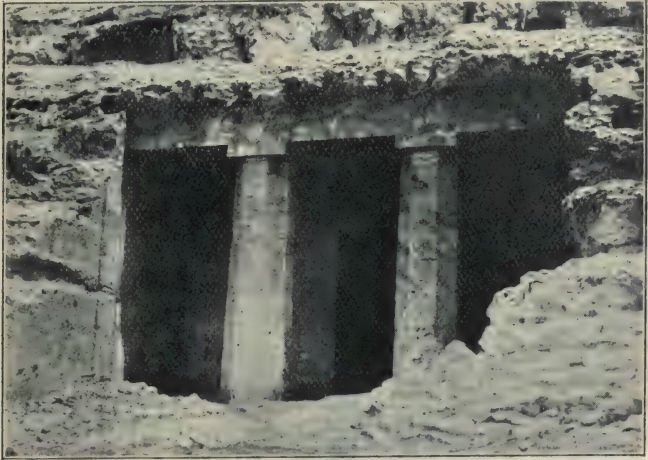
Abû Simbel; in the Sûdân the god chosen to decorate rectangular pillars was Bes, as may be seen from the ruins of the temples at Gebel Barkal and Ben-Nâga. A variety of the rectangular pillar is the **pillar stele**, of which examples are to be found at Karnak, but it seems never to have been used as an actual support. Out of the rectangular pillar a new variety was made by cutting off the four angles; thus the pillar had *eight* sides instead of four; when it was desired to make the appearance of the new variety of pillar lighter still, the eight angles were cut off, and the pillar now had *sixteen* sides. Examples of both kinds of pillar will be found in the same tomb at Beni Hasan. To these new forms, which are called polygonal, polyhedral or prismatic, bases and capitals were added, and



Pillar stelae inscribed with the names of Thothmes III., XVIIIth dynasty.

bases and capitals were added, and thus they came to be compared with certain Greek pillars and so called **Proto-Doric**. Another interesting variety of the rectangular pillar is found at Beni Hasan,

and is called cruciform. The **column** has many varieties, but all have the same characteristics; it has a base, and a capital, which is surmounted by a rectangular slab of stone, whereon the framework of the



Entrance to the tomb of Khnemu-hotep II. at Beni Hasan, with
Proto-Doric pillars.
(From a photograph by A. Beato of Luxor.)

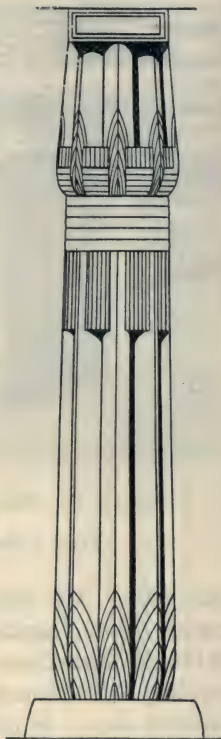
roof rests. The capitals are of several kinds: the bud capital, the cup capital, the palm capital. A curious variety of the cup capital occurs at Karnak, where in a part of the building of Thothmes III. the capitals are in the form of inverted cups. In the time of the Ptolemies the architect or master-mason made many variations in the details of the capitals, and frequently with very pleasing results; the authorities, however, do not seem to be agreed as to the canon of proportion employed.

It is at present impossible to gauge by years the antiquity of the period when the Egyptians began to be skilled in the art of **sculpture** and the making of bas-reliefs, but it is

certain that in pre-dynastic times they possessed marvellous skill in working the hardest kinds of stone, and in the early dynasties they were masters in the art of painting statues to resemble their living originals. In estimating the character of Egyptian sculpture, it must be remembered that many statues and bas-reliefs were executed almost mechanically, and probably at a fixed rate, to satisfy conventional requirements; in such work the highest skill is not to be looked for. Speaking generally, the sculptor's art seemed to

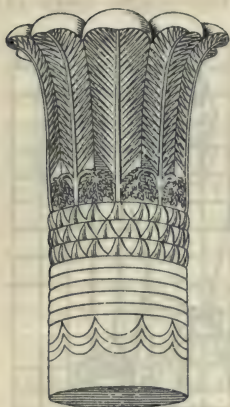


Pillar with figures
of Amenophis III. and the
goddess Hathor.



Column with lotus
capital.

culminate between the middle of the IVth and the end of the Vth dynasty. At this period statues and bas-reliefs, and the hieroglyphics of inscriptions, both raised and incise, possessed a fidelity to life, an attention to detail, and a



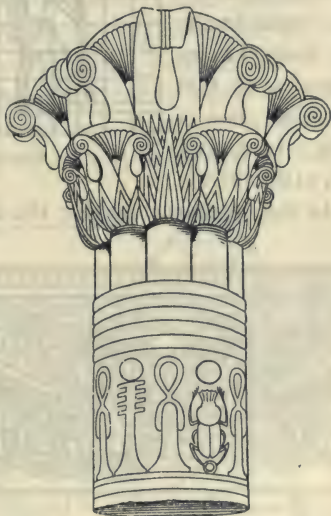
Palm-leaf capital.



Hathor-headed capital.

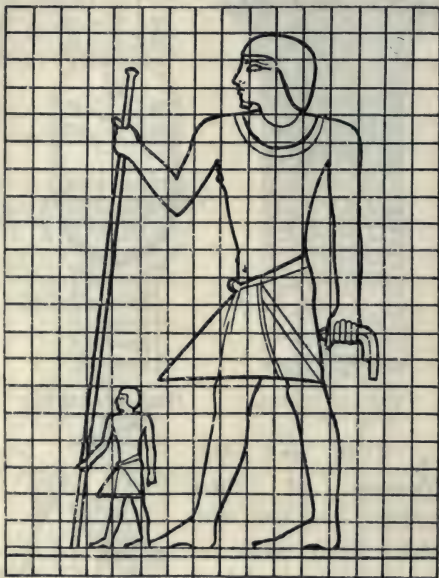
spirit of repose and dignity which are lacking in the work of later periods. The Egyptians themselves thought this, for in the XXVIth dynasty, when the Saïte kings attempted to revive the dying arts of sculpture and painting, they took the works of the great artists of

the IVth and Vth dynasties as their models. The men who made them were no mere hirelings, and their work shows that they tried to represent men and things as they saw them; the unbiassed will probably admit that they succeeded admirably in doing this. In the Cairo Museum are fine series of examples of statues, etc., of this period, which testify to the great skill of the Egyptian artists, both as sculptors and



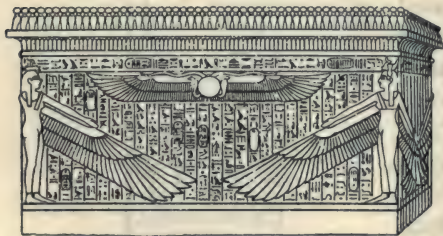
Ornate capital (Philæ).

painters. It seems that the earliest statues were made of wood, like the earliest temples and other buildings, and as rare specimens of artistic work in wood the reader should note the panels from the tomb of Hesi at Saqqâra, which were made about B.C. 3,600; these panels are now in the Cairo Museum, and they are undoubtedly the finest known examples of that particular class of work. It is, as a rule, to the private



Canon of proportion.

tombs that we must look for the best examples of artistic



Sarcophagus of King Ai, XVIIIth dynasty.

work of all kinds, for the individual was more free to follow his own dictates in the selection of both subject and artist than the royal personage, who was practically obliged to employ

court draughtsmen, court artists, and court sculptors.

In **bas-reliefs** and painted scenes, much of the artistic effect is lost because perspective was either not understood, or was little practised, and as a result where rows of men, and groups of animals or objects, etc., have to be depicted, they are represented in such a way that they seem to be standing one above the other or upon the other. The artist's skill in drawing which is exhibited by the paintings in all periods is marvellous, but the greatest skill is certainly displayed in the fishing and hunting scenes, and in those which are commonly found in tombs. Even in these, however, the artist often breaks away from his fetters of conventionality, and depicts some ludicrous or amusing incident quite out of keeping with the general character of the subject. The sense of fun which the Egyptian possessed in all periods of his history must have found an outlet in many comic sketches on papyri, but unfortunately besides the so-called satirical papyri very few examples of such have come down to us; touches of realism which western artists would not have included in their compositions occur every here and there, but these are due rather to an attempt to be true to nature than to depraved ideas.

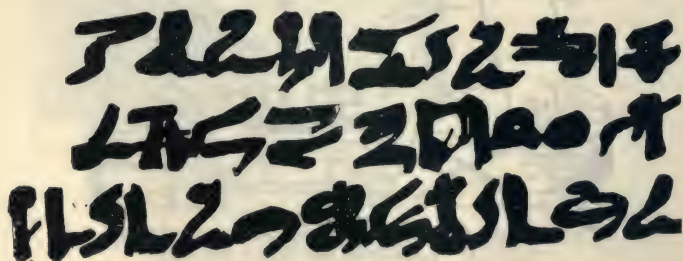


The Lion and the Unicorn playing draughts. From a "Satirical" papyrus in the British Museum.

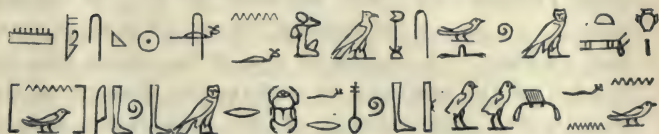
EGYPTIAN WRITING.

The system of writing employed by the earliest inhabitants of the Valley of the Nile known to us was entirely pictorial, and had much in common with the pictorial writing of the Chinese and the ancient people who migrated into Babylonia from the East. There appears to be no dynastic inscription in which pictures are used entirely, for the earliest inscriptions now known to us contain alphabetic characters. Inscriptions upon statues, coffins, tombs, temples, etc., in which figures or representations of objects are employed, are usually termed 'Hieroglyphic' (from the Greek *ιερογλυφικός*); for writing on papyri a cursive form of hieroglyphic called 'Hieratic' (from the Greek *ιερατικός*) was employed by the priests, who, at times, also used hieroglyphic; a third kind of writing, consisting of purely conventional modifications of hieratic characters, which preserve little of the original form, was employed for social and business purposes; it is called demotic (from the Greek *δημοτικός*). The following will show the different forms of the characters in the three styles of writing—

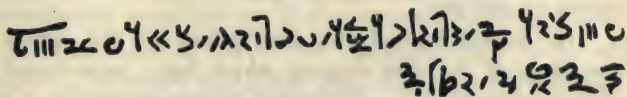
I. HIERATIC.



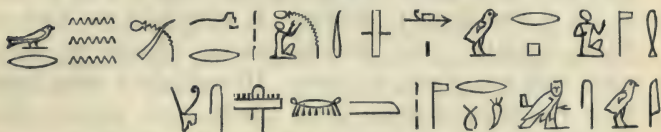
II. HIEROGLYPHIC TRANSCRIPT OF NO. I.



III. DEMOTIC.



IV. HIEROGLYPHIC TRANSCRIPT OF NO. III.



No. I is copied from the Prisse* papyrus (Maxims of Ptah-hetep, p. V. l. 1), and is transcribed and translated as follows:—

àb temu àn sekha - nef sef

... the heart fails, not remembers he yesterday.

ges men-f en àuu bu nefer kheper em-

The body suffers it in [its] entirety, happiness becomes
bu [bàn]

wretchedness.†

No. III. is copied from the demotic version inscribed on the stele of Canopus (see p. 50), and No. IV. is the corresponding passage in the hieroglyphic version of the

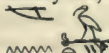
* This papyrus is probably the oldest in the world, and was written about B.C. 2500; it was presented to the Bibliothèque Nationale by Prisse, who acquired it at Thebes.

† Ptah-hetep is lamenting the troubles of old age, and the complete passage runs: "The understanding perisheth, an old man remembereth not yesterday. The body becometh altogether pain; happiness turneth into wretchedness; and taste vanisheth away."

Decree. The transliteration of the Demotic, according to Hess (*Roman von Stne Ha-m-us*, p. 80), is:—*p-ḥon nuter ua n-n-uêb' ent sâtp er-p-ma uêb er-ube p-gi-n-er mnḥ n-n-nuter*, “a prophet, or one of the priests who are selected for the sanctuary to perform the dressing of the gods.” The transliteration of the hieroglyphic text is: *ḥen neter erpu uā āmθ ābu setep er āb-ur āu smā er māret neteru em sati-sen*.

The earliest hieroglyphic inscriptions are the names of the kings of the first dynasty which have been found at Naḳâda and Abydos. The oldest hieratic inscription is that contained in the famous Prisse papyrus which records the advice of Ptaḥ-ḥetep to his son. It dates from the XIth or XIIth dynasty. The demotic writing appears to have come into use about B.C. 900. Hieroglyphics were used until the third century after Christ, and hieratic and demotic for at least a century later. The inscriptions on the Rosetta and Canopus stelæ are written in hieroglyphic, demotic, and Greek characters. The Egyptians inscribed, wrote, or painted inscriptions upon almost every kind of substance, but the material most used by them for their histories, and religious and other works was papyrus. Sections from the stem of the papyrus plant were carefully cut, and the layers were taken off, pressed flat, and several of them gummed one over the other transversely; thus almost any length of papyrus for writing upon could be made. The longest known is the great Harris papyrus, No. 1; it measures 135 feet by 17 inches. The scribe wrote upon the papyrus with reeds, and the inks were principally made of vegetable colours. Black and red are the commonest colours used, but some papyri are painted with as many as eleven or thirteen. The scribe's palette was a rectangular piece of wood varying from six to thirteen inches long by two, or two and a half, inches wide. In the middle was a hollow for holding the reeds, and at one end

were the circular or oval cavities in which the colours were placed.

At the beginning of the Greek rule over Egypt, the knowledge of the ancient Egyptian language began to decline, and the language of Greece began to modify and eventually to supersede that of Egypt. When we consider that Ptolemy I., Soter, succeeded in attracting to Alexandria a large number of the greatest Greek scholars of the day, such as Euclid the mathematician, Stilpo of Megara, Theodorus of Cyrene and Diodorus Cronus the philosophers, Zenodotus the grammarian, Philetas the poet from Cos, and many others, this is not to be wondered at. The founding of the great Alexandrian Library and Museum, and the endowment of these institutions for the support of a number of the most eminent Greek philosophers and scholars, was an act of far-sighted policy on the part of Ptolemy I., whose aim was to make the learning and language of the Greeks to become dominant in Egypt. Little by little the principal posts in the Government were monopolised by the Greeks, and little by little the Egyptians became servants and slaves to their intellectually superior masters. In respect to their language, "the Egyptians were not prohibited from making use, so far as it seemed requisite according to ritual or otherwise appropriate, of the native language and of its time-hallowed written signs ; in this old home, moreover, of the use of writing in ordinary intercourse the native language, alone familiar to the great public, and the usual writing must necessarily have been allowed not merely in the case of private contracts, but even as regards tax-receipts and similar documents. But this was a concession, and the ruling Hellenism strove to enlarge its domain." Mommsen, *The Provinces of the Roman Empire*, Vol. II., p. 243. It is true that Ptolemy II., Philadelphus, employed the famous Manetho (i.e., , Mer-en-Tehuti, 'beloved of Thoth') to draw up a history of Egypt, and an account

of the ancient Egyptian religion from the papyri and other native records ; but it is also true that during the reigns of these two Ptolemies the Egyptians were firmly kept in obscurity, and that the ancient priest-college of Heliopolis was suppressed. A century or two after the Christian era, Greek had obtained such a hold upon the inhabitants of Egypt that the Egyptian Christians, the followers and disciples of St. Mark, were obliged to use the Greek alphabet to write down the Egyptian, that is to say, Coptic translation of the books of the Old and New Testaments. The letters ϣ , sh , ϥ , f , ϩ , x , Ϩ , h , ϥ , č , x , g , were added from the demotic forms of hieratic characters to represent sounds which were unknown in the Greek language. During the Greek rule over Egypt many of the hieroglyphic characters had new phonetic values given to them ; by this time the knowledge of hieroglyphic writing had practically died out.

The history of the decipherment of hieroglyphics is of great interest, but lack of space prevents a complete account of it from being given here ; only the most important facts connected with it can be mentioned. During the XVIth-XVIIIth centuries many attempts were made by scholars to interpret the hieroglyphic inscriptions then known to the world, but they resulted in nothing useful. The fact is that they did not understand the nature of the problem to be solved, and they failed to perceive that hieroglyphic characters were used both as phonetics and determinatives in the same inscription. In 1799, a French officer called Boussard discovered at Bolbitine or Rosetta a basalt slab inscribed in the hieroglyphic, demotic, and Greek characters ; it was shortly after taken possession of by the English army, and sent to London, where it was carefully examined by Dr. Thomas Young.* This basalt slab is commonly known

* Thomas Young was born at Milverton, in Somersetshire, on the 13th of June, 1773 ; both his parents were Quakers. At the age of fourteen he is said to have been versed in Greek, Latin, French,

as the "**Rosetta Stone**," and as it supplied the clue to the decipherment of the Egyptian hieroglyphics, and its contents are of considerable importance, a rendering of the hieroglyphic text cut upon it is given on p. 199. The Society of Antiquaries published a fac-simile of the inscription, which was distributed among scholars, and Silvestre de Sacy and Åkerblad made some useful discoveries about certain parts of the demotic version of the inscription. Dr. Young was enabled, ten years after, to make translations of the three inscriptions, and the results of his studies were published in 1818. In 1822 M. Champollion* (Le Jeune) published a translation of the same inscriptions, and was enabled to make out something like an alphabet. There appears to be no doubt that he was greatly helped by the publications and labours of Young, who had succeeded in grouping certain words in demotic, and in assigning accurate values to some of the hieroglyphic characters used in writing the names of the Greek rulers of Egypt. Young made many mistakes, but some of his work was of value. Champollion, to whom the credit of definitely settling the phonetic values of several signs really belongs, had been carefully grounded in the Coptic language, and was therefore enabled with little difficulty to recognize the hieroglyphic forms of the words which were familiar to him in

Italian, Hebrew, Persian and Arabic. He took his degree of M.D. in July, 1796, in 1802 he was appointed professor of natural philosophy at the Royal Institution, and in 1810 he was elected physician to St. George's Hospital. He was not, however, a popular physician. He died on the 10th of May, 1829.

* Jean François Champollion le Jeune was born at Figeac, department du Lot, in 1796. He was educated at Grenoble, and afterwards at Paris, where he devoted himself to the study of Coptic. In the year 1824 he was ordered by Charles X. to visit all the important collections of Egyptian antiquities in Europe. On his return he was appointed Director of the Louvre. In 1828 he was sent on a scientific mission to Egypt, and was afterwards made professor of Egyptian antiquities at the Collège de France. He died in 1831.

Coptic; Young had no such advantage. Champollion's system was subjected to many attacks, but little by little it gained ground, and the labours of other scholars have proved that he was right. The other early workers in the field of hieroglyphics were Dr. Samuel Birch in England; Dr. Lepsius in Germany, and MM. Rosellini and Salvolini in Italy. The study of hieroglyphics has become comparatively general, and each year sees books of texts published, learned papers on Egyptian grammar written, and translations made into the various European languages.

In hieroglyphic inscriptions the signs are used in two ways: I, IDEOGRAPHIC, II, PHONETIC. In the ideographic system a word is expressed by a picture or *ideograph* thus:

 *mu*, 'water'; in the phonetic system the same word is written  @ *m* + *u*, no regard being paid to the fact

that  represents an owl and @ a rope, for their sounds only are needed. Similarly  *emsuh* is a 'crocodile' in the ideographic system, but phonetically it is written    *m* + *s* + *u* + *h*. The ideographic system is probably older than the phonetic.

PHONETIC signs are: I, ALPHABETIC, as  *m*,  *s*,

 *u*; or II, SYLLABIC, as  *mer*,  *kheper*,  *hetep*.

The sign  *kheper* can be written 1,  ; 2,  ;

3,  ; 4, ; the sign  *nefer* can be written

1,  ; 2,  ; 3,   ; 4,  ; 5,  .

The scribes took pains to represent the exact value of these syllabic signs in order that no mistake might be made.

The IDEOGRAPHIC signs are also used as determinatives, and are placed after words written phonetically to de-

termine their meaning. For example, *nem* means 'to sleep,' 'to walk,' 'to go back,' 'to become infirm,' 'tongue,' and 'again'; without a determinative the meaning of this word in a sentence would be easily mistaken.

DETERMINATIVES are of two kinds: I, *ideographic*, and II, *generic*. Thus after  *mâu*, 'cat,' a cat, , was

written; this is an *ideographic* determinative. After  *kerh*, 'darkness,' the night sky with a star in it, , was

written; this is a *generic* determinative. A word has frequently more than one determinative; for example, in the

word      *bāh*, 'to overflow,'  is

a determinative of the sound *bāh*;  is a determinative of water,  of a lake or collection of water, and  of ground.

The list of hieroglyphic signs with their phonetic values given on pp. 192-198, will be of use in reading kings' names, etc.; for convenience, however, the hieroglyphic alphabet is added here. The system of transliteration of Egyptian characters used in this book is that most generally adopted.



a



ā



ā



i



u



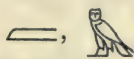
b



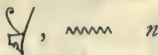
p



f



m



n



r or l



h



h



kh



s



sh

*k**q**k**t**t**θ (th)**th'* (like *ch* in *child* or *tch*)

The number of hieroglyphic characters is about two thousand.

NUMBERS.

*uā, one**sen, two**khemet, three**fṭu, four**ṭua, five**sās (?), six**sekhef, seven**khemennu, eight**paut or pst, nine**met, ten**t'aut, twenty**māb, thirty**śaā, a hundred**kha, a thousand**t'ebā, ten thousand**ḥefnu, a hundred thousand**ḥeh, a million*

The forms of the numbers 40, 50, 60, 70, 80 and 90 are not known exactly.

Hieroglyphic inscriptions are usually to be read in the opposite direction to which the characters face; there is however no hard and fast rule in this matter. On the papyri they are read in various directions, and there are instances in which the ancient copyist mistook the end of a

chapter for its beginning, and copied the whole of it in the reverse order. Some inscriptions are to be read in perpendicular lines.

The following transliterated and translated extract from the first page of the "Tale of the Two Brothers," and the text on pp. 217-230, will explain the foregoing statements.

I.      II
ār eментuf khertu sen sen

There were once on a time brothers two [the children]

     
en uā muthet en uā ātf
 of one mother and of one father;

         
Anpu ren pa āa āu Batau
 Anubis was the name of the elder, was Bata

      
ren pa sherāu kher ār
 the name of the younger. Now as regards

      
Anpu su kheri per kheri hemt
 Anpu, he possessed a house [and] had a wife,

2.        
āu paif sen sherāu emmā-f
 [and] was his brother younger [living] with him










mà sekheru en sherâu àu ementuf
 after the manner of a servant, for it was he










à àritu-nef hebsu àuf her shem
 who made the clothes, it was he who followed










em-sa nai-f àaut er sekhet
 after his [Anpu's] cattle in the fields,

3. 








àu ementuf à àritu seka
 he it was who did the ploughing,










ementuf àuuait àu ementuf à
 he it was who laboured, he it was who










àritu-nef àput neb enti em
 performed the duties all which were [connected] with










sekhet às-tu àu pa sherâu
 the fields; and behold was the young man

4. 








henuti nefer àn un geṭenu-f
 a farmer excellent, not existed the like of him

 *em*  *ta*  *tcher-f* . . .  *kher*  *àr*   *emkhet*

in the land the whole of it . . . Now thus it was during

 *hru*  *gennu*  *her-sa*  *enen*  *àu*
days many upon those [days] that

 *paif*  *sen*  *sheràu* 5.  *emsa*  *naif*
was his brother younger following after his

 *àaut*  *em*  *paif*  *sekheru*  *enti*
cattle according to his wont of

 *hru*  *neb*  *ementuf*  *her*  *uâu* (or *behâu*)  *er*
every day, and he returned to

 *pai-f*  *per*  *er*  *tennu*  *ruha*
his house every evening, and

 *àuf*  *àtep* 6.  *em*  *simu*  *neb*
he was laden with vegetables of all kinds

 *en*  *sekhet*
of the fields.

A LIST OF SOME OF THE PRINCIPAL HIEROGLYPHIC SIGNS AND THEIR PHONETIC VALUES.

MEN AND WOMEN.

	ân		āχ		âm		séps
	ħa		qa		ār		âmen
	ur		qet		sa		āb
	ser		seħer		fa		ħer
	âθi		tut		ħeh		ħenen
	âau		â		ħeh		maât
			beq				

LIMBS, &c., OF MEN.

	tep, t'at'a		ħu		ħu		sem
	ħrâ, ħer		sept		t'eser		sešem
	ânem		ka		ħen		ân
	ut'a		ħen		t		ses
	tâa		ân, ât		t'ebâ		tet <i>or</i> θeθ
	ân		â		ka, met baħ		reṭ
	âri		mâ		sem		b
	âr, sa		next		i		ââ, âu
	r or l		tâ		seb		

ANIMALS.

 l, r	 āb	 nefer	 āb
 neb	 sāb	 ka	 ba
 ser	 set	 āu	 māu

LIMBS, &c., OF ANIMALS.

 peḥ	 séf	 χent, fent	 āb
 ḥā	 us	 setem	 χepes
 at	 bá	 āp	 peḥ
 ses	 χen	 āau	 nem or uḥem

BIRDS.

 Heru, bak	 ur	 m	 u
 ba	 ba	 neḥ	 pa
 χu	 mut	 qem	 ten
 āq	 sa	 ti	 rex
 sérā	 mer	 a	 t'a
			 sent

PARTS OF BIRDS.

 meḥ	 maāt, sú	 sa
---	--	--

FISH.

 ân	 χa	 betu
--	--	--

REPTILES.

 sebek ḥefen serq t' āf, net, ḫeb
seḫet, bāt qem f ḫeper

TREES AND PLANTS.

 ām ḫet ḥen un uaḥ sek bener net'em uat' ḫa meḥ ḥa neḫeb enen su resu qemā renp śa seḫet ā i mes ḥet' sen ḥen ās t'er

CELESTIAL OBJECTS.

 pet,
ḥer ṯehen rā ḫu ḫā āāḥ seb, ṯua

OBJECTS OF EARTH.

 ta ṯu set, semt āner

WATER.

 mu n ś mer āb

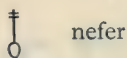
BUILDING.

 nu	 seh	 ā	 tet
 per	 heb	 s	 ās, or āst
 het	 āneb	 ān	

ARMS, ETC.

 neter	 ma	 s	 net'
 tes tem	 meh	 ām, t'ā, qem	 āb or hem
 sem	 sét	 set'eb	 menχ
 nemmat	 χu	 χen	 χa
 seq	 tem	 ut	 sa
 tep	 heq	 meṭ	 sma
 āa	 āu	 θ	 setp
 uā	 uas	 t'a	 ut'ā
 peṭ	 sexem	 men	 θ
 sémer	 χerp	 θes, res	 mer
 āḥa	 āmen	 āb, qes, ken	
 qeṭ	 āb	 seh	

MUSICAL INSTRUMENTS.



nefer



hes



sexem



men



maât



sa

CROWNS.



het'



meḥ



sexet



net, bāt



sú



atf

CORDS.



qes, šes

ut,
ḥeseb

nes



teb



šen



u



āṭ



nub



reṭ



set



θes



ḫaker



šen



ua



net



šen



ḥ

setchaut
sexet

sa



sāḥ



menḫ



mer



āper



ānḫ

MATHEMATICAL FIGURES.



ḫ



ḥu



h



ḥer



sep



sept



mer



t'et



paut



tā



rer

qen,
t'at'a

t



p



ṭeben



āmsu



ḫemt



ḥāp



ren



āp



q



uu, ur, šes

tenā,
peḫ

VASES, ETC.

	nu		qebḥ		ta		χer
	χnem		ḥen		ta		k
	āb		mā		ḥetep		neb
	ḥes		āu, āb		āa		ḥeb
	χent		ba		ḳ		nā, ān

SHIPS, ETC.

	χent		ḥem		sešep		āmaχ
	ām		nef		āu		ām
	uā, behā		āḥā		ḥer, māten		χesef
	χer, ḥep		χent		tem		seχt

DETERMINATIVES.

	to call		of women		of birds
	to pray		of birth		of goddesses
	to rejoice		to see		of trees
	to dance		of strength		of grain
	to plough		to give		of heaven
	foes		to walk, stand		of light
	of men		of flesh		of country
	of gods		to breathe, smell		of towns

DETERMINATIVES—*continued.*

𐎥 of iron	○○○ of metals	𐎥 of festival
𐎡𐎡𐎡 of water	𐎡 { writing, computation, knowledge, and abstract ideas	𐎡 of unguents
𐎡 of houses		𐎡 of roads
𐎡 of writing		𐎡 of ships
𐎡 of ground	𐎡 of fire	𐎡 of winds

TRANSLATION OF THE HIEROGLYPHIC TEXT
OF THE DECREE OF THE PRIESTS OF
MEMPHIS, AS FOUND ON THE ROSETTA
STONE¹ AND ON THE STELE OF DAMANHÛR.
THE DECREE WAS PROMULGATED IN THE
9TH YEAR OF THE REIGN OF PTOLEMY V.
EPIPHANES.

1. On the twenty-fourth day of the month GORPIAIOS²,
which correspondeth to the twenty-fourth day of the
fourth month of the season PERT³ of the inhabitants
of TA-MERT (EGYPT), in the twenty-third year of
the reign of HORUS-RĀ the CHILD, who hath risen as
King upon the throne of his father, the lord of the
shrines of NEKHEBET⁴ and UATCHET,⁵ the mighty
one of two-fold strength, the stablisher of the Two
Lands, the beautifier of

2. Egypt, whose heart is perfect (or benevolent) towards
the gods, the HORUS of Gold, who maketh perfect
the life of the *hamemet* beings, the lord of the thirty-
year festivals like PTAḥ, the sovereign prince like
RĀ, the King of the South and North, (Neterui-

merui-âtui-âuā-setep-en-Ptaḥ-usr-ka-Rā-ānkh-sekhem.

Āmen)⁶, the Son of the Sun (Ptolemy, the ever-

¹ The words in brackets are added either from the Stele of Damanhûr or for the purpose of making sense.

² A part of March and April.

³ Part of our Spring.

⁴ The shrine of the vulture goddess Nekhebet was in Upper Egypt.

⁵ More fully, Per-Uatchet; the shrine of the snake goddess was in the Delta.

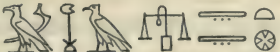
⁶ A name meaning "The two Father-loving Gods, the heir, chosen of Ptaḥ, strength of the double of Rā, living power of Āmen."

living, the beloved of Ptah), the god who maketh himself manifest.

3. the son of PTOLEMY and ARSINOË, the Father-loving gods; when PTOLEMY, the son of PYRRHIDES, was priest of ALEXANDER, and of the Saviour-Gods, and of the Brother-loving Gods, and of the Beneficent Gods,
4. and of the Father-loving Gods, and of the God who maketh himself manifest; when DEMETRIA, the daughter of Telemachus, was bearer of the
5. prize of victory of BERENICE, the Beneficent Goddess; and when ARSINOË, the daughter of CADMUS, was the Basket Bearer of ARSINOË, the Brother-loving Goddess;
6. when IRENE, the daughter of PTOLEMY, was the Priestess of ARSINOË, the Father-loving Goddess; on this day the superintendents of the temples, and the servants of the god, and those who are over the secret things of the god, and the libationers [who] go into the most holy place to array the gods in their apparel,
7. and the scribes of the holy writings, and the sages of the Double House of Life, and the other libationers [who] had come from the sanctuaries of the South and the North to MEMPHIS, on the day of the festival, whereon
8. His Majesty, the King of the South and North PTOLEMY, the ever-living, the beloved of Ptah), the god who maketh himself manifest, the lord of beauties, received the sovereignty from his father,

entered into the SEHETCH-CHAMBER, wherein they were wont to assemble, in MAKHA-TAUI¹, and behold they declared thus:—

9. “ Inasmuch as the King who is beloved by the gods,
 “ the King of the South and North (Neterui-merui-
âtui âuā-en-Ptah-setep-en-usr-ka Rā ānkh-sekhem-
“ Amen), the Son of the Sun (Ptolemy, the ever-
“ living, beloved of Ptah), the Gods who have
 “ made themselves manifest, the lord of beauties,
 “ hath given things of all kinds in very large quantities
 “ unto the lands of Horus and unto all
10. “ those who dwell in them, and unto each and every
 “ one who holdeth any dignity whatsoever in them, —
 “ now behold, he is like unto a God, being the son
 “ of a God [and] he was given by a Goddess, for
 “ he is the counterpart of Horus, the son of Isis
 “ [and] the son of Osiris, the avenger of his father
 “ Osiris—and behold, His Majesty.
11. “ possessed a divine heart which was beneficent
 “ towards the gods; and he hath given gold in
 “ large quantities, and grain in large quantities to the
 “ temples and he hath given very many lavish gifts
 “ in order to make Ta-Mert [Egypt] prosperous, and
 “ to make stable [her] advancement;
12. “ and he hath given unto the soldiers who are in his
 “ august service according to their rank

¹ Makha-taui  *i.e.*, “ the balance or the two lands,” was the name of the place where Lower Egypt ended, and Upper Egypt began, when travelling to the South.

- “ [and of the taxes] some of them he hath cut off,
“ and some of them [he hath lightened], thus
“ causing the soldiers and those who live in the
“ country to be prosperous
13. “ under his reign [and as regards the sums which
“ were due to the royal house] from the people of
“ Egypt, and likewise those [which were due] from
“ every one who was in his august service, His
“ Majesty remitted them altogether, howsoever great
“ they were ;
14. “ and he hath forgiven the prisoners who were in
“ prison, and ordered that every one among them
“ should be released from [the punishment] which
“ he had to undergo. And His Majesty made an
“ order saying :—In respect of the things [which are
“ to be given to] the gods, and the money and the
15. “ grain which are to be given to the temples each year,
“ and all the things [which are to be given to] the
“ gods from the vineyards and from the corn-lands
“ of the nome, all the things which were then due
“ under the Majesty of his holy father
16. “ shall be allowed to remain [in their amounts] to
“ them as they were then ; and he hath ordered :—
“ Behold, the treasury (?) shall not be made more
“ full of contributions by the hands of the priests
“ than it was up to the first year of the reign of His
“ Majesty, his holy father ; and His Majesty hath
“ remitted
17. “ To the priests who minister in the temples in
“ courses the journey which they had been
“ accustomed to make by river in boats to the city
“ of ALEXANDRIA at the beginning of each year ;
“ and His Majesty commanded :—Behold, those who
“ are boatmen [by trade] shall not be seized [and

‘made to serve in the Navy]; and in respect of
 “the cloths of byssus [which are] made in the temples
 “for the royal house,

18. “he hath commanded that two-thirds of them shall
 “be returned [to the priests]; similarly, His Majesty
 “hath [re]-established all the things, the performance
 “of which had been set aside, and hath restored them
 “to their former condition, and he hath taken the
 “greatest care to cause everything which ought to be
 “done in the service of the gods to be done in the
 “same way in which it was done
19. “in former [days]; similarly, he hath done [all things]
 “in a right and proper manner; and he hath taken
 “care to administer justice ¹*to the people, even like*
“Thoth, the great, great [God]; and he hath, more-
“over, ordered in respect of those of the troops who
“come back, and the other people also, who during the
20. *“strife of the revolution which took place had been ill-*
“disposed [towards the Government], that when they
“return to their homes and lands they shall have the
“power to remain in possession of their property, and
“he hath taken great care to send infantry, and
“cavalry, and ships to repulse those who were coming
“against
21. “Egypt by land as well as by sea; and he hath in
 “consequence expended a very large amount of
 “money and of grain on them in order to make
 “prosperous the lands of Horus and Egypt.
22. “And His Majesty marched against the town of
 “Shekam, which is in front of (?) the town of UISET,
 “which was in the possession of the enemy, and was
 “provided with catapults, and was made ready for
 “war with weapons of every kind by

¹ The lines in italics are taken from the Demotic version.

23. "the rebels who were in it—now they had committed
 "great acts of sacrilege in the land of Horus, and
 "had done injury to those who dwelt in Egypt—His
 "Majesty attacked them by making a road [to their
 "town],
24. "and he raised mounds (or walls) against them, and
 "he dug trenches, and whatsoever would lead [him]
 "against them that he made; *and he caused the*
"canals which supplied the town with water to be
"blocked up, a thing which none of the kings who pre-
"ceded him had ever been able to do before, and he
"expended a large amount of money on carrying out
"the work;
25. "and His Majesty stationed infantry at the mouths
 "of the canals *in order to watch and to guard them*
"against the extraordinary rise of the waters [of the
"Nile], which took place in the eighth year [of his
"reign], in the aforesaid canals which watered the
"fields, and were unusually deep
26. "in this spot; and His Majesty captured the town
 "by assault in a very short time, and he cut to
 "pieces the rebels who were therein, and he made an
 "exceedingly great slaughter among them, even like
 "unto that which THOTH¹ and HORUS, the son of
 "ISIS and [the son of Osiris], made among those who
 "rebelled against them
27. "when they rebelled in this very place; and behold,
 "those who had led on the soldiers and were at their
 "head, and who had disturbed the borders [in the
 "time of his father, and who had committed sacrilege
 "in the temples, when His Majesty came to
 "MEMPHIS to avenge his father

¹ The Demotic Version has Rā.

28. "and his own sovereignty he punished, according to
"their deserts, when he came there to celebrate] the
"festival of the receiving of the sovereignty from his
"father ; and [besides this], he hath set aside [his
"claim to
29. "the things which were due to His Majesty, and
"which were [then] in the temples, up to the eighth
"year [of his reign, which amounted to no small sum
"of] money and grain ; and His Majesty hath also
"set aside [his claim] to the cloths of byssus which
"ought to have been given to the royal house and
"were [then] in the temples,
30. "and also the tax which they (*i.e.* the priests) ought
"to have contributed for dividing the cloths into
"pieces, which was due up to this day ; and he hath
"also remitted to the temples the grain which was
"usually levied as a tax on the corn-lands of the
"gods, and likewise the measure of wine which was
"due as a tax on vineyards [of the gods] ;
31. "and he hath done great things for APIS, and
"MNEVIS, and for every shrine which contained a
"sacred animal, and he expended upon them more
"than did his ancestors ; and his heart hath entered
"into [the consideration of everything] which was
"right and proper for them
32. "at every moment ; and he hath given everything
"which was necessary for the embalming of their
"bodies, lavishly, and in magnificent abundance ;
"and he hath undertaken the cost of their mainten-
"ance in their temples, and the cost of their great
"festivals, and of their burnt offerings, and sacrifices,
"and libations ;
33. "[and he hath respected the privileges of the temples,
"and of Egypt, and hath maintained them in a suit-

- “able manner according to what is customary and
 “right ; and he hath spent] both money and grain to
 “no small amount ;
34. “and [hath provided] everything in great abundance
 “for the house wherein dwelleth the LIVING APIS ;
 “and His Majesty hath decorated it with perfect and
 “new ornamentations of the most beautiful character
 “always ; and he hath made the LIVING APIS to rise
 “[like the sun], and hath founded temples, and
 “shrines, and chapels [in his honour] ; [and he hath
 “repaired the shrines, which needed repairs, and in
 “all matters appertaining to the service of the gods
35. “he hath manifested the spirit of a beneficent god ;
 “and during his reign, having made careful inquiry,
 “he hath restored the temples which were held in
 “the greatest honour, as was right] ; and in return
 “for these things the gods and goddesses have given
 “him victory, and power, and life, and strength, and
 “health, and every beautiful thing of every kind
 “whatsoever, and
36. “in respect of his exalted rank, it shall be established
 “to him and to his children for ever and ever, with
 “happy results (or life).”

And it has entered into the heart(s) of the priests
 of the temples of the South and of the North, and of
 each and every temple [that all the honours which
 37. are paid] to the King of the South and North

(Ptolemy, the ever-living, the beloved of Ptah), the
 [God who maketh himself manifest, whose deeds are
 [beautiful, and those which are paid to the Father-
 [loving Gods who begot him, and to the Beneficent
 [Gods who begot those who begot him, and to the
 [Brother-Gods who begot the begetters of his
 [begetters,]

38. and to the Saviour-Gods, shall be [greatly increased] ;
and a statue of the King of the South and North,
(Ptolemy, ever-living, beloved of Ptah), the God
who maketh himself manifest, the Lord of beauties,
shall be set up [in every temple, in the most
prominent place], and it shall be
39. called by his name “ (PTOLEMY) ”, the SAVIOUR of
EGYPT,” the interpretation (?) of which is
“ (PTOLEMY) ”, THE VICTORIOUS ONE.” [And it
[shall stand side by side with a statue of the Lord of
[the gods (?), who giveth him the weapon of victory,
[and it shall be fashioned after the manner of the
[Egyptians, and a statue of this kind shall [be set
[up in]
40. all the temples which are called by his name. And
adoration shall be paid unto these statues three times
each day, and every rite and ceremony which it is
proper to perform before them shall be performed,
and whatsoever is prescribed, and is fitting for their
DOUBLES, shall be performed, even as it is performed
for the gods of the Nomes during the festivals and
on every sacred day (?), on the day of [his] corona-
tion, and on his name-day. And there shall likewise
[be set up] a
41. magnificent (?) statue of the King of the South and
North (Ptolemy, ever-living beloved of Ptah), the
God who maketh himself manifest, whose deeds are
beautiful, the son of (Ptolemy), and (Arsinoë), the
Father-loving gods, and with the statue there shall
be a magnificent shrine [made] of the finest copper
and inlaid with real stones of every kind,

42. in every temple which is called by his name ; and this statue shall rest in the most holy place [in the temples] side by side with the shrines of the gods of the Nomes. And on the days of the great festivals, when the god [of the temple] cometh forth from his holy habitation, according to his day, the holy shrine of the God who maketh himself manifest, the lord of beauties, shall likewise be made to rise [like the Sun]
43. with them. And in order to make this new shrine to be easily distinguishable [both at the present day, and in future times, they shall set] upon this shrine [ten royal double crowns, made of gold and upon [each of the double crowns there shall be placed the [serpent which it is right and proper to make for the [double crown of gold], instead of the two Uraei
44. which are [placed] upon the tops of the shrines, and the SEKHENT CROWN shall be in the middle of them, because it was in the SEKHENT CROWN in which His Majesty shone in the house of the KA of PTAH (*i.e.*, Memphis)
45. at the time when the king entered into the temple, and performed the ceremonies which it was meet and right for him to perform on receiving the exalted rank [of King]. And on the upper surface of the square pedestal which is round these crowns, and in the middle part thereof [which is immediately] beneath] the double Crown [*they shall engrave a bapyrus plant and a plant of the south ; and they shall set them in such a way that a vulture,*  *upon neb,* , *beneath which a plant of the south shall be found, shall be affixed to the right-hand upper corner of the golden shrine, and a serpent,* , *under*

which is , *placed upon*] a papyrus plant, [shall be affixed] to the left hand side [at the upper corner]; and

46. the interpretation [of these signs is]:—" Lord of the
 " shrine of NEKHEBET, and Lord of the shrine of
 " UATCHET, who illumineth the land of the White
 " Crown, and the land of the Red Crown." And
 inasmuch as the last day of the fourth month of the
 season SHEMU¹ (*i.e.*, MESORE), which is the birthday
 of the beautiful ever-living god, is already established
 as a feast day, and it hath been observed as a day
 of festival in the lands of HORUS (*i.e.*, the temple
 lands) from the olden time; and moreover, the
 seventeenth day of the second month of the season
 SHAT² (*i.e.*, PAOPI),
47. whereon [His Majesty] performed the ceremonies of
 royal accession, when he received the sovereignty
 from his father, [is also observed as a day of festival],
 and behold [these days] have been the source of all
 [good] things wherein all men have participated; these
 days, that is to say, the seventeenth and the last day
 of each month, shall be kept as festivals in the
 temples
48. of Egypt, in each and every one of them; and on
 these days burnt offerings shall be offered up, and
 meat offerings, and everything which it is right and
 customary to perform at the celebration of festivals
 shall be performed on these days every month, and
 on these festivals every man shall do (*i.e.*, offer up)
 what he is accustomed to do on [other] fes-
49. tivals in the temples. [And the priests also decreed]
that the things which [are brought to the temples] as

¹ The season of the Inundation, or, our summer.

² Our autumn and early winter.

offerings shall be given unto the persons who [minister in the temples ; and festivals and processions shall be established in the temples, and in all Egypt, in honour of] the King of the South and North, (Ptolemy, ever-living, beloved of Ptah), the god who maketh himself manifest, whose deeds are beautiful, each year,

50. beginning with the first day of the first month of the season Shat (*i.e.*, Thoth) up to the fifth day thereof ; [and on these days the people shall wear] garlands on their heads, and they shall make festal the altars, and shall offer up meat and drink offerings, and shall perform everything which it is right and proper to perform. And the priests of all the temples which are called after his name
51. shall have, in addition to all the other priestly titles which they may possess, the title of "Servant of the "god who maketh himself manifest, whose deeds are "beautiful" ; [*and this title shall be endorsed on all deeds and documents which are laid up in the temples*] ; and they shall cause to be engraved on the rings which they wear on their hands, the title of "Libationer of the god who maketh himself "manifest, whose deeds are beautiful."
52. And behold, it shall be in the hands of those who live in the country, and those who desire [it], to establish a copy of the shrine of the god who maketh himself manifest, whose deeds are beautiful, and set it up in their houses, and they shall be at liberty to keep festivals and make rejoicings [before it] each month
53. and each year ; and in order to make those who are 'n Egypt to know [*why it is that the Egyptians pay honour—as it is most right and proper to do—to the*

god who maketh himself beautiful, whose deeds are beautiful, the priests have decreed] that this DECREE shall [be inscribed] upon a stele of hard stone in the writing of the words of the gods, and the writing of the books, and in the writing of HAU-NEBUI (*i.e.*, Greeks), and it shall be set up in the sanctuaries in the temples which [are called] by his name, of the first, second, and third [class], near the statue of the HORUS, the King of the South and North

(Ptolemy, ever-living, beloved of Ptah), the god who maketh himself manifest, whose deeds are beautiful.



THE ARABIC ALPHABET.

Elif	ا	a	Zād	ض	ḏ aspirated
Bâ	ب	b	Tâ	ط	ṭ palatal
Tâ	ت	t	Zâ	ظ	ẓ palatal
Thâ	ث	th = θ	‘Ain	ع	‘
Gîm	ج	g (like g in <i>gin</i>)*	Ghain	غ	g guttural ‡
Hâ	ح	ḥ (a smooth guttural aspirate)	Fâ	ف	f
Khâ	خ	ch (like ch in <i>loch</i>)	Ḳâf	ق	k guttural
Dâl	د	d	Kâf	ك	k
Zâl	ذ	dh (like th in <i>that</i>)	Lâm	ل	l
Râ	ر	r	Mîm	م	m
Zây	ز	z	Nûn	ن	n
Sîn	س	s	Hâ	ه	h
Shîn	ش	sh (like sh in <i>shut</i>)	Wâw	و	w
Ṣad	ص	ṣ (like ss in <i>hiss</i>)	Yâ	ي	y

* Pronounced hard in Egypt.

† Usually unpronounceable by Europeans.

‡ Accompanied by a rattling sound.

THE COPTIC ALPHABET.

(31 Letters).*

Ⲁ	<i>a</i>	ⲙ	<i>m</i>	Ⲫ	<i>ps</i>
Ⲃ	<i>b</i>	ⲛ	<i>n</i>	Ⲯ	<i>ô</i>
Ⲅ	<i>g</i>	Ⲭ	<i>x</i> or <i>ks</i>	Ⲱ	<i>sh</i>
Ⲇ	<i>d</i>	ⲟ	<i>o</i>	Ⲳ	<i>f</i>
Ⲉ	<i>e</i>	Ⲡ	<i>p</i>	Ⲵ	<i>χ</i> or <i>ch</i>
Ⲋ	<i>z</i>	Ⲣ	<i>r</i>	Ⲷ	<i>h</i>
Ⲍ	<i>ê</i>	Ⲥ	<i>s</i>	Ⲹ	<i>g</i>
Ⲏ	<i>th</i>	ⲥ	<i>t</i>	Ⲻ	<i>c</i>
Ⲑ	<i>i</i>	Ⲧ	<i>y</i>	Ⲽ	<i>ti</i>
Ⲓ	<i>k</i>	Ⲩ	<i>ph</i>		
Ⲕ	<i>l</i>	Ⲭ	<i>ch</i>		

* In the Boheiric dialect there are thirty-two.

† Six letters of the Coptic alphabet are modifications of the forms of Egyptian characters in demotic. See p. 184. The names of the letters in Coptic are ⲁⲗⲪⲁ, ⲃⲓⲁⲁ, ⲅⲁⲙⲙⲙⲁ, ⲁⲁⲗⲁⲁ, ⲉⲓ, ⲕⲓⲧⲁ, ⲏⲧⲁ, ⲙⲓⲧⲁ, ⲓⲁⲩⲧⲁ, ⲕⲁⲡⲡⲁ, ⲗⲁⲩⲗⲁ, ⲙⲓ, ⲡⲓ, Ⲭⲓ, ⲟ, ⲡⲓ, ⲣⲟ, ⲕⲓⲙⲙⲁ, ⲧⲁⲩ, ⲩⲉ (ⲉⲣ), Ⲫⲓ, Ⲭⲓ, Ⲫⲓ, ⲁⲩ, ⲙⲉⲓ, ⲕⲉⲓ, ⲉⲓ, ⲉⲟⲣⲓ, ⲕⲁⲡⲕⲓⲁ, ⲕⲓⲙⲙⲁ, ⲧⲓ.

NAMES OF THE COPTIC MONTHS.

ΘΩΟΥΤ		August	29 *
ΠΔΟΠ		September	28
ΔΘΩΡ		October	28
ΧΟΙΔΚ		November	27
ΤΩΒΙ		December	27
ΜΕΧΙΡ		January	26
ΦΔΜΕΠΩΘ		February	25
ΦΔΡΜΕΟΥΘΙ		March	27
ΠΔΧΟΠ		April	26
ΠΔΩΠ		May	26
ΕΠΗΠ		June	25
ΜΕΣΩΡΗ		July	25

* The days for the beginnings of these months were first fixed at Alexandria about B.C. 30.

THE EGYPTIAN YEAR.

EGYPTIAN.

			âbeṭ uā shat	Month one of sowing.
			âbeṭ sen shat	Month two of sowing.
			âbeṭ khemt shat	Month three of sowing.
			âbeṭ fṭu shat	Month four of sowing.
			âbeṭ uā pert	Month one of growing.
			âbeṭ sen pert	Month two of growing.
			âbeṭ khemt pert	Month three of growing.
			âbeṭ fṭu pert	Month four of growing.
			âbeṭ uā shemut	Month one of inundation.
			âbeṭ sen shemut	Month two of inundation.
			âbeṭ khemt shemut	Month three of inundation.
			âbeṭ fṭu shemut	Month four of inundation.

The ancient Egyptians had : I. the vague or civil year, which consisted of 365 days ; it was divided into twelve months of thirty days each, and five intercalary days were added at the end ; II. the Sothic year of $365\frac{1}{4}$ days. The first year of a Sothic period began on the day when Sirius, the dog-star, rose with the sun ; this day was called the first of the month of Thoth. III. the Egyptian solar year,* which was treated as if it were a quarter of a day shorter than the Sothic year, an error which corrected itself in 1460 fixed years or 1461 vague years. The true year was estimated approximately by the conjunction of the sun with Sirius. Dr. Brugsch thinks (*Egypt under the Pharaohs*, Vol. I., p. 176) that as early as B.C. 2500 *five* different forms of the year were already in use, and that the "little year" corresponded with the lunar year, and the "great year" with a lunar year having intercalated days. Each month was dedicated to a god.† The Egyptians dated their stelæ and documents by the day of the month and the year of the king who was reigning at the time. The Copts first dated their documents according to the years of the INDICTION ; the indictions were periods of fifteen years, and the first began A.D. 312. In later times the Copts made use of the era of the Martyrs, which was reckoned from the 29th of August, A.D. 284. About the ninth century after Christ they began to adopt the Muḥammadan era of the Hijra or "flight," which was reckoned from A.D. 622.

* It was practically the same as the civil year.

† Some of the Coptic names of the months show that they have been derived from the ancient Egyptian : thus Thôth is from , *Tehuti*, Pachôn from   *K'hensu*, Athôr from , *Het-Heru*, Mesôre from   *mes-Heru*, "the birth of Horus" festival, etc. The Copts have I. an agricultural year, and II. an ecclesiastical year ; the latter consists of twelve months of thirty days, with a thirteenth month called Nissi of five or six intercalary days.

THE LIFE OF ĀĀHMES, THE NAVAL OFFICER, AS TOLD BY HIMSELF.

[XVIIIth dynasty.]

 *her*   *xenit*   *Āāh-mes*  *sa*   *Ābana*

The chief of the sailors, Amasis, son of Abana,

 *maāxeru*  *t'et - f*  *t'et - ā*  *en*  *ten*  *reθ*  *nebt*
triumphant, saith he: I speak to you, O men all,

 *tā-ā*  *reχ - ten*  *hesu*  ^(sic) *xepert - nā*
and I give you to know the favours which have come to me.

 *āuā*  *kuā*  *em*  *nub*  *sep*  *VII*  *xeft*
I was decorated with gold times seven before

 *en*  *ta*  *er*  *ter - f*  *hen*  *hent*
the land all of it, [and was given] men- and maid-
servants servants,

 *er*  *mātet*  *āru*  *seh*  *kuā*  *em*
as well as { what belonged } I became owner of
to them.

The row contains six groups of Egyptian hieroglyphs. The first group consists of three symbols: a lotus flower, a cow, and a seated figure. The second group has two symbols: a long horizontal bar and a small square. The third group has two identical symbols of a bird standing. The fourth group has one symbol: a bowl. The fifth group has two identical symbols of a bow. Below each group of hieroglyphs is its corresponding name in English script.

Mas em hau neb tawi

Mas (*i.e.*, the Bull) in the time of the lord of the two lands

				
<i>Neb-pehtet-Rā</i>	<i>māāxeru</i>	<i>āu-ā</i>	<i>em</i>	<i>šerā</i>
Neb-pehtet-Rā,	triumphant.	Was I	at the age of a child,	
(Aāhmes I.)				










ân *ârit - â* *hêmt* *âu* *st'er - â* *em*
 not had I married a wife, was I sleeping in










semt *šennu* *χer* *emχet* *ker* - *nā*
 the garments of netted work. But afterwards I possessed

						
<i>per</i>	<i>āhā - nā</i>	<i>θetet-kuā</i>	<i>er</i>	<i>pa</i>	<i>uāa</i>	
a house,	I rose up,	I betook myself	to	the	ship	










Mehti *her* *genen-a* *un* *χer-a* *her* *ses*

Mehti that I might fight, [it] being upon me to follow
 (i.e., the North)

						
<i>āθi</i>	<i>ān_χ</i>	<i>ut'a</i>	<i>senb</i>	<i>her</i>	<i>ret-ā</i>	<i>em_χet</i>
the Prince,	life,	strength,	health,	upon	my feet	after























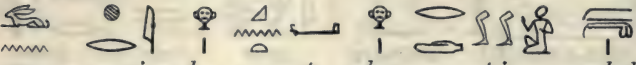




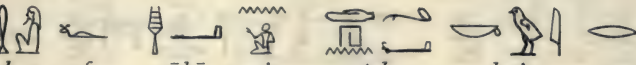
sutut her heret - f au
 his journeyings in his chariot. Being



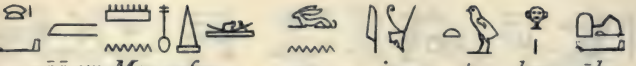
hems - tu her temà en Het-Uärt
 encamped One against the city of Avaris
 (*i.e.*, the king)



un xer-à her gent her reṭ-à embah
 was [it] upon me to fight upon my feet before



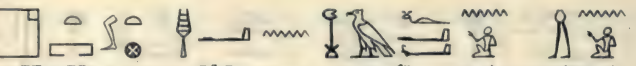
hen - f āhā - nà ṭehen - kuà er
 his Majesty. I rose up, I was advanced to



χāā-em-Men-nefer un àn tu her āha
 Khāā-em-Men-nefer. Being One (*i.e.*, the king) fighting
 (*i.e.*, to a ship of this name)



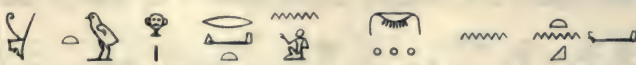
her mu em pa t'et - ku en
 on the waters of the canal of



Het-Uärt āhā en χafā - nà àn-nà
 Avaris, rising up I captured [booty]. I brought



ṭet semà - θ en sutenet uhem un
 a hand [which] was mentioned by the royal herald. Was



àn tu her ertāt - nà nub en gent
 One giving to me the gold of bravery.
 (*i.e.*, prize)











āhā en nemu āha em āuset ten un
 Was a second time war in place this, and








ān-ā her nem xafā am ān-nā
 I was again capturing [booty] there. I brought









tet un ān tu her erṭāt - nā nub en
 a hand, was One giving to me the gold of









gent em nem-ā un ān tu her āha
 bravery again. Was One fighting








em Ta-qemet reset en temā pen
 in Ta-qemet to the south of city this,







āhā en ān - nā segerā ānχ
 rising up brought I captive a living









sa ha - nā er pa mu māḥ
 person. I went down into the water verily







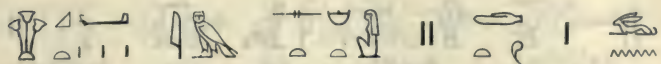


ān - tu - f em sešet her ta uat pa
 bringing him by force along the road of the



hen-f her haq - s āhā en ān - nā

 Majesty capturing it. Rising up brought in I



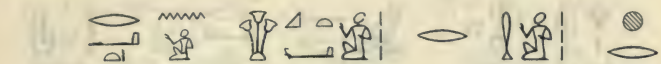
haqet am set hemt sen tet uā un

 captives there, women two, hand one. Was



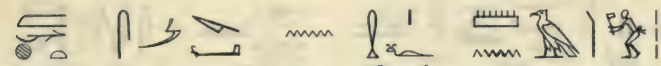
an tu her ertāt - nā nub en gent māk

 One giving to me the gold of bravery, verily



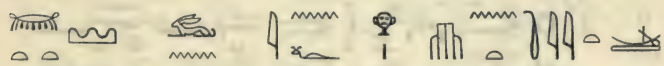
ertāt - nā haqet er henu xer

 [were] given to me the captives for servants. Now



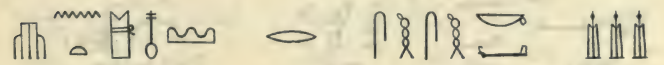
em xet sma en hen-f mena

 after had slaughtered his Majesty the doomed foes



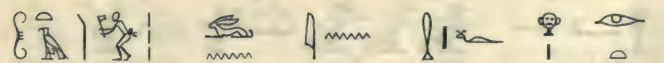
Satet un an-f her xentbit

 of Asia was he sailing up the Nile to



xent-hen-nefer er seksek anti

 Khent-hen-nefer to chastise the Anti



Kenseta un an hen-f her arit

 of Nubia. Was his Majesty making



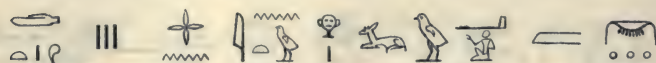
χat *āat* *ām* - *sen* *āhā* *en*

a slaughter great among them. Rising up



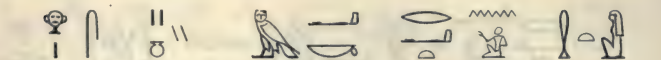
ān - *nā* *ḥaget* *ām* *sa* *ānχ* *sen*

brought in I captives there, men living two,



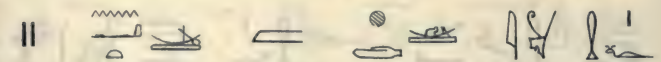
tet *χemt* *un* *ān tu* *her* *āuā-ā* *em* *nub*

hands three. Was One rewarding me with gold



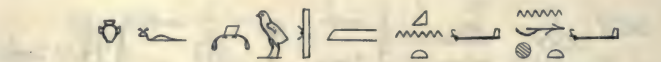
her-s *sen* *māk* *ertāt* - *nā* *hent*

for it a second time, [and] verily [he] gave me female slaves



sen *nāt* *em* *χet* *ān* *ḥen-f*

two. Came back sailing down the river his Majesty



āb-f *āu* *em* *qent* *neχt*

[having] his heart expanded with might and conquest, [for]



θetet - *nef* *resu* *meḥta*

he had vanquished those of the south and those of the north.



āhā *en* *aata* *iu* *en*

Rose up the "Scourge" coming to



res



seteken



sau - f



utu - f

the south making to enter his disease (?), defiled he



neteru



gemāu



her



am - f



qemt - f

the gods of the south by his grip. Found him



ān



hen-f



em



θent



- ta -



ā



un



ān

his Majesty in Thent - ta - ā. Was his



hen-f



her



āntu - f



em



seger

ān_x

Majesty bringing him in captive alive [and]



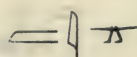
reθ - f

his men



nebu

all



mās

were led in



haq

captive.

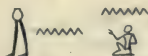


āhā



en

Rising up



ān - nā

I brought in



māka

enemies



sen

two



em

by



sešet

force



em

in



pa

the



uāa

boat



en

of



aata

the "Scourge."



un

Was



āntu

One



her



ertāt - nā

giving to me











tep tua her tenau aht statet
 heads five for [my] share [and] of land measures











tua em nut-à àru en ta xenit
 five in my city. Was done [this] to the sailors,










er āu - sen em mätet āhā en xer
 all of them, likewise. Rose up degraded one









pef iu Tetā-ān ren - f sehiu-
 that and came, Tetā-ān [was] his name, he collected









nef nef xaku - ābu un
 to himself the vile-hearted (i.e., rebels), was










ān hen-f her sma - f hent f
 his Majesty smiting him [and] his servants








em temt xeper āhā en ertā - nā
 so that never again { could they } He gave to me
 rise up.












tepu xemt aht statet tua em nut-ā un
 heads three and of land measures five in my city. Was

					
<i>in-ä</i>	<i>her</i>	<i>χent</i>	<i>suten bät</i>	<i>T'eser-ka-Rä</i>	
I		carrying	{ the king of the North and South, }	Tcheser-ka-Rä (Amenophis I.)	










āha - nā *er* *un* *maā* *maa* *en* *hen-f*
 I fought in very truth, saw his Majesty
 (*i.e.*, to the utmost of my power)










gent - ā *ān - nā* *tet* *sen* *mās*
 my valour. I brought in hands two, carrying [them]









en *hen-f* *un* *ān* *tu* *her* *hehi*
 to his Majesty. Was One seeking out











reθ - f *menment - f* *āhā* *en*
 his people and his cattle, rising up










ān-nā *seger* *ānχ* *mās* *en* *hen-f*
 brought in I a captive living bringing [him] to his Majesty.










ān - nā *hen-f* *hru* *sen* *er* *Qemt* *em*
 I brought his Majesty in days two to Egypt from












χnemet *heru* *āhā* *en tu her* *āuā-a*
 the pool upper, rose up One, rewarding me

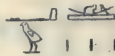
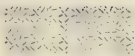








em *nub* *āhā* *en* *ān-nā* *hent*
 with gold. Rising up I brought in female slaves



.....

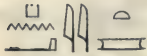
pa

āhāu

her

ta

....., and the fighting barges [were] on the



penāit



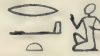
un



ān tu



her



ertāt-ā

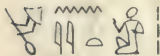


er



her

shallow beach, was One making me the chief



χenit



un



ān



hen-f



ānχ



ut'a

of the sailors. Was his Majesty, life, strength,



senb

health .



THE RELIGION AND GODS OF ANCIENT EGYPT.

The religion of the ancient Egyptians is one of the most difficult problems of Egyptology, and though a great deal has been written about it during the last few years, and many difficulties have been satisfactorily explained, there still remain unanswered a large number of questions connected with it. In all religious texts the reader is always assumed to have a knowledge of the subject treated of by the writer, and no definite statement is made on the subject concerning which very little, comparatively, is known by students to-day. For example, in the texts inscribed inside the pyramids of Unâs, Tetâ, and Pepi (B.C. 3300-3233), we are brought face to face with religious compositions which mention the acts and relationships of the gods, and refer to beliefs, and give instructions for the performance of certain acts of ritual which are nowhere explained. It will be remembered that Ptolemy II. Philadelphus instructed Manetho to draw up a history of the religion of the ancient Egyptians. If such a work was needed by the cultured Greek who lived when the religion of ancient Egypt, though much modified, was still in existence, how much more is it needed now? The main beliefs of the Egyptian religion were always the same. The attributes of one god were applied to another, or one god was confused with another; the cult of one god declined in favour of another, or new gods arose and became popular, but the fundamentals of the religion of Egypt remained unchanged. Still, it is asserted by some that the religion of the Early

Empire was simpler than that of the Middle and New Empires, in which the nature and mutual relationships of the gods were discussed and theogonies formulated. Many of the gods of Egypt were the everlasting and unalterable powers of nature.

The oldest god of Egypt is *Hēru*, and his symbol was a hawk. The great Sun-god *Rā*, or *Āmen-Rā*, as he was called in the Middle Empire, was said to be the maker of all things ; the various gods *Horus*, *Ātmu*, etc., were merely forms of him. *Rā* was self-begotten, and hymns to him never cease to proclaim his absolute and perfect unity in terms which resemble those of the Hebrew Scriptures. It will be seen from the translation of a hymn given in the following pages that he is made to possess every attribute, natural and spiritual, which Christian peoples ascribe to God Almighty, and there is no doubt that long before this hymn was written, the Egyptians had formulated a belief in One God, who was almighty and was self-existent.

The material symbol of God was the sun, who was personified under the form of *Rā*, or later *Amen-Rā* ; and although *Osiris*, who was probably an indigenous Libyan god, is far older than *Rā* in Egypt, *Rā* was declared to have been the father of *Osiris*, and *Osiris* was his only son. *Osiris* was of divine origin, and he reigned wisely and well on earth, but at length he was slain and mutilated by *Set*, the personification of the powers of darkness. But he rose from the dead, and became the god of the underworld and of the beings who were therein. Because he suffered, died, and rose from the dead, he became the type of the **Resurrection** to the Egyptians, who based all their hopes of everlasting life upon the belief that *Osiris* was immortal and eternal. When, where, or how this belief arose cannot be said, but, however far back we go in dynastic, and even pre-dynastic, times in Egypt, we find evidences that the belief in the

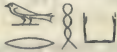
resurrection and eternal life was universal. Under the earliest dynasties tombs* were built, because the careful preservation of mummies was believed to be necessary for the well-being of the souls which had inhabited them, and at one period the Egyptians seem to have believed that the material bodies would be raised up and enjoy a new life. It is clear from the

papyri that man was supposed to possess a body,  *khat*, a soul,  *ba*, a "double,"  *ka*, an intelligence,  *khu*, a shadow,  *khaibit*, a form,  *sekhem*, a heart,  *ab*, a name,  *ren*, and a spiritual body,  *sāh*. The body, freed from all its most

corruptible portions, was preserved by being filled with bitumen, spices, and aromatic drugs, and having been swathed with many a fold of linen, and protected by amulets and religious texts, awaited in its tomb the visit of its soul.

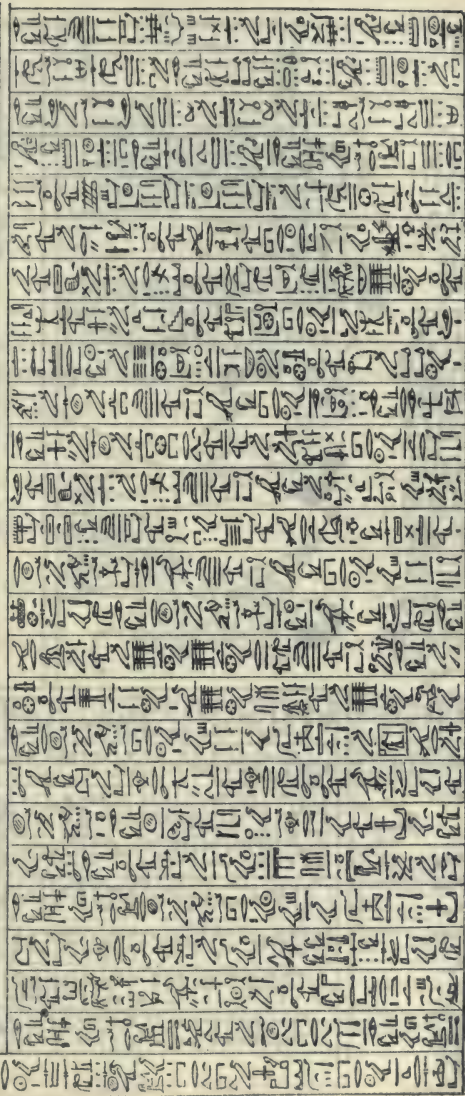
Of the funeral procession we are able to gain some idea from the vignettes which are given in hieroglyphic copies of the Book of the Dead. In the scene on p. 235 the dead man is seen lying on a bier in a chest mounted on a boat with runners, which is drawn by oxen. In the rear is a sepulchral ark or chest surmounted by a figure of Anubis, the god of the dead. In front of the boat are a group of

* "Les belles tombes que l'on admire dans les plaines de Thèbes et de Sakḥārah ne sont donc pas dues à l'orgueil de ceux qui les ont érigées. Une pensée plus large a présidé à leur construction. Plus les matériaux sont énormes, plus on est sûr que les promesses faites par la religion recevront leur exécution. En ces sens, les Pyramides ne sont pas des monuments 'de la vaine ostentation des rois'; elles sont des obstacles impossibles à renverser, et les preuves gigantesques d'un dogme consolant." (Mariette, *Notices des Principaux Monuments*, p. 44.)

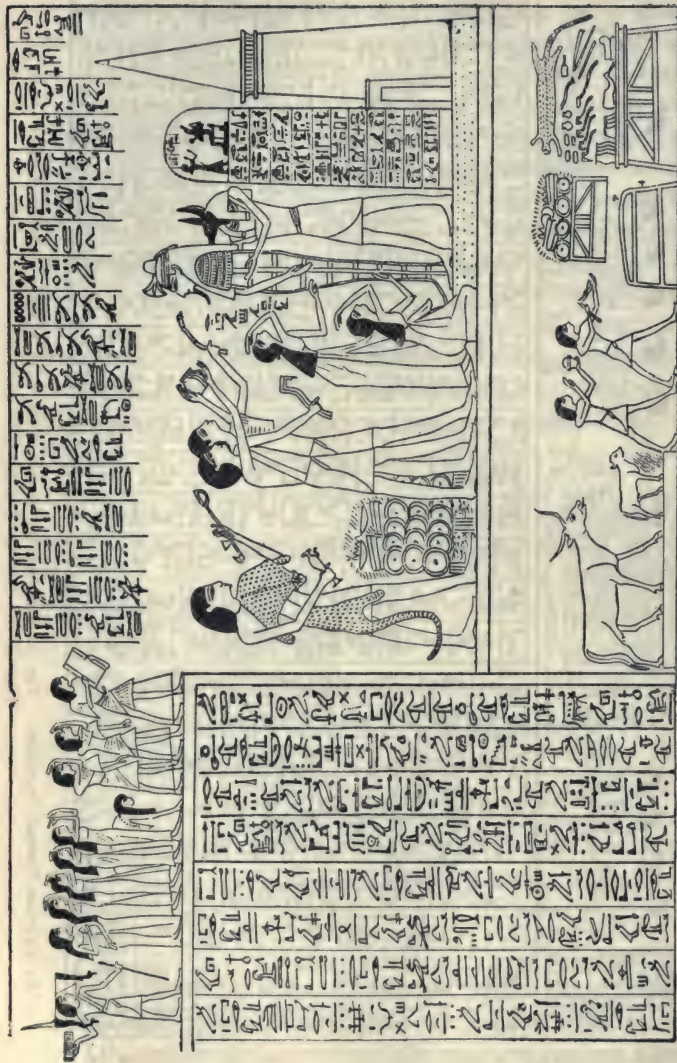
women (p. 236) beating their faces and wailing, and a youth carrying the staff, chair, and box of the deceased. At the head of the procession is the *kher heb* or master of funereal ceremonies, who reads from an open roll of papyrus the funereal service. The scene on page 236 represents the ceremony of "opening the mouth," which takes place at the door of the tomb. Before the tomb stands the mummy of Hu-nefer to receive the final honours; behind him, and embracing him, stands Anubis, the god of the dead, and at his feet in front kneel his wife Nasha and her daughter to take a last farewell of the body. By the side of a table of offerings stand three priests: the *sem* priest, who wears a panther's skin, holding in his right hand a libation vase, and in the left a censer; a priest who offers vases of unguents to the deceased; and a priest who holds in one hand the instrument *ur-heka*  with which he is about to touch the eyes and mouth of the mummy, and in the other the instrument  for "opening the mouth."

On the rounded stele , at the door of the tomb, is inscribed:—"Hail, Osiris, chief of Amenta, the lord of eternity, spreading out in everlastingness, lord of adorations, chief of the cycle of his gods; and hail, Anubis [dweller] in the tomb, great god, chief of the divine dwelling. May they grant that I may go in and come out from the underworld; that I may follow Osiris in all his festivals at the beginning of the year; that I may receive cakes, and that I may come forth in the presence of [Osiris], I the *ka* of Osiris, the greatly favoured of his god, Hu-nefer."

In the lower register are a cow and calf, a priest holding a vase , a priest carrying a haunch of a bull , a table of offerings, a sepulchral box  and a table upon which are arranged the instruments employed in the ceremony of



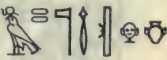
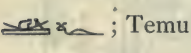
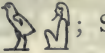
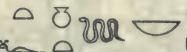
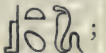
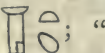
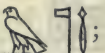
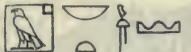
An Egyptian Funeral Procession. The hieroglyphic text beneath is the First Chapter of the Book of the Dead.
(From British Museum Papyrus. No. 9901.)

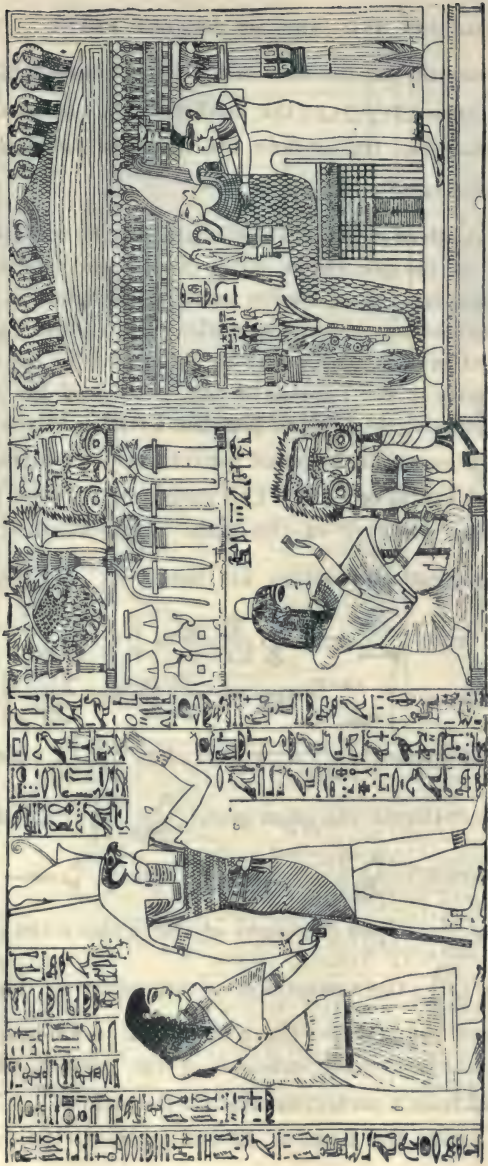


An Egyptian Funerary Procession and the Performance of the Ceremony of "Opening the Mouth" at the Door of the Tomb. (From British Museum Papyrus, No. 9,901.)

opening the mouth, *viz.*, the *Pesh-en-kef* , the haunch , the libation vases , the feather , the instruments , the *ur-heka*, the boxes of purification , the bandlet , *etc.*

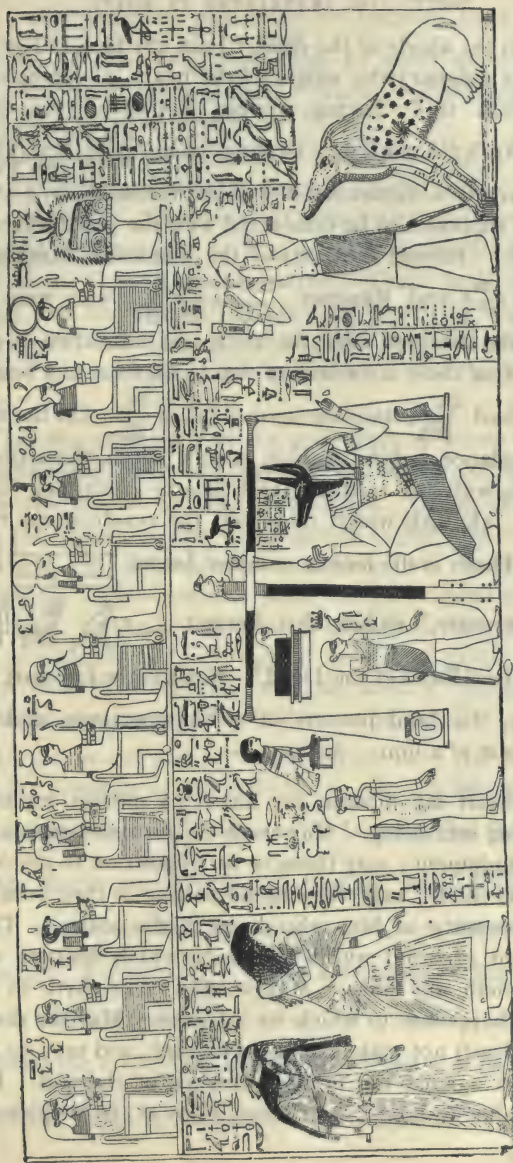
After the death of a man it was thought that he was taken into the hall of the god Osiris, judge of the dead, and that his conscience, symbolized by the heart, was weighed in the balance before him. An excellent idea of what the Egyptians believed in this matter may be gathered from the two following scenes in the Papyrus of Ani. Ani and his wife Thuthu are entering the **Hall of Double Truth**, wherein the heart  is to be weighed against the feather , emblematic of Right and Truth, or Law. This ceremony is being performed in the presence of the gods "H̄eru-khuti (Har-

machis) the great god within his boat" ; Temu ; Shu ; "Tefnut, lady of heaven," ; Seb ; "Nut, lady of heaven," ; Isis ; Nephthys ; "Horus, the great god," ; "Hathor, lady of Amenta," ; H̄u ; and Sa . Upon the beam of the scales is the dog-headed ape , the companion or attendant of Thoth, "the scribe of the gods." The god Anubis, jackal-headed, is kneeling to examine the indicator of the balance, which is suspended from a projection made in the form of . The inscription above the head of Anubis reads:—"Saith he



HORUS INTRODUCING ANI TO THE GOD OSIRIS.

(From British Museum Papyrus, No. 10,470.)



THE HEART OF ANI BEING WEIGHED IN THE BALANCE.

(From British Museum Papyrus, No. 10,470.)

who is in the abode of the dead, 'Turn thy face, O just and righteous weigher [who weighest] the heart in the balance, to stablish it.'” Facing Anubis, a god of the dead, stands Ani's "Luck" or "Destiny," *Shai*   , and above is a human-headed object resting upon a pylon which is supposed to be connected with the place where he was born. Behind these stand the goddesses Meskhenet    and Renenet   , who were the deities who presided over the birth and education of children. Near these is the soul of Ani in the form of a human-headed bird , standing upon a pylon . On the right of the balance, behind Anubis, stands Thoth, the scribe of the gods, with his reed-pen and palette containing black and red ink, with which to record the result of the trial. Behind Thoth is the female monster *Āmām*   , the "Devourer," called also *Ām-mit*    , the "Eater of the Dead." She has the fore-part of a crocodile, the hind-quarters of a hippopotamus, and the middle part of a lion. Ani says:—

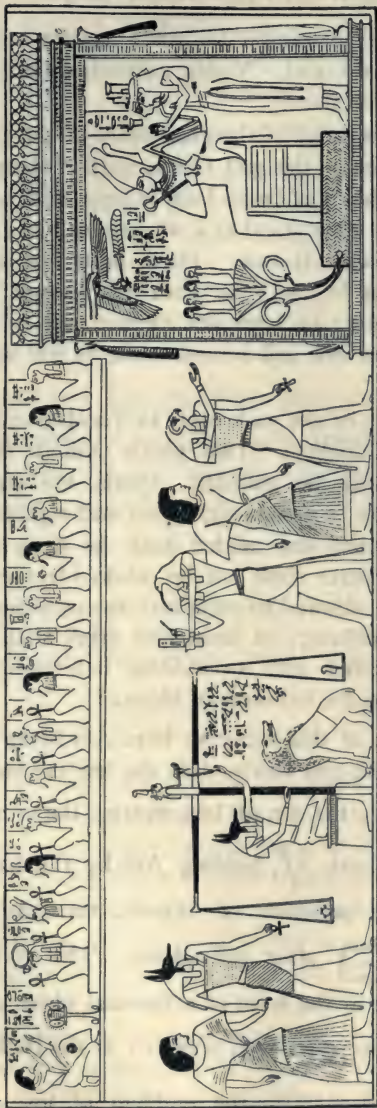
"My heart my mother, my heart my mother, my heart my coming into being. May there be no resistance to me in [my] judgment; may there be no opposition to me from the divine chiefs; may there be no parting of thee from me in the presence of him who keepeth the scales! Thou art my *ka* (double) within my body which knitteth and strengtheneth my limbs. Mayest thou come forth to the place of happiness to which we advance. May the divine chiefs (*Shenit*) not make my name to stink, and may no lies be spoken against me in the presence of the god. It is good for thee to hear glad tidings of joy at the weighing of

words. May no false accusation be made against me in the presence of the great god. Verily, exceedingly mighty shalt thou be when thou risest].”

Thoth, the righteous judge of the great cycle of the gods who are in the presence of the god Osiris, saith, “Hear ye this judgment. The heart of Osiris hath in very truth been weighed and his soul hath stood as a witness for him; his trial in the Great Balance is true. There hath not been found any wickedness in him; he hath not wasted the offerings in the temples; he hath not harmed any by his works; and he uttered not evil reports while he was upon earth.”

Then the great cycle of the gods reply to Thoth dwelling in Khemennu (Hermopolis): “That which cometh forth from thy mouth cannot be gainsaid. Osiris, the scribe Ani, the victorious one in judgment, is just and righteous. He hath not committed sin, neither hath he done evil against us. The Devourer shall not be allowed to prevail over him; he shall be allowed to enter into the presence of the god Osiris, and offerings of meat and drink shall be given unto him, together with an abiding habitation in Sekhet-hetepu, as unto the followers of Horus.”

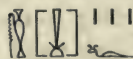
In the second part of this scene we have Ani being led into the presence of the god Osiris. On the left the hawk-headed god Horus , the son of Isis, wearing the crowns of the South and North , holding Ani by the hand, leads him into the presence of “Osiris, the lord of eternity,”    *Asâr neb tchetta*. This god is seated within a shrine in the form of a funereal chest, and he wears the *atef* crown , with plumes; at the back of his neck hangs a *menat* , the emblem of joy and



SCENE OF THE WEIGHING OF THE HEART IN THE HALL OF OSIRIS.

(From British Museum Papyrus, No. 9,901.)

Here it will be noticed that the details of the Judgment Scene are different from those given in the Papyrus of Ani. Thus Meskhenet, Renenet, Meskhen, Shai, and the soul of the deceased are omitted; the pillar of the balance is surmounted by a head of the goddess Mâât; the wife of the deceased is omitted, and the throne of Osiris is set upon water.

happiness. In his hands he holds the crook , sceptre , and the flail , emblems of rule, sovereignty and dominion. On the side of his throne  are depicted the doors of the tomb with bolts, . Behind him stand Nephthys on his right and Isis on his left. Standing upon a lotus flower which springs from the ground, are the four deities generally known as "the children of Horus" (or Osiris); they represent the cardinal points. The first, Mesthā , has the head of a man ; the second, Hāpi , the head of an ape ; the third, Ṭuamāutef , the head of a jackal ; and the fourth, Qebhsennuf, , the head of a hawk . Suspended near the lotus flower is a bullock's hide, into which the deceased, or the person who represented him at funereal ceremonies, was supposed to enter. The roof of the shrine rests upon pillars with lotus capitals, and is ornamented with a cornice of uræi; the hawk-headed figure above represents the god Horus-Sept or Horus-Seker.

At the foot of steps leading to the throne of Osiris, kneels Ani upon a mat made of fresh reeds; his right hand is raised in adoration, and in his left he holds the *kherp* sceptre . He wears a whitened wig surmounted by a "cone," the signification of which is unknown. Round his neck is the collar . Close by are a table of offerings of meat, fruit, flowers, *etc.*, and a number of vases containing wine, beer, unguents, , , , *etc.*; with these are trussed ducks , flowers , cakes and loaves of bread , , , *etc.* The inscription above the

table of offerings reads, "Osiris, the scribe Ani."

 The inscription above Ani reads: "O Lord of Amenta (the underworld), I am in thy presence. There is no sin in my body, I have uttered no lie wilfully, and I have done nothing with a double motive. Grant that I may be like unto those favoured beings who [stand] about thee, and that I may be an Osiris greatly favoured of the beautiful god and beloved of the lord of the world—[I] who am in truth a royal scribe loving him, Ani, victorious in judgment before the god Osiris."

To Osiris Horus says:—"I have come to thee, O Unnefer, and I have brought the Osiris Ani to thee. His heart is righteous coming forth from the balance, and it hath not committed sin against any god or any goddess. Thoth hath weighed it according to the directions spoken to him by the cycle of the gods; and it is very true and righteous. Grant unto him offerings of meat and drink, permit him to enter into the presence of Osiris, and grant that he may be like unto the followers of Horus for ever."

An interesting vignette in the papyrus of Neb-seni (British Museum, No. 9,900) shows the deceased being weighed against his own heart in the presence of the god Osiris:



If the result of the weighing of the heart was un-

favourable, the Devourer stepped forward and claimed the dead man as his. Annihilation was the result.

The following is a specimen of the hymns which the deceased addresses to Rā :—

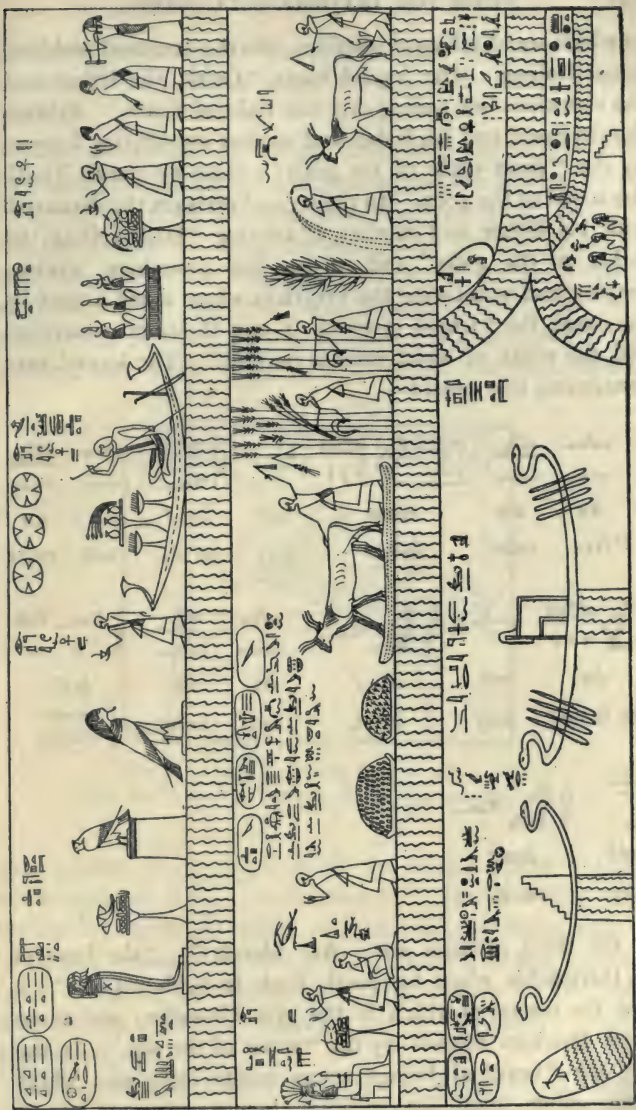
A HYMN TO RĀ [TO BE SUNG] WHEN HE RISETH IN THE
EASTERN SKY.

(*From British Museum Papyrus, No. 9,901.*)

“Homage to thee, O thou who art Rā when thou risest and Tmu when thou settest. Thou risest, thou risest ; thou shinest, thou shinest, O thou who art crowned king of the gods. Thou art the lord of heaven, thou art the lord of earth, thou art the creator of those who dwell in the heights, and of those who dwell in the depths. Thou art the ONE god who came into being in the beginning of time. Thou didst create the earth, thou didst fashion man, thou didst make the watery abyss of the sky, thou didst form Ḥāpī (Nile) ; thou art the maker of all streams and of the great deep, and thou givest life to all that is therein. Thou hast knit together the mountains, thou, thou hast made mankind and the beasts of the field, thou hast created the heavens and the earth. Worshipped be thou whom the goddess Maāt embraceth at morn and at eve. Thou stridest across the sky with heart expanded with joy ; the Lake of Tchestches is at peace. The fiend Nāk hath fallen and his two arms are cut off. The boat of the rising sun hath a fair wind, and the heart of him that is in its shrine rejoiceth. Thou art crowned with a heavenly form, thou the Only ONE art provided [with all things]. Rā cometh forth from Nu (sky) in triumph. O thou mighty youth, thou everlasting son, self-begotten, who didst give birth to thyself ; O thou mighty One of myriad forms and aspects, King of the world, Prince of Annu (Heliopolis), lord of eternity, and ruler of everlastingness, the company of the gods rejoice when thou

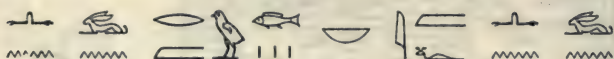
risest, and when thou sailest across the sky, O thou who art exalted in the *sektet* boat. Homage to thee, O Åmen-Rā, thou who dost rest upon Maāt, thou who passest over heaven, [from] every face that seeth thee. Thou dost wax great as thy Majesty doth advance, and thy rays are upon all faces. Thou art unknown and inscrutable . . . ; thou art the Only One. [Men] praise thee in thy name [Rā], and they swear by thee, for thou art lord over them. Thou hast heard with thine ears and thou hast seen with thine eyes. Millions of years have gone over the world; those through which thou hast passed I cannot count. Thy heart hath decreed a day of happiness in thy name [of Rā]. Thou dost pass over and travellest through untold spaces of millions and hundreds of thousands of years, thou settest in peace and thou steerest thy way across the watery abyss to the place which thou lovest; this thou doest in one little moment of time, and thou dost sink down and make an end of the hours. Hail my lord, thou that passest through eternity and whose being is everlasting. Hail thou Disk, lord of beams of light, thou risest and thou makest all mankind to live. Grant thou that I may behold thee at dawn each day."

From the scene on p. 247, we may form an idea of how the deceased was supposed to employ his time in the "islands of the blessed," which the Egyptians called "Sekhet-Hetepu." Here we have an estate intersected by canals and streams. To the left in the upper division are three pools called Qenqenet, Ånttenet and Nut-ur. Beneath is the legend:—"The being in peace in the Fields of Air(?)." Before three gods who are described as "gods of the horizon" is an altar with flowers, "an offering to the great god, the lord of heaven." On a pylon stands a hawk. Next we see the deceased making an offering of incense to his own soul in the form of a human-headed hawk  . In a boat,

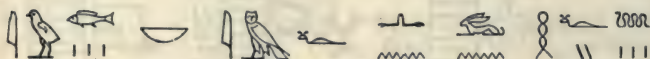


THE SEKHEH-HETEPU OR ELYSIAN FIELDS OF THE EGYPTIANS.

in which stand tables of offerings, sits the deceased paddling himself along. The legend reads, "Osiris, the living one, the victorious one sailing over the Lake of Peace." Behind, the deceased and his father and mother are offering incense to the "great cycle of the gods"; close by stands Thoth the scribe of the gods. In the second division the deceased, with his father and mother, is adoring "Ḥāpi (Nile), the father of the gods," and we see him ploughing, sowing, reaping and winnowing the luxuriant wheat along a tract by the canal, the "length of which is one thousand measures, and the width of which cannot be told." The legend says concerning this canal:—



ân un remu neb âm-f ân un
 "Not exist fishes any in it, not exist



âu neb âm-f âr un ḥefi
âu fishes any in it, not exist { worms snakes



nebt am-f
 any in it.

In the third division are:—five islands (?); "the boat of Rā-Harmachis when he goeth forth to Sekhet-Āanre"; a boat the master of which is the god Un-nefer; and three small divisions formed by the "water of the sky." In the first are "beatified beings seven cubits high, and wheat three cubits high for spiritual beings who are made

perfect"; the second is the place where the gods refresh themselves; and in the third live the gods Seb, Shu and Tefnut.

After death the soul of the dead man was supposed to have many enemies to combat, just as the sun was supposed to spend the time between his setting and rising in fighting the powers of mist, darkness, and night. These he vanquished by the knowledge and use of certain "words of power." The deceased was also supposed to be condemned to perform field labours in the nether-world, but to avoid this, stone, wooden, or Egyptian porcelain figures



THE SOUL REVISITING THE BODY IN THE TOMB.

(From the Papyrus of Neb-seni, British Museum, No. 9900.)

were placed in his tomb to do the work for him. After undergoing all these troubles and trials the soul went into the abode of beatified spirits, and there did everything wished by it, and remained in bliss until it rejoined its body in the tomb. During its wanderings it might make its transformations into a phoenix (*bennu*), a heron, a swallow, a snake, a crocodile, etc.

In the Hall of Osiris the soul was supposed to affirm before the Forty-Two gods that it had not committed any of

the forty-two sins which are detailed in good papyri at full length as follows :—

1. O thou that stridest, coming forth from Heliopolis, I have done no wrong.*
2. O thou that embracest flame, coming forth from Kher-āḥa, I have not committed theft.
3. O Fentiū, who comest forth from Hermopolis, I have committed no act of violence.
4. O Eater of Shadows, who comest forth from Qernet, I have never slain men.
5. O Neḥa-ḥrā, who comest forth from Re-stau, I have never filched from the measures of corn.
6. O ye double lions, who come forth from the sky, I have committed no fault.
7. O Eyes of Flame, who come forth from Seaut, I have never stolen the property of the gods.
8. O Neba (*i.e.*, Fire), who comest forth in retreating, I have never spoken falsehood.
9. O Seizer of Bones, who comest forth from Suten-ḥenen, I have never stolen food to eat.
10. O Breath of Flame, who comest forth from the Ḥet-ka-Ptaḥ (Memphis), I have spoken no evil.
11. O Qererti, who comest forth from the underworld, I have committed no act of uncleanness.
12. O thou god whose face is turned behind thee, who comest forth from thy shrine, I have never caused any one to weep tears of sadness.
13. O Basti, who comest forth from the tomb (?), I have never eaten my heart (*i.e.*, lied).

* From the Papyrus of Ani, Brit. Mus. No. 10,470, plates 31, 32. For a complete translation of the 125th Chapter of the *Book of the Dead*, of which this extract forms part, see my *Papyrus of Ani*, London, 1895, p. 344 ff. The forty-two negative declarations are commonly called the "Negative Confession."

14. O Legs of Flame, who come forth from the darkness of night, I have never made an attack upon any man.
15. O Eater of Blood, who comest forth from the block of sacrifice, I have never meditated upon iniquity.
16. O Eater of the intestines, who comest forth from the Abode of the Thirty, I have never stolen tilled ground.
17. O Lord of Law, who comest forth from the Abode of Law, I have never entered into a conspiracy.
18. O thou that stridest backwards, who comest forth from Bubastis, I have never accused any man of crime.
19. O Serṭiu, who comest forth from Heliopolis, I have never been angry without cause.
20. O god of two-fold evil, who comest forth from the nome Atchi,* I have never committed adultery.
21. O Uamemti, who comest forth from Khebt, I have never committed adultery.
22. O thou that observest what hath been brought into the Temple of Āmsu, I have never defiled myself.
23. O ye Chiefs, who come forth from the persea trees, I have never caused terror.
24. O Khemi, who comest forth from K̄u, I have never transgressed.
25. O Reciter of words, who comest forth from Urit, I have never spoken in hot anger.
26. O Babe, who comest forth from Uab,† I have never made my ear (*literally*, face) deaf to the sound of words of truth.
27. O Kenememti, who comest forth from Kenemmet, I have never uttered curses.
28. O thou that bringest thy offering, who comest forth from Seut, I have never put out my hand in a quarrel.

* The ninth nome of Lower Egypt.

† The 19th nome of Upper Egypt, capital Oxyrhynchos.

29. O thou that orderest words, who comest forth from Unaset, I have never been an excitable and contentious person.
30. O Lord of [various] aspects, who comest forth from Netchefet, I have never been precipitate in judgment.
31. O Sekheriu, who comest forth from Uten, I have never stirred up conspiracy.
32. O Lord of the double horns, who comest forth from Senti, I have never multiplied my words against those of others.
33. O Nefer-Temu, who comest forth from Het-ka-Ptah (Memphis), I have never meditated evil, and I have never done evil.
34. O Temu in his seasons, who comest forth from Tattu, I have never committed an act of wrong against the king.
35. O thou that workest in thy heart, who comest forth from Sahu, I have never turned running water out of its course.
36. O Akhi, who comest forth from Nu, I have never been arrogant in speech.
37. O thou who verdifiest mankind, who comest from Seu, I have never blasphemed God.
38. O Nehebka, who comest forth from thy shrine, I have never committed fraud.
39. O thou who art dowered with splendours, who comest forth from thy shrine, I have never defrauded the gods of their offerings.
40. O Ser-ṭep, who comest forth from [thy] shrine, I have never robbed the dead.
41. O thou that bringest thy arm, who comest forth from the place of double truth, I have never robbed the child nor defiled the god of [my] town.
42. O Illuminator of the lands, who comest forth from Tashē (Fayyûm), I have never slain the animals sacred to the gods.

It is thus tolerably evident that grand tombs were not built as mere objects of pride, but as "everlasting habitations" which would serve to preserve the body from decay, and keep it ready to be re-inhabited by the soul at the proper season. Greek authors have written much about the beliefs of the Egyptians; but the greater number of their statements are to be received with caution. They wrote down what they were told, but were frequently misinformed.

The papyri which have come down to us show that the moral conceptions of the Egyptians were of a very high order: and works like the *Maxims of Ptah-hetep* and the *Maxims of Ani** show clearly that a man's duty to his god and to his fellow-man was laid down in a distinct manner. Such works will compare very favourably with the *Proverbs of Solomon* and the *Wisdom of Jesus the son of Sirach*.

The religious literature of the Egyptians includes a large number of works, of which the most important is the collection of chapters generally called the **Book of the Dead**; in Egyptian its name is *per em hru*, "Coming forth by day." Selections from this work were written in the hieratic character upon coffins as early as the XIIth dynasty (B.C. 2500), and this practice was continued down to the second century of our era. The walls of tombs were covered with extracts from it, and scribes and people of rank had buried with them large rolls of papyrus inscribed with its principal chapters, and ornamented with vignettes explanatory of the text which ran beneath. Some of the chapters in the work are of very great antiquity; and as far back as B.C. 3500 the text was so old that the scribes could not understand it all. Many parts of it are obscure, and some corrupt; but the discovery from time to time of ancient papyri with accurate readings tends to clear up many doubtful points, and to bring out the right meaning of certain parts of the work.

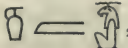
* See page 41.

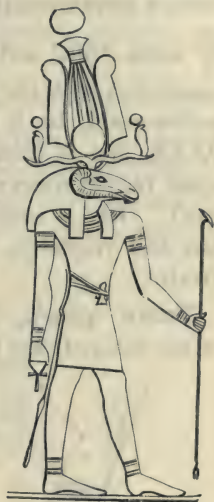


VIGNETTE AND CHAPTER OF THE BOOK OF THE DEAD.

(From the Papyrus of Nu in the British Museum. Early XVIIIth dynasty.)

The following are some of the most important gods with their names in hieroglyphics; it will be readily seen how very many of them are merely forms of the sun-god Rā, and how many of them have the same attributes:—

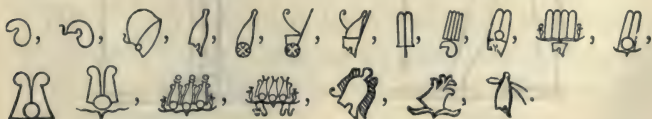
Khnemu,* the ‘Moulder,’ , is represented with the head of a ram, and is one of the oldest gods of the Egyptian religion. He was thought to possess some of the attributes of Āmen, Rā, and Ptah, and shared with the last-named god the attribute of “maker of mankind.” At Philæ he is represented making man out of clay on a potter’s wheel. Khnemu put together the scattered limbs of the dead body of Osiris, and it was he who constructed the beautiful woman who became the wife of Bata in the Tale of the Two Brothers. Like Āmen-Rā he is said to be the father of the gods. His cult had great vogue in the regions round about the first cataract, where he was always associated with Āneq and Sati. In bas-reliefs he is usually coloured green, and wears the *atef* crown† with uræi, etc.



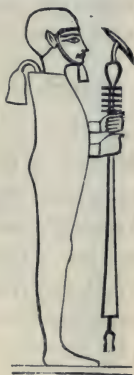
KHNEMU.

* The authorities for the figures of the gods are given by Lanzone in his *Dizionario di Mitologia Egizia*.

† The following are the crowns most commonly met with on the monuments:—



Ptah , the 'Blacksmith,' one of the oldest of the gods, was honoured with a temple and worshipped at Memphis from the time of the Ist dynasty. He is said to be the father of the gods, who came forth from his eye, and of men, who came forth from his mouth. He is represented in the form of a mummy, and he holds a sceptre composed of  *usr*, 'strength,'  *ānkh*, 'life,' and  *tet*, 'stability.' In connection with the **resurrection** and the nether-world, he is called PTAḤ-SEKER-ĀSĀR, and is then represented as a little squat boy, at times wearing a beetle on his head. He is sometimes represented with Isis and Nephthys, and then appears to be a form of Osiris.



PTAḤ.

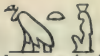
Temu , or ĀTMU , a form of the Sun-god, was the 'Closer' of the day or night.



TEMU.



MUT.

Mut , the 'Mother,' was one of the divinities of the Theban triad; she was supposed to represent Nature, the mother of all things.

Kheperà , the 'Creator,' was associated with Ptaḥ, and was supposed to be the god who caused himself to come into existence. He is represented with a beetle for his head. He was supposed to be the father of the gods and creator of the universe, and his attributes were ascribed to Rā under the Middle Empire; he was the father of Shu and Tefnut.

Bast  was principally worshipped in Lower Egypt at Bubastis (Pa-Bast), where a magnificent temple was built in her honour; she is represented with the head of a cat, and was associated with Ptaḥ. Her sister goddess was **Sekhet**, who had the head of a lion, and typified the scorching heat of the sun.

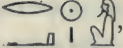


BAST.



NIT.

Nit  was in late times made to be a counterpart of Mut and Hathor. She was the goddess of hunting, and is represented holding bows and arrows; her cult is older than the Ist dynasty.

Ra, , the Sun-god, was the creator of gods and men; his emblem was the sun's disk. His worship was very ancient, and he was said to be the offspring of Nut, or the sky. He assumed the forms of several other gods, and is at times represented by the lion, cat, and hawk. In papyri and on bas-reliefs he is represented with the head of a hawk and wearing a disk, in front of which is an uræus . He was particularly adored at Thebes. When he rose in the morning he was called *Heru-khuti* or *Harmachis*; and at night, when he set, he was called *Ātmu*, or 'the closer.' During the night he was supposed to be engaged in fighting *Āpep*, the serpent, who, at the head of a large army of fiends, personifications of mist, darkness, and cloud, tried to overthrow him. The battle was fought daily, but *Rā* always conquered, and appeared day after day in the sky.

Horus, , *Heru*, is the morning sun, and is also represented as having the head of a hawk; he was said to be the son of *Isis* and *Osiris*, and is usually called the "avenger of his father," in reference to his defeat of *Set*.



RĀ



HORUS.

Āmen-Rā   , **Mut**, and **Khonsu** formed the great triad of Thebes. Āmen-Rā was said to be the son of Ptaḥ, and he seems to have usurped the attributes of many of the gods. The word Āmen means 'hidden.' His chief titles were "lord of the thrones of the two lands," and "king of the gods." He is represented as wearing horns and feathers, and holding  'rule,'  'dominion,'  'power,' and  'stability.' The god **Āmsu**  was a form of Āmen-Rā. The exalted position which Āmen-Rā, originally a mere local deity, occupied at Thebes, will be best understood from the translation of a hymn to him written in hieratic during the XVIIIth or XIXth dynasty:—



ĀMEN-RĀ.

"Hymn * to Āmen-Rā, the bull in Heliopolis, president of all the gods, beautiful god, beloved one, the giver of the life of all warmth to all beautiful cattle !

"Hail to thee, Āmen-Rā, lord of the thrones of the two lands, at the head of the Āpts.† The bull of his mother, at the head of his fields, the extender of footsteps, at the head of the "land of the South," ‡ lord of the Matchau, § prince of Araby, lord of the sky, eldest son of earth, lord

* A French version of this hymn is given by Grébaut in his *Hymne à Ammon-Rā*, Paris, 1875. The hieratic text is published by Mariette, *Les Papyrus Égyptiens du Musée de Boulaq*, pl. 11-13.

† The great temple at Karnak.

‡ Ethiopia and Asia.

A country in Asia.

of things which exist, establisher of things, establisher of all things.

"One in his times, as among the gods. Beautiful bull of the cycle of the gods, president of all the gods, lord of Law, father of the gods, maker of men, creator of beasts, lord of things which exist, creator of the staff of life, maker of the green food which makes cattle to live. Form made by Ptaḥ, beautiful child, beloved one. The gods make adorations to him, the maker of things which are below, and of things which are above. He shines on the two lands sailing through the sky in peace. King of the South and North, the SUN (Rā), whose word is law, prince of the world! The mighty of valour, the lord of terror, the chief who makes the earth like unto himself. How very many more are his forms than those of any (other) god! The gods rejoice in his beauties, and they make praises to him in the two great horizons, at (his) risings in the double horizon of flame. The gods love the smell of him when he, the eldest born of the dew,* comes from Araby, when he traverses the land of the Matchau, the beautiful face coming from Neter-ta.† The gods cast themselves down before his feet when they recognize their lord in his majesty, the lord of fear, the mighty one of victory, the mighty of Will, the master of diadems, the verdifier of offerings (?), the maker of *tchefau* food.

"Adorations to thee, O thou maker of the gods, who hast stretched out the heavens and founded the earth! The untiring watcher, Åmsu-Åmen, lord of eternity, maker of everlasting, to whom adorations are made (literally, lord of adorations), at the head of the Åpts, established with two horns, beautiful of aspects; the lord of the uræus crown,

* Compare Psalm cx. 3.

† *I.e.*, "Divine land," a name frequently given on the monuments to indicate the lands which lie to the south of Egypt between the Nile and the Red Sea.

exalted of plumes, beautiful of tiara, exalted of the white crown; the serpent *mehen* and the two uræi are the (ornaments) of his face; the double crown, helmet and cap are his decorations in (his) temple. Beautiful of face he receives the *atef* crown ; beloved of the south and north is he, he is master of the *sekhti* crown . He receives the *âmsu* sceptre , (and is) lord of the. and of the whip. Beautiful prince, rising with the white crown , lord of rays, creator of light! The gods give acclamations to him, and he stretches out his hands to him that loves him. The flame makes his enemies fall, his eye overthrows the rebels, it thrusts its copper lance into the sky and makes the serpent Nâk* vomit what it has swallowed.

* Nâk is one of the names of *Āpep*, the demon of mist, cloud, and night, who was supposed to swallow up the sun daily; he was the enemy, *par excellence*, whom the Sun-god Râ was supposed to fight against and overcome. *Āpep* was represented under the form of a serpent with knives stuck in his back . Compare the following extract from the service for his destruction which was recited daily in the temple of Amen-Râ, at Thebes: "Fall down upon thy face, *Āpep*, enemy of Râ! The flame coming forth from the eye of Horus comes against thee, a mighty flame which comes forth from the eye of Horus comes against thee. Thou art thrust down into the flame of fire which rushes out against thee, a flame which is fatal to thy soul, thy intelligence, thy words of power, thy body and thy shade. The flame prevails over thee, it drives darts into thy soul, it makes an end of whatever thou hast, and sends goads into thy form. Thou hast fallen by the eye of Horus, which is mighty over its enemy, which devours thee, and which leads on the mighty flame against thee; the eye of Râ prevails over thee, the flame devours thee, and nothing of thee remains. Get thee back, thou art hacked in pieces, thy soul is parched, thy name is buried in oblivion, silence covers it, it is overthrown; thou art put an end to and buried under threefold oblivion. Get thee back, retreat thou, thou art cut in pieces and removed from him that is in his shrine. O *Āpep*, thou doubly crushed one, an end to thee, an end to thee! Mayest thou never rise up again! The eye of Horus prevails over thee

"Hail to thee, Rā, lord of Law, whose shrine is hidden, master of the gods, the god Kheperā in his boat; by the sending forth of (his) word the gods sprang into existence. Hail god Ātmu, maker of mortals. However many are their forms he causes them to live, he makes different the colour of one man from another. He hears the prayer of him that is oppressed, he is kind of heart to him that calls unto him, he delivers him that is afraid from him that is strong of heart, he judges between the mighty and the weak.

"The lord of intelligence, knowledge (?) is the utterance of his mouth. The Nile cometh by his will, the greatly beloved lord of the palm tree comes to make mortals live. Making advance every work, acting in the sky, he makes to come into existence the sweet things of the daylight; the gods rejoice in his beauties, and their hearts live when they see him. O Rā, adored in the Āpts, mighty one of risings in the shrine; O Āni,* lord of the festival of the new moon, who makest the six days' festival and the festival of the last quarter of the moon; O prince, life, health, and strength! lord of all the gods, whose appearances are in the horizon, president of the ancestors of Āuḡer;† his name is hidden from his children in his name 'Āmen.'

"Hail to thee, O thou who art in peace, lord of dilation of heart (*i.e.*, joy), crowned form, lord of the *ureret* crown, exalted of the plumes, beautiful of tiara, exalted of the white crown, the gods love to look upon thee; the double crown of Upper and Lower Egypt is established upon thy brow. Beloved art thou in passing through the two lands.

and devours thee daily, according to that which Rā decreed should be done to thee. Thou art thrown down into the flame of fire which feeds upon thee; thou art condemned to the fire of the eye of Horus which devours thee, thy soul, thy body, thy intelligence and thy shade."—British Museum Papyrus, 10, 188, col. xxiv.

* , a form of Rā.

† A common name for a necropolis.

Thou sendest forth rays in rising from thy two beautiful eyes. The *pāt* (ancestors, *i.e.*, the dead) are in raptures of delight when thou shinest, the cattle become languid when thou shinest in full strength; thou art loved when thou art in the sky of the south, thou art esteemed pleasant in the sky of the north. Thy beauties seize and carry away all hearts, the love of thee makes the arms drop; thy beautiful creation makes the hands tremble, and (all) hearts to melt at the sight of thee.

“O Form, ONE, creator of all things, O ONE, ONLY, maker of existences! Men came forth from his two eyes, the gods sprang into existence at the utterance of his mouth. He maketh the green herb to make cattle live, and the staff of life for the (use of) man. He maketh the fishes to live in the rivers, the winged fowl in the sky; he giveth the breath of life to (the germ) in the egg, he maketh birds of all kinds to live, and likewise the reptiles that creep and fly; he causeth the rats to live in their holes, and the birds that are on every green twig. Hail to thee, O maker of all these things, thou ONLY ONE.

“He is of many forms in his might! He watches all people who sleep, he seeks the good for his brute creation. O Âmen, establisher of all things, Âtmu and Harmachis,* all people adore thee, saying, ‘Praise to thee because of thy resting among us; homage to thee because thou hast created us.’ All creatures say ‘Hail to thee,’ and all lands praise thee; from the height of the sky, to the breadth of the earth, and to the depths of the sea art thou praised. The gods bow down before thy majesty to exalt the Will of their creator; they rejoice when they meet their begetter, and say to thee, Come in peace, O father of the fathers of all the gods, who hast spread out the sky and hast founded the earth, maker of things which are,

* These three names are the names of the Sun-god at mid-day evening and morning respectively.

creator of things which exist, prince, life, health, strength president of the gods. We adore thy will, inasmuch as thou hast made us, thou hast made (us) and given us birth, and we give praises to thee by reason of thy resting with us.

“Hail to thee, maker of all things, lord of Law, father of the gods, maker of men, creator of animals, lord of grain, making to live the cattle of the hills! Hail Åmen, bull, beautiful of face, beloved in the Apts, mighty of risings in the shrine, doubly crowned in Heliopolis, thou judge of Horus and Set in the great hall. President of the great cycle of the gods, ONLY ONE,* without his second, at the head of the Åpts, Åni at the head of the cycle of his gods, living in Law every day, the double-horized Horus of the East! He has created the mountain (or earth), the silver, the gold, and genuine lapis-lazuli at his Will Incense and fresh *ānti*† are prepared for thy nostrils, O beautiful face, coming from the land of the Mātschau, Åmen-Rā, lord of the thrones of the two lands, at the head of the Apts, Åni at the head of his shrine. King, ONE among the gods, myriad are his names, how many are they is not known; shining in the eastern horizon and setting in the western horizon, overthrowing his enemies by his birth at dawn every day. Thoth exalts his two eyes, and makes him to set in his splendours; the gods rejoice in his beauties which those who are in his exalt. Lord of the *sekti*‡ boat, and of the *ātet*§ boat, which travel over the sky for thee in peace, thy sailors rejoice when they see Nāk overthrown, his limbs stabbed with the knife, the fire devouring him, his foul soul beaten out of his foul body, and his feet carried away. The gods rejoice, Rā is satisfied, Heliopolis is glad, the enemies of Atmu are overthrown,

* Compare “The Lord our God is ONE,” Deut. vi. 4.

† A perfume brought into Egypt from the East.

‡ The boat in which Rā sailed to his place of setting in the West.

§ The boat in which Rā sailed from his place of rising in the East.

and the heart of Nebt-ānkh* is happy because the enemies of her lord are overthrown. The gods of Kher-āḥa are rejoicing, those who dwell in the shrines are making obeisance when they see him mighty in his strength (?) Form (?) of the gods of law, lord of the Āpts in thy name of 'maker of Law.' Lord of *tchefau* food, bull in thy name of 'Āmen bull of his mother.' Maker of mortals, making become, maker of all things that are in thy name of Atmu Kheperā. Mighty Law making the body festal, beautiful of face, making festal the breast. Form of attributes (?), lofty of diadem; the two uræi fly by his forehead. The hearts of the *pātu* go forth to him, and unborn generations turn to him; by his coming he maketh festal the two lands. Hail to thee, Amen-Rā, lord of the thrones of the two lands! his town loves his shining."

Another hymn to Āmen-Rā reads as follows:—

1. Hail, prince coming forth from the womb!
2. Hail, eldest son of primeval matter!
3. Hail, lord of multitudes of aspects and evolutions!
4. Hail, golden circle in the temples!
5. Hail, lord of time and bestower of years!
6. Hail, lord of life for all eternity!
7. Hail, lord of myriads and millions!
8. Hail, thou who shinest in rising and setting!
9. Hail, thou who makest beings joyful!
10. Hail, thou lord of terror, thou fearful one!
11. Hail, lord of multitudes of aspects and divinities!
12. Hail, thou who art crowned with the white crown;
thou master of the *urerer* crown!
13. Hail, thou sacred baby of Horus, praise!
14. Hail, son of Rā who sittest in the boat of millions of
years!
15. Hail, restful leader, come to thy hidden places!

**I.e.*, "the lady of life," a name of Isis.

16. Hail, lord of terror, self-produced !
17. Hail, thou restful of heart, come to thy town !
18. Hail, thou that causest cries of joy, come to thy town !
19. Hail, thou darling of the gods and goddesses !
20. Hail, thou dipper in the sea, come to thy temple !
21. Hail, thou who art in the Nether-world, come to thy offerings !
22. Hail, thou that protectest them, come to thy temple !
23. Hail, Moon-god, growing from a crescent into an illuminated disk !
24. Hail, sacred flower of the mighty house !
25. Hail, thou that bringest the sacred cordage of the Sekti* boat !
26. Hail, thou lord of the Henu† boat who becomest young again in the hidden place !
27. Hail, thou perfect soul in the Nether-world !
28. Hail, thou sacred visitor of the north and south !
29. Hail, thou hidden one, unknown to mankind !
30. Hail, thou illuminator of him that is in the Nether world, that causest him to see the disk !

* The *Sektet*   was the boat of the sun in the morning, just as the *Māti*   was the boat of the sun in the evening. A hymn to the sun-god says :—

							
<i>khā - k</i>		<i>em</i>	<i>tuau</i>		<i>em</i>	<i>sekti</i>	
Risest thou		in the	morning		in the	<i>sekti</i> boat ;	

										
<i>hetep-k</i>		<i>em</i>	<i>māti</i>		<i>em</i>		<i>māsher</i>			
Settest thou		in the	<i>māti</i> boat		in the		evening.			

† The *henu*    was the boat which was drawn around the sanctuaries of the temples at dawn. Drawings of it are given by Lanzone, *Dizionario*, plates CCLXV-CCLXVII.

31. Hail, lord of the *atef* crown , thou mighty one in
Het-suten-henen ! *
32. Hail, mighty one of terror !
33. Hail, thou that risest in Thebes, flourishing for ever !
34. Hail, Âmen-Râ, king of the gods, who makest thy
limbs to grow in rising and setting !
35. Hail, ... offerings and oblations in Ru-stau
(*i.e.*, the passages of the tomb) !
36. Hail, thou that placest the uræus upon the head of its lord !
37. Hail, stablisher of the earth upon its foundations !
38. Hail, opener of the mouth of the four mighty gods who
are in the Nether-world !
39. Hail, thou living soul of Osiris, who art diademed with
the moon !
40. Hail, thou that hidest thy body in the great coffin at
Heliopolis !
41. Hail, hidden one, mighty one, Osiris in the Netherworld !
42. Hail, thou that unitest his soul to heaven, thine enemy
is fallen !

Isis, , Âset, the mother of Horus and wife of **Osiris**, , Âsâr, was the daughter of Nut, or the sky ; she married her brother Osiris. Her sister **Nephthys**  and her brother **Set** likewise married one another. This last couple conspired against Isis and Osiris, and Set, having induced his brother Osiris to enter a box, closed the lid down and threw the box into the Nile ; it was carried down by the river and finally cast up on the sea shore. Set, having found the box once more, cut the body of Osiris into fourteen pieces, which he cast over the length and breadth of the land. As soon as



ISIS.

* Herakleopolis, the metropolis of the 20th nome of Upper Egypt.

Isis heard what had happened, she went about seeking for the pieces, and built a temple over each one; she found all save one. Osiris, however, had become king of the nether-world, and vengeance was taken by his son Horus upon his brother Set. Osiris is usually represented in the form of a mummy, holding in his hands $\int$ 'dominion,' $\dagger$ 'life,' $\blacktriangle$ 'rule,' and $\uparrow$ 'power.' He is called 'the lord of Abydos,' 'lord of the holy land, lord of eternity and prince of everlasting,' 'the president of the gods,' 'the head of the corridor of the tomb,' 'bull of the west,' 'judge of the dead,' etc., etc.

The writers of Egyptian mythological texts always assume their readers to possess a knowledge of the history of the murder of Osiris by Set, and of the wanderings and troubles of his disconsolate wife Isis. The following extracts from Plutarch's work on the subject will supply certain information not given in the Egyptian texts.

"Osiris, being now become king of Egypt, applied himself towards civilizing his countrymen by turning them from their former indigent and barbarous course of life; he moreover taught them how to cultivate and improve the fruits of the earth; he gave them a body of laws to regulate their conduct by, and instructed them in that reverence and worship which they were to pay to the gods; with the same good disposition he afterwards travelled over the rest of the world, inducing the people everywhere to submit to his discipline; not indeed compelling them by force of arms, but persuading them to yield to the strength of his reasons, which were conveyed to them in the most agreeable manner, in hymns and songs accompanied with instruments of music; from



OSIRIS.

which last circumstance the Greeks conclude him to have been the same person with their Dionysus or Bacchus. During the absence of Osiris from his kingdom, Typhon had no opportunity of making any innovations in the State, Isis being extremely vigilant in the government, and always upon her guard. After his return, however, having first persuaded seventy-two other persons to join with him in the conspiracy, together with a certain queen of Ethiopia named Aso, who chanced to be in Egypt at that time, he contrived a proper stratagem to execute his base designs. For having privily taken the measure of Osiris's body, he caused a chest to be made exactly of the same size with it, as beautiful as might be, and set off with all the ornaments of art. This chest he brought into his banqueting room; where after it had been much admired by all who were present, Typhon, as it were in jest, promised to give it to any one of them whose body upon trial it might be found to fit. Upon this the whole company, one after another, go into it. But as it did not fit any of them, last of all Osiris lays himself down in it; upon which the conspirators immediately ran together, clapped the cover upon it, then fastened it down on the outside with nails, pouring likewise melted lead over it. After this they carried it away to the river-side, and conveyed it to the sea by the Tanaïtic mouth of the Nile; which, for this reason, is still held in the utmost abomination by the Egyptians, and never named by them but with proper marks of detestation. These things, say they, were thus executed upon the 17th day of the month Athôr, when the sun was in Scorpio, in the 28th year of Osiris's reign; though there are others who tell us that he was no more than twenty-eight years old at this time.

“The first who knew of the accident which had befallen their king, were the Pans and Satyrs who inhabited the country round Khemmis (Panopolis or Aḥmîm), and they

immediately acquainting the people with the news, gave the first occasion to the name of Panic Terrors, which has ever since been made use of to signify any sudden affright or amazement of a multitude. As to Isis, as soon as the report reached her, she immediately cut off one of the locks of her hair, and put on mourning apparel upon the very spot where she then happened to be, which accordingly from this accident has ever since been called Coptos, or the *City of Mourning*, though some are of opinion that this word rather signifies *Deprivation*. After this she wandered everywhere about the country full of disquietude and perplexity in search of the chest, enquiring of every person she met with, even of some children whom she chanced to see, whether they knew what was become of it. Now it so happened that these children had seen what Typhon's accomplices had done with the body, and accordingly acquainted her by what mouth of the Nile it had been conveyed into the sea

“At length she received more particular news of the chest, that it had been carried by the waves of the sea to the coast of Byblos, and there gently lodged in the branches of a bush of Tamarisk, which in a short time had shot up into a large and beautiful tree, growing round the chest and enclosing it on every side, so that it was not to be seen ; and further, that the king of the country, amazed at its unusual size, had cut the tree down, and made that part of the trunk wherein the chest was concealed a pillar to support the roof of his house. These things, say they, being made known to Isis in an extraordinary manner, by the report of demons, she immediately went to Byblos ;* where, setting herself down by the side of a fountain, she refused to speak to anybody excepting only to the queen's women who chanced to be there ; these she saluted and caressed in the kindest manner possible, plaiting their hair for them, and transmitting

* *I.e.*, the papyrus swamps.

into them part of that wonderfully grateful odour which issued from her own body The queen therefore sent for her to court, and after a further acquaintance with her, made her nurse to one of her sons The goddess, discovering herself, requested that the pillar which supported the roof of the king's house might be given to her; which she accordingly took down, and then easily cutting it open, after she had taken out what she wanted, she wrapt up the remainder of the trunk in fine linen, and pouring perfumed oil upon it, delivered it into the hands of the king and queen When this was done, she threw herself upon the chest, making at the same time such a loud and terrible lamentation over it as frightened the younger of the king's sons who heard her out of his life. But the elder of them she took with her, and set sail with the chest for Egypt

"No sooner was she arrived in a desert place, where she imagined herself to be alone, but she presently opened the chest, and laying her face upon her dead husband's, embraced his corpse, and wept bitterly.

"Isis intending a visit to her son Horus, who was brought up at Butus, deposited the chest in the meanwhile in a remote and unfrequented place; Typhon, however, as he was one night hunting by the light of the moon accidentally met with it; and knowing the body which was enclosed in it, tore it into several pieces, fourteen in all, dispersing them up and down in different parts of the country. Upon being made acquainted with this event, Isis once more sets out in search of the scattered fragments of her husband's body, making use of a boat made of the reed papyrus in order the more easily to pass through the lower and fenny parts of the country. For which reason, say they, the crocodile never touches any persons who sail in this sort of vessel, as either fearing the anger of the goddess, or else respecting it on account of its having once carried her. To this occasion,

therefore, it is to be imputed that there are so many different sepulchres of Osiris shewn in Egypt; for we are told that wherever Isis met with any of the scattered limbs of her husband, she there buried it. There are others, however, who contradict this relation, and tell us that this variety of sepulchres was owing rather to the policy of the queen, who, instead of the real body, as was pretended, presented these several cities with the image only of her husband; and that she did this not only to render the honours which would by this means be paid to his memory more extensive, but likewise that she might hereby elude the malicious search of Typhon; who, if he got the better of Horus in the war wherein they were going to be engaged, distracted by this multiplicity of sepulchres, might despair of being able to find the true one.

“After these things Osiris, returning from the other world, appeared to his son Horus, encouraged him to the battle, and at the same time instructed him in the exercise of arms. He then asked him, ‘what he thought the most glorious action a man could perform?’ to which Horus replied, ‘to revenge the injuries offered to his father and mother.’ This reply much rejoiced Osiris We are moreover told that amongst the great numbers who were continually deserting from Typhon’s party was the goddess Thoueris, and that a serpent pursuing her as she was coming over to Horus, was slain by his soldiers. Afterwards it came to a battle between them, which lasted many days; but victory at length inclined to Horus, Typhon himself being taken prisoner. Isis, however, to whose custody he was committed, was so far from putting him to death, that she even loosed his bonds and set him at liberty. This action of his mother so extremely incensed Horus, that he laid hands upon her and pulled off the ensign of royalty which she wore on her head; and instead thereof Hermes clapt on an helmet made in the shape of an ox’s head.

..... After this there were two other battles fought between them, in both of which Typhon had the worst.

"Such, then, are the principal circumstances of this famous story, the more harsh and shocking parts of it, such as the cutting in pieces of Horus and the beheading of Isis, being omitted." (Plutarch, *De Iside et Osiride*, xii-xx. Squire's translation.)

The following is an extract from a hymn addressed to Osiris by Isis and Nephthys (Brit. Mus. Papyrus No. 10, 188):—

"O beloved of his father, lord of rejoicings, thou delightest the hearts of the cycle of the gods, and thou illuminatest thy house with thy beauties; the cycle of the gods fear thy power, the earth trembleth through fear of thee.

I am thy wife who maketh thy protection, the sister who protecteth her brother; come, let me see thee, O lord of my love.

O twice exalted one, mighty of attributes, come, let me see thee; O baby who advancest, child, come, let me see thee.

Countries and regions weep for thee, the zones weep for thee as if thou wert Sesheta, heaven and earth weep for thee, inasmuch as thou art greater than the gods; may there be no cessation of the glorifying of thy *Ka*.

Come to thy temple, be not afraid, thy son Horus embraces the circuit of heaven.

O thou sovereign, who makest afraid, be not afraid. Thy son Horus avenges thee and overthrows for thee the fiends and the devils.

Hail, lord, follow after me with thy radiance, let me see thee daily; the smell of thy flesh is like that of Punt (*i.e.*, the spice land of Arabia).

Thou art adored by the venerable women, in peace; the entire cycle of the gods rejoice.

Come thou to thy wife in peace, her heart flutters through her love for thee, she will embrace thee and not let thee depart from her; her heart is oppressed because of her anxiety to see thee and thy beauties. She has made an end

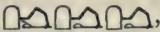
of preparations for thee in the secret house ; she has destroyed the pain which is in thy limbs and the sickness as if it never existed. Life is given to thee by the most excellent wife.

Hail, thou protectest the inundation in the fields of Aphroditopolis this day.

The cow (*i.e.*, Isis) weeps aloud for thee with her voice, thy love is the limit of her desire. Her heart flutters because thou art shut up from her.

She would embrace thy body with both arms and would come to thee quickly.

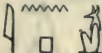
She avenges thee on account of what was done to thee, she makes sound for thee thy flesh on thy bones, she attaches thy nose to thy face for thee, she gathers together for thee all thy bones."

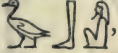
In the calendar of the lucky and unlucky days of the Egyptian year, the directions concerning the 26th day of the month of Thoth, which is marked , or "thrice unlucky," say, "Do nothing at all on this day, for it is the day on which Horus fought against Set. Standing on the soles of their feet they aimed blows at each other like men, and they became like two bears of hell, lords of Kher-āḥa. They passed three days and three nights in this manner, after which Isis made their weapons fall. Horus fell down, crying out, 'I am thy son Horus,' and Isis cried to the weapons, saying, 'Away, away, from my son Horus' Her brother Set fell down and cried out, saying, 'Help, help!' Isis cried out to the weapons, 'Fall down.' Set cried out several times, 'Do I not wish to honour my mother's brother?' and Isis cried out to the weapons, 'Fall down—set my elder brother free'; then the weapons fell away from him. And Horus and Set stood up like two men, and each paid no attention to what they had said. And the majesty of Horus was enraged against his mother Isis like a panther of the south, and she fled before him. On that day a terrible struggle took place, and Horus cut off the head of Isis; and Thoth transformed this head by

his incantations, and put it on her again in the form of a head of a cow." (Chabas, *Le Calendrier*, p. 29.)

Nephtys, , Nebt-het, sister of Osiris and Isis, is generally represented standing at the bier of Osiris lamenting him. One myth relates that Osiris mistook her for Isis, and that ANUBIS, the god of the dead, was the result of the union.

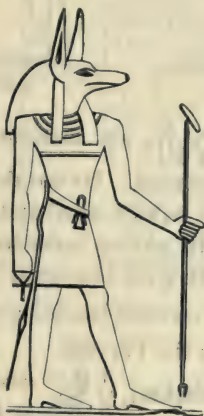
Set, , the god of evil, appears to have been worshipped in the earliest times. He was the opponent of Horus in a three days' battle, at the end of which he was defeated. He was worshipped by the Hyksos, and also by the Kheta; but in the later days of the Egyptian empire he was supposed to be the god of evil, and was considered to be the chief fiend and rebel against the sun-god Rā.

Anubis, , Anpu, the god of the dead, is usually represented with the head of a jackal.

Seb, , or Kēb, was the husband of Nut, and father of Osiris and the other gods of that cycle.



NEBT-HET.

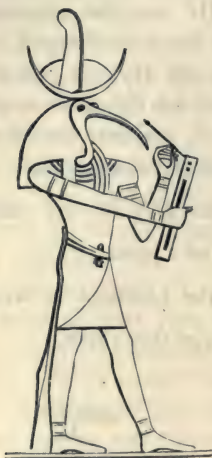


ANUBIS.



SEB, OR KEB.

Thoth, , Teḥuti, 'the measurer,' was the scribe of the gods, and the measurer of time and inventor of numbers. In the judgment hall of Osiris he stands by the side of the balance holding a palette and reed ready to record the result of the weighing as announced by the dog-headed ape which sits on the middle of the beam of the scales. In one aspect he is the god of the moon, and is represented with the head of an ibis.



TEḤUTI.

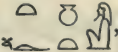


KHONSU.

Khonsu, , was associated with Âmen-Râ and Mut in the Theban triad. He was the god of the moon, and is represented as hawk-headed and wearing the lunar disk and crescent. His second name was Nefer-ḥetep, and he was worshipped with great honour at Thebes.

Sebek, , the crocodile-headed god, was worshipped at Kom-Ombos and in the Fayyûm.

I-em-ḥetep (Imouthis),  , was the son of Ptah.

Shu, , and **Tefnut**, , were the parents of Seb and Nut, and were the personifications of sunlight and moisture respectively.

Athor, or **Hathor**, , **Het-Heru**, 'the house of Horus,' is identified with Nut, the sky, or place in which she brought forth and suckled Horus. She was the wife of Atmu, a form of Rā. She is represented as a woman wearing a headdress in the shape of a vulture, and above it a disk and horns. She is called 'mistress of the gods,' 'lady of the sycamore,' 'lady of the west,' and 'Hathor of Thebes.' She is the female power of nature, and has some of the attributes of Isis, Nut, and Mut. She is often represented under the form of a cow coming out of the Theban hills.



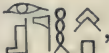
HATHOR.



MAĀT.

Maāt, , the goddess of 'Law,' was the eye of the Sun-god Rā; she is represented as wearing the feather , emblematic of law .

Hāpi, , the god of the Nile, is represented wearing a cluster of flowers on his head ; he is coloured red and green, probably to represent the colours of the water of the Nile immediately before and just after the beginning of the inundation.

Serapis, *i.e.*, Osiris-Apis, , was a god introduced into Egypt during the reign of the Ptolemies; * he is represented with the head of a bull wearing a disk and uræus. He is said to be the second son of Ptaḥ. By both Egyptians and Greeks he was regarded as the personification of Hades. The worship of Apis at Memphis goes back to the earliest times; the Serapeum, discovered there by M. Mariette, contained the tombs of Apis bulls from the time of Amenophis III. (about B.C. 1550) down to the time of the Roman Empire.

* “. . . . the Lagids, as well as the Seleucids, were careful of disturbing the foundations of the old religion of the country; they introduced the Greek god of the lower world, Pluto, into the native worship, under the hitherto little mentioned name of the Egyptian god Serapis, and then gradually transferred to this the old Osiris worship.” (Mommsen, *Provinces of the Roman Empire*, Vol. II., p. 265.)



THE MODERN EGYPTIANS.

The total population of Egypt proper was on June 1, 1897, 9,734,405, of whom 112,526 were foreigners.

In a country where an increase in population always means an increase in taxation, it is quite impossible to obtain an accurate census. As far back as the time of David* the idea of "numbering the people" has been unpopular in the East.

It is exceedingly difficult to obtain an exact idea of what the population of Egypt actually was in Pharaonic times, for the inscriptions tell us nothing. Herodotus gives us no information on this matter, but Diodorus tells us that it amounted to 7,000,000 in ancient times. The priests at Thebes informed Germanicus, A.D. 19, that in the times of Rameses II. the country contained 700,000† fighting men; it will also be remembered that the Bible states that the "children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them." Exodus xii. 37, 38. In the time of Vespasian 7,500,000 persons paid poll-tax; we may assume that about 500,000 were exempt, and therefore there must have been at least 8,000,000 of people in Egypt, without reckoning slaves. (Mommsen, *Provinces of Rome*, Vol. II. p. 258.) It is probable, however, that the population of Egypt under the rule of the Pharaohs has been greatly exaggerated, chiefly because no accurate data were at hand whereby errors might be corrected. During the occupation of the country by the French in 1798-1801 it was said to be 2,460,200; Sir

* "And Satan stood up against Israel, and moved David to number Israel." 1 Chronicles xxi. 1.

† "Septingenta milia aetate militari." Tacitus, *Annals*, Bk. ii., 60.

Gardner Wilkinson, however, set it down at as low a figure as 1,500,000. In 1821 the population numbered 2,536,400, and in 1846 it had risen to 4,476,440. Another census was ordered by Khedivial decree on December 2, 1881, and it was completed on May 3, 1882. According to the official statement published in the *Recensement Général de l'Égypte*, at Cairo, in 1884, it amounted in 1882 to 6,806,381 persons, of whom 3,216,847 were men, and 3,252,869 were women. Of the 6,806,381 persons, 6,708,185 were inhabitants of the country, and 98,196 were nomads. It showed that there were in the total 245,779 Bedâwîn and 90,886 foreigners.

According to the census of 1897 the population in Lower Egypt was 5,676,109, and in Upper Egypt, 4,058,296. The distribution of the population in the cities having governors and in the provinces is as follows:—

Cairo, 570,062; Alexandria, 319,766; Port Sa'îd and Canal, 50,179; Suez, 24,970; Damietta, 43,751; Al-'Arîsh, 16,991; Bahêrah, 631,225; Sharkîyah, 749,130; Daḡhaliyah, 736,708; Gharbîyah, 1,297,656; Kalyûb, 371,465; Menûf, 864,206; Asyût, 782,720; Beni-Suwêf, 314,454; Fayyûm, 371,006; Gîzah, 401,634; Minyah, 548,632; Gîrgah, 688,011; Kena, 711,457; Nubia, 240,382. In the Oasis of Siwa, 5,000; Oasis of Baḡrîyah, 6,082; Oasis of Farâfra, 542; Oasis of Dâkhlah, 17,090; Oasis of Khârgah, 7,200; Donḡola, 56,426; Sawwâḡîn, 15,713. The males numbered 4,947,850, and the females, 4,786,555. The number of houses occupied was 1,422,302. The increase in the population since 1882 is 43 per cent. The Muslims number 8,978,775; Jews, 25,200; Christians (of all sects), 730,162. Males and females able to read and write were 467,886; and 9,266,519 were illiterate.

The population of Egypt to-day comprises the Fellâḡîn, Copts, Bedâwîn, Jews, Turks, Negroes, Nubians and people from Abyssinia, Armenians and Europeans.

The **Fellâḡîn** amount to about four-fifths of the entire

population of Egypt, and are chiefly employed in agricultural pursuits. In physical type they greatly resemble the ancient Egyptians as depicted on the monuments. Their complexion is dark; they have straight eyebrows, high cheek bones, flat noses with low bridges, slightly protruding jaws, broad shoulders, large mouths and full lips. The colour of their skin becomes darker as the south is approached. The whole of the cultivation of Egypt is in the hands of the fellâhîn.

The **Copts** * are also direct descendants from the ancient Egyptians, and inhabit chiefly the cities of Upper Egypt, such as Asyût and Aḥmîm. The name Copt is derived from كبط *Kubṭ*, the Arabic form of the Coptic form of the Greek name for Egyptian, Αἰγύπτιος; it may be mentioned, in passing, that Αἰγύπτιος, Egypt, is thought by some to be derived from an ancient Egyptian name for Memphis, Het-ka-Ptah, "The house of the genius of Ptaḥ." The number of Copts in Egypt to-day is estimated at about 608,000, and the greater number of them are engaged in the trades of goldsmiths, clothworkers, etc.; a respectable body of clerks and accountants in the postal, telegraph and government offices in Egypt, is drawn from their community. They are clever with their fingers, and are capable of rapid education up to a certain point; beyond this they rarely go. Physically, they are of a finer type than the fellâhîn; their heads are longer and their features are more European.

The Copts are famous in ecclesiastical history for having embraced with extraordinary zeal and rapidity the doctrines of Christianity as preached by St. Mark at Alexandria. Before the end of the third century A.D. Egypt was filled with hundreds of thousands of ascetics, monks, recluses, and solitaries who had thrown over their own weird and

* A sketch of their history is given elsewhere in this work (see p. 288 ff).

confused religious beliefs and embraced Christianity; they then retired to the mountains and deserts of their country to dedicate their lives to the service of the Christians' God. The Egyptians, their ancestors, who lived sixteen hundred years before Christ, had already arrived at the conception of a god who was one in his person, but who manifested himself in the world under many forms and many names. The Greeks and the Romans, who successively held Egypt, caused many changes to come over the native religion of the country which they governed; and since the conflicting myths and theories taught to the people of Egypt under their rule had bewildered their minds and confused their beliefs, they gladly accepted the simple teaching of Christ's Apostle as a veritable gift of God.

Their religious belief took the form of that of Eutyches (died after 451), who sacrificed the "distinction of the two natures in Christ to the unity of the person to such an extent as to make the incarnation an absorption of the human nature by the divine, or a deification of human nature, even of the body." In other words, they believed that Christ had but one composite nature, and for this reason they were called Monophysites; in their liturgies they stated that God had been crucified. They formed a part of the Alexandrian Church until the Council of Chalcedon, A.D. 451, when it was laid down that Christ had a *double* nature—human and divine—but after this date they separated themselves from it, and were accounted heretics by it, because they obstinately refused to give up their belief in the *one* divine nature of Christ which embraced and included the human. To the sect of Monophysites or Eutychians the Copts still belong. The orthodox church of Alexandria and its heretical offshoot continued to discuss with anger and tumult the subtle points of their different opinions, until the fifth Œcumenical Council, held at Constantinople A.D. 553, made some concessions to the Monophysite party. Shortly

after, however, new dissensions arose which so weakened the orthodox church that the Monophysite party hailed with gladness the arrival of the army of the Khalifa 'Omar, and joined its forces with his that they might destroy the power of their theological opponents. After 'Amr had made himself master of Egypt (A.D. 640), he appointed the Copts to positions of dignity and wealth ; finding, however, that they were unworthy of his confidence, they were degraded, and finally persecuted with vigour. From the time of Cyril, Patriarch of Alexandria, A.D. 1235 and onwards, but little is known of the history of the Coptic Church. The Copt of to-day usually troubles himself little about theological matters ; in certain cases, however, he affirms with considerable firmness the doctrine of the "one nature."

The knowledge of the Coptic language is, generally speaking, extinct ; it is exceedingly doubtful if three Coptic scholars, in the Western sense of the word, exist even among the priests. The language spoken by them is Arabic, and though copies of parts of the Bible are found in churches and private houses, they are usually accompanied by an Arabic version of the Coptic text, which is more usually read than the Coptic. The Bible, in all or part, was translated from Greek into Coptic in the third century of our era ; some, however, think that the translation was not made until the eighth century. The versions of the principal books of the Old and the whole of the New Testament, together with lives of saints, monks, and martyrs, form the greater part of Coptic literature. The Coptic language is, at base, a dialect of ancient Egyptian ; many of the nouns and verbs found in the hieroglyphic texts remain unchanged in Coptic, and a large number of others can, by making proper allowance for phonetic decay and dialectic differences, be identified without difficulty. The Copts used the Greek alphabet to write down their language, but found it neces-

sary to borrow six* signs from the demotic forms of ancient Egyptian characters to express the sounds which they found unrepresented in Greek. The dialect of Upper Egypt is called "Sahidic"† or Theban, and that of Lower Egypt "Memphitic."‡ During the last few years the study of Coptic has revived among European scholars, but this is partly owing to the fact that the importance of a knowledge of the language, as a preliminary to the study of hieroglyphics, has been at length recognized. The Roman Propagandist Tuki published during the XVIIIth century some valuable works; in spite, however, of the activity of scholars and the enterprise of publishers, it still costs nearly £5 to purchase a copy of as much of the Memphitic Coptic version of the Bible as has come down to us.

The **Bedâwîn** are represented by the various Arabic-speaking and Muḥammadan tribes who live in the deserts which lie on each side of the Nile; they amount in number to about 250,000. The Bisharîn, Hadendoa, and Ababdeh tribes, who speak a language (called 'to bedhawîyyeh') which is like ancient Egyptian in some respects, and who live in the most southern part of Upper Egypt, Nubia, and Abyssinia, are included among this number. Among these

* These signs are: $\text{ϣ} = \text{Ⲱⲱⲱⲱ} sh$; $\text{ϥ} = \text{Ⲱⲱ} f$;
 $\text{ϧ} = \text{Ⲱⲱⲱ} kh$; $\text{Ϩ} = \text{Ⲱⲱ} h$;
 $\text{ϫ} = \text{Ⲱⲱ} g$; $\text{Ϭ} = \text{Ⲱⲱ} c$.

† This is the older and richer dialect of Coptic, which was spoken from Minyah to Aswân.

‡ More correctly called Boheiric, from the province of Boheirâ in the Delta; the name Bashmuric has been wrongly applied to this dialect, but as it appears to have been exclusively the language of Memphis, it may be styled "Middle Egyptian." The dialect of Bashmûr on the Lake of Menzâlah appears to have become extinct about A.D. 900, and to have left no traces of itself behind. See Stern, *Kopt. Gram.*, p. 1.

three tribes the institutions of Muḥammad are not observed with any great strictness. When the Bedâwin settle down to village or town life, they appear to lose all the bravery and fine qualities of independent manhood which characterize them when they live in their home, the desert.

The inhabitants of Cairo, Alexandria, and other large towns form a class of people quite distinct from the other inhabitants of Egypt; in Alexandria there is a very large Greek element, and in Cairo the number of Turks is very great. In the bazaars of Cairo one may see the offspring of marriages between members of nearly every European nation and Egyptian or Nubian women, the colour of their skins varying from a dark brick-red to nearly white. The shopkeepers are fully alive to their opportunities of making money, and would, beyond doubt, become rich but for their natural indolence and belief in fate. Whatever they appear or however much they may mask their belief in the Muḥam-madan religion, it must never be forgotten that they have the greatest dislike to every religion but their own. The love of gain alone causes them to submit to the remarks made upon them by Europeans, and to suffer their entrance and sojourning among them.

The **Nubians** or Berbers, as they are sometimes called, inhabit the tract of land which extends from Aswân or Syene to the fourth cataract. The word Nubia appears to be derived from *nub*, 'gold,' because Nubia was a gold-producing country. The word Berber is considered to mean 'barbarian' by some, and to be also of Egyptian origin. They speak a language which is allied to some of the North African tongues, and rarely speak Arabic well. The Nubians found in Egypt are generally doorkeepers and domestic servants, who can usually be depended upon for their honesty and obedience.

The **Negroes** form a large part of the non-native population of Egypt, and are employed by natives to

perform hard work, or are held by them as slaves. They are Muḥammadans by religion, and come from the countries known by the name of Sûdân. Negro women make good and faithful servants.

The Syrian Christians who have settled down in Egypt are generally known by the name of **Levantines**. They are shrewd business men, and the facility and rapidity with which they learn European languages place them in positions of trust and emolument.

The **Turks** form a comparatively small portion of the population of Egypt, but many civil and military appointments are, or were, in their hands. Many of them are the children of Circassian slaves. The merchants are famous for their civility to foreigners and their keen eye to business.

The **Armenians** and **Jews** form a small but important part of the inhabitants in the large towns of Egypt. The former are famous for their linguistic attainments and wealth; the latter have blue eyes, fair hair and skin, and busy themselves in mercantile pursuits and the business of bankers and money-changing.

The European population in Egypt consists of Greeks, 38,175; Italians, 24,467; English, 19,557; French, 14,155; Austrians, 7,117; Russians, 3,193; Germans, 1,277; Spaniards, 765; Swiss, 472; Americans, 291; Belgians, 256; Dutch, 247; Portuguese, 151; Swedes, 107; Danes, 72; Persians, 1,301; Miscellaneous, 923. The greater part of the business of Alexandria is in the hands of the Greek merchants, many of whom are famous for their wealth. It is said that the Greek community contributes most largely to the crime in the country, but if the size of that community be taken into account, it will be found that this statement is not strictly true. The enterprise and good business habits of the Greeks in Alexandria have made it the great city that it is. The French, Austrian, German, and English

nations are likewise represented there, and in Cairo, by several first-rate business houses. The destructive fanaticism peculiar to the Muḥammadan mind, so common in the far east parts of Mesopotamia, seems to be non-existent in Egypt ; such fanaticism as exists is, no doubt, kept in check by the presence of Europeans, and all the different peoples live side by side in a most peaceable manner. The great benefit derived by Egypt from the immigration of Europeans during the last few years is evident from the increased material prosperity of the country, and the administration of equitable laws which has obtained. The European element in Egypt now contributes to the revenue in taxation a considerable sum annually.



SKETCH OF COPTIC HISTORY.

About A.D. 64 St. Mark made Ananias patriarch of Alexandria, and he also appointed to the church there twelve presbyters, from whom a successor to Ananias was to be elected ; the patriarch was at that time called Bâbâ or Pâpâ. Ananias was succeeded by Minius or Philetius (A.D. 87), who was succeeded by Cerdo (A.D. 99), during whose rule a fierce persecution of the Christians took place by the order of Hadrian ; his successor was Primus (A.D. 110), during whose rule the persecution of Hadrian was continued. This emperor caused the Christians to be massacred in large numbers, and well nigh exterminated them in Egypt ; he destroyed also the Christian churches in Jerusalem. After Primus came Justus (A.D. 118), Eumenius (A.D. 133), Marcianus (A.D. 143), Claudianus (A.D. 153), Agrippinus (A.D. 167), Julianus (A.D. 179), Demetrius (A.D. 190), during whose rule Severianus slaughtered large numbers of the Christians in Egypt, and overthrew their churches. This persecution was continued in the time of Theoclas (A.D. 231), but was relaxed in that of Cæsar Philippus. During the rule of Dionysius (A.D. 244) the Christians in Egypt suffered much at the hands of Decius ; about this time St. Anthony the Great retired to the desert and taught men to lead there an ascetic life. After Maximus (A.D. 266) Theonas became patriarch (A.D. 282) ; under his rule a church in honour of the Virgin Mary was built at Alexandria, and the Christians worshipped therein openly ; his successor Peter (A.D. 289) was slain in Alexandria, and his disciple Achillas (A.D. 295) who was elected patriarch after him, only sat for six months. The persecution of the Christians by Diocletian was very severe,

and the Copts commemorate it by dating their documents according to the "Era of the Martyrs," which was made to begin with the day of the Emperor's accession to the throne, *i.e.*, August 29, 284. Under the patriarch Alexander (A.D. 295) the great Arian controversy took place.

Arius was born in the north of Libya about A.D. 256, and was ordained deacon and presbyter by the patriarchs Peter and Achillas respectively ; with Achillas he was a candidate for the patriarchate. He taught that God is eternal, unchangeable, good, wise, and unbegotten ; that He created the world not directly, but by means of the Logos, who was created for this express purpose ; that the Son of God was created before all time, and before the world, and before all created things in it, and was in every respect the perfect image of the Father ; and that He created the world and became in this sense God and the Logos. Christ, however, Arius declared to be a creature, and not eternal, and not unchangeable, and further declared that there was a time when He did not exist, and that He was not made of the essence of His Father, but out of nothing. Arius ascribed to Christ a human body with an animal soul, and not a rational soul. The controversy between Arius and the patriarch Alexander began in 318, and lasted between their followers for one hundred years. Arius was excommunicated in 321 by one hundred bishops, and again at the Œcumenical Council of Nicæa in 325, and was banished by Constantine. In 331 Constantine ordered that he be restored to the communion of the Church, but Athanasius refused to receive him. Five years later Constantine repeated his order, but Arius died on the Saturday preceding the Sunday on which it was arranged that he should be received into the communion of the Church. His death was attributed by some to poison, but, judging by the account given by Socrates and Sozomen, he seems to have perished by a violent attack of cholera.

Alexander was followed in the patriarchate by Athanasius (A.D. 326), who succeeded in making many thousands of Jews profess Christianity ; during his rule Julian began to persecute the Christians severely, but under Jovianus the banished bishops were restored to their sees. A little before his death Athanasius fell into great disfavour with the Alexandrians, and they tried to kill him ; the aged patriarch fled, and Lucius, an Arian, was made to occupy the patriarchal throne. A few months later Lucius was excommunicated, and Athanasius was brought back, and continued to be patriarch until his death. Athanasius was succeeded by Peter (A.D. 372), Timothy (A.D. 380), Theophilus (A.D. 385), and Cyril (A.D. 412) ; under the rule of Cyril the Nestorian heresy broke out. Nestorius was patriarch of Constantinople A.D. 428-431, and he held the view that Mary the Virgin should not be called "God-bearer," because she was but a woman, and it was impossible that God should be born of a woman. Nestorius was excommunicated and banished, and is said to have died at Akhmîm in Upper Egypt. The next patriarch of Alexandria was **Dioscorus** (A.D. 444), who was appointed by Theodosius, and he taught that Christ was one substance out of two substances, one person out of two persons, one nature out of two natures, and one will out of two wills, but Marcianus held the view that the Messiah was two substances, two natures, and two wills in one person. To discuss this question a new Council was called together at Chalcedon on the 8th of October, 451 ; it was attended by 634 bishops, who advised Dioscorus to agree with the views of the king. As a result of this Council the Christians were divided into **Melkites**, *i.e.* Royalists, or those who accepted the views of Marcianus, and **Jacobites**, *i.e.*, those who held the opinion of Dioscorus and his party. Dioscorus was succeeded by Proterius (Melkite), Timothy (Jacobite), Severus, Peter (A.D. 477), Athanasius (A.D. 486), John

(A.D. 498), John (A.D. 505), Dioscorus (A.D. 526), Theodosius (A.D. 545), Peter (A.D. 548), Damianus (A.D. 555), Anastasius (A.D. 604), Andronicus (A.D. 609), and Benjamin (A.D. 615).

About this time, Makrizî declares, the land of Egypt was full of Christians, but they were divided both as regards race and religion. On the one side there were about 300,000 men who were attached to the service of the Government, their religious views being Melkite, and on the other were the rest of the inhabitants of Egypt, who were Jacobites. Each side hated the other, and the religious views of each prevented inter-marriage, and often led to murders and massacres. This state of affairs facilitated the task of 'Amr ibn al-'Âṣi, who set out from Syria to conquer Egypt in 638; he captured Pelusium without difficulty and marched on Memphis, which he besieged for seven months. The famous Fortress of Babylon was bravely defended by the Greeks or royalist soldiers, and although their efforts were apparently well supported by the soldiers generally, there is no doubt that the Jacobites were tired of the Byzantine rule, and that they were anxious to make terms with 'Amr and his Muḥammadan troops. One of the chief officers of state at that time was Maḥawḳas, "the prince of the Copts," a Jacobite, whose sympathies had been alienated from his royalist masters. Mr. Butler has shown that he was no other than Cyrus, the Patriarch and Governor of Alexandria, who had been appointed to this important position by Heraclius, after the recovery of Egypt from the Persians. He had great influence in the country, and all the evidence goes to show that he used it against his employers; be this as it may, he used his position as governor of Babylon to negotiate terms of peace with 'Amr, and just as the city was on the point of being overrun by the Arabs, he bought off the disaster by agreeing to pay a tax of two dinârs on every

male, and to submit to the other impositions which 'Amr had laid upon vanquished peoples. In return for the help of the Jacobites, the Arabs supported them against the Melkites or Royalists, and for nearly one hundred years a Jacobite sat on the patriarchal throne at Alexandria.

Benjamin, who was patriarch at the time of the conquest of Egypt by the Arabs, died A.D. 663, and he was succeeded by Agathon, Isaac (A.D. 680), Simon the Syrian (A.D. 693) and Alexander (A.D. 704). During the rule of this patriarch the Coptic Church suffered greatly at the hands of the Arab governors, for the patriarch himself was twice made to pay 6,000 dînârs, and a census of the monks having been taken, a tax of one dînâr was levied on each monk. The Copts were next stripped of their possessions, and every monk had his name branded on his hand, and the name of his convent and his number; any monk who had not this brand upon him had his hand cut off. In the monasteries those who were without the brand were either beaten to death or beheaded, and the crosses and pictures were destroyed, the images were broken and the churches pulled down. Every Christian and every animal possessed by him were branded with a number. The next patriarch was Cosmas (A.D. 722), and he was followed by Theodore (A.D. 727), and by Michael (A.D. 735), in whose days fighting went on continually between the Copts and Arabs; Mirwân burnt Old Cairo and the growing crops round about. During the patriarchate of Amba Mîna (A.D. 766), the churches in Cairo were wrecked or burnt, and the Christians were obliged to eat the bodies of their dead. Amba Mîna was followed by John (A.D. 775), Mark (A.D. 795), James (A.D. 826), Simon (A.D. 844), and Joseph (A.D. 849).

About this period it was ordered that the Christians should only ride mules and asses; that the men should wear a girdle, use saddles with wooden stirrups, and wear

patches of different colours on their garments; that the women should wear veils of yellow coloured stuff, and abstain from putting on girdles. Their graves were to be made level with the earth, they were to light no fire on the road on a journey, the cross was not to be exhibited in their public services, figures of devils were to be placed over the doors of their houses, etc. From the time of Joseph to that of Zacharias (A.D. 1002) the condition of the Christians became steadily worse, but in many cases they were themselves the cause of their misfortunes. The Muḥammadans employed them in official positions, sometimes of a very important character, and the Copts used every opportunity to harm their masters and to plot against them. The Muḥammadans retaliated, and not content with robbing and murdering the wretched Christians, they sacked, pillaged and burnt their churches and convents, and made such harassing regulations that life for the Copts became well-nigh unendurable. Each man had to wear, hanging from his neck, a wooden cross, weighing at least ten pounds; his head shawl and turban were to be black; his goods were to be sold at auction and the proceeds handed to the Arabs; and every man was obliged to wear a cross when he went to the bath.

After Zacharias the patriarchal throne was occupied by Sanutius (1029), who was followed by Christodoulos (1049), Cyril (1078), Michael (1093), Macarius (1103), Gabriel (1131), Michael (1146), John (1147), Mark (1163), John (1180), David (1235), and Athanasius (1251). In the days of this last the tax upon the Christians was doubled, and every man was ordered to make way for a Muḥammadan on horseback; besides this, owing to a quarrel which took place between a Christian official and a Muḥammadan, a fierce onslaught was made upon the Copts, large numbers of them were slain, and their houses were sacked and burnt. An order was issued that all the Copts should either embrace

Islâm or suffer death, and many of them did become Muḥammadans ; many Christian churches were either pulled down or turned into mosques at this time. Soon afterwards an order was promulgated that the Christians should wear blue and the Jews yellow turbans ; disobedience was to be followed by the confiscation of their property and death. A few years later, according to a prearranged plan, all the Christian churches were destroyed in one day, the excuse given being the arrogance and luxury of the Copts. The mob attacked the Copts in the streets, and beat them and robbed them, and lit fires to burn them in ; the house of any Christian which happened to stand a little higher than those of his neighbours was promptly pulled down. In Upper Egypt all the churches were destroyed, and in one town more than 450 Christians embraced Muḥammadanism in one day ; intermarriage between the Copts and Arabs became the order of the day, and though the persecutions became fewer and less violent, the Copts lost gradually whatever riches and power they once possessed. After Athanasius, Gabriel became patriarch (1260), and he was followed by John (1262), Theodosius (1294), and John (1300), during whose patriarchate another severe persecution of the Copts broke out, and two of their churches were closed for nearly two years. From about 1350 to the middle of the 19th century the position of the Coptic Church has been one of weakness and poverty, but this is not to be wondered at if the peculiar characteristics of Coptic ecclesiastical officials be taken into account. In recent years, however, thanks to the labours of the American Missionaries, their children have become educated, and now the parents are beginning to see that the foolish and obstinate policy of their clergy which was in vogue in olden times can no longer be persevered in with personal success or benefit to the community.

In **personal appearance** the Copts resemble the

ancient Egyptians as known to us by the monuments, but there are some remarkable differences in their features, which are due to intermarriage with Arabs and Ethiopians, and other tribes of the Eastern Sûdân. In Lower Egypt the Copts closely resemble the Arabs, to whom their best families are nearly related. The hair is black and often curly, the eyes are large, black, and elongated; the nose is straight, but flat at the end; the lips are often thick, and the complexion varies from a pale yellow colour to a dark brown. The women blacken their eyelids with stibium, and stain their nails with *henna*, and tattoo their faces with the cross and other devices. The Copts usually wear garments made of dark coloured stuffs, and their turbans, in the cities, are generally black or blue in colour; in this respect they seem to have adopted the colours for their **dress** which were prescribed by the sumptuary laws of their Arab conquerors in days of old. The Coptic women veil their faces in public and in the presence of men, but in recent years this custom has been considerably relaxed; unmarried women generally wear white veils, and married women black.

The head of the Coptic Church is the Patriarch of Alexandria, but he now lives in Cairo. He is usually chosen from the monks of the Monastery of Saint Anthony in the desert near the Red Sea; he must be unmarried, and he ought to live a life of great austerity. The bishops are twelve in number, and although they need not of necessity be monks, they must lead very strict lives. The priests are ordained either by the patriarch or by a bishop, and they must not be under thirty-three years of age at the time of ordination. A priest must either be unmarried, or a man who has married one wife, a virgin, and he must have married her before he was ordained; he may not marry a second time. The deacon is either an unmarried man, or one who has only once married, the woman being a virgin; a second marriage costs him his office. The

Copts baptize their children, believing that the Holy Ghost descends upon them during the ceremony, and they attach the greatest importance to **baptism**, for it is thought that unbaptized children will be blind in the world to come. Boys are baptized when forty days old, and girls at the age of eighty days, but in the event of serious illness or impending death, the ceremony of baptism may be performed at any time. At baptism the sign of the cross is made on the forehead of the child, who is immersed three times in consecrated water, into which three kinds of holy oil have been poured.

The Copts, like the ancient Egyptians, circumcise their children, but they do not seem to attach any special religious importance to the ceremony, which may be performed at any time between the ages of two and twenty; it is, no doubt, a survival of the blood offering which every male had to make to the tribal god, but to the Copts, as to many other peoples, it has lost its true significance. The Copts have always maintained **schools** for their boys, but until recent years very few girls or women could read. The boys were taught the Psalms, Gospels, and Epistles in Arabic, and then the Gospels and Epistles in Coptic; but although prayers are said publicly and privately in Coptic, it is very doubtful if three per cent. of those who say them have any exact knowledge of their meaning. Coptic children are exceedingly intelligent, and the boys and young men make excellent clerks in Government offices, being especially quick and skilful at figures; indeed they have inherited many of the qualities of their ancestors, the scribes of the Pharaohs. At the present time they owe their ability to perform the duties of their appointments entirely to the American Missionaries, who have taught them English, and educated them on modern lines, and helped them to lead lives based upon a high standard of public and private morality. All classes of Egyptian society are deeply

anxious to have their children well educated, but no community in Egypt is so largely represented in the Government schools, in proportion to population, as the Copts. The proportion of Muḥammadans in the entire population is 92 per cent., and of the Copts 6 per cent.; yet the proportion of Coptic pupils in the Government schools is 17 per cent., and that of the Muḥammadans 78 per cent. (Lord Cromer, *Egypt*, No. 1, 1900, p. 35.)

Like Jews and Muslims, the Copts say **prayers** several times daily, *i.e.*, at daybreak, and at the third, sixth, ninth, eleventh, and twelfth hours, and at midnight; whilst praying they face the east, and many people wash before praying. The service in **church** usually begins at daybreak and lasts three hours; the clergy, choir, and prominent members of the congregation occupy the part of the church next to that containing the altar, the ordinary members of the congregation occupy a second compartment, and the women, who sit by themselves, a third; and each compartment is separated from the other by a screen with one or more doors. The churches contain no images, but pictures of the saints are common. The men remove their shoes from their feet at the door, and each uses a crutch to lean upon, as he stands during the greater part of the service. The Copts make use of **confession**, which is obligatory before the receiving of the Eucharist, and they observe the following fasts:—(1) The Fast of Nineveh, which is observed a week before Lent, three days and three nights. (2) The Great Fast (*i.e.*, Lent), fifty-five days. (3) The Fast of the Nativity, twenty-eight days. (4) The Fast of the Apostles, the length of which varies. (5) The Fast of the Virgin, fifteen days. The festivals are seven in number, and at the celebration of the Festival of the Baptism of Christ the boys and men dip themselves in a stream or in the river, and as each does this, one of his friends says, “Plunge, as thy father and grandfather plunged, and

remove Al-Islâm from thy heart." The Copts may contract **marriages** with members of their own community only; he who would marry a woman belonging to another sect must either adopt her religion or marry her by a civil rite, which the Church does not acknowledge. The betrothal is brought about by an agent, or go-between, who arranges the details of the wedding contract in the presence of a priest; two-thirds of the dowry are paid at this time, and when the business part of the ceremony is concluded all present say the Lord's Prayer three times. As with the Muḥammadans, the bridegroom rarely sees his bride's face until marriage; the marriage rejoicings usually occupy about eight days, and nearly all Coptic marriages take place on a Saturday night.* The service in the church is a lengthy one, and the priest, or Patriarch, administers the Eucharist to the bridegroom and bride. After marriage the bride does not leave her house until after the birth of her first child, but it is said that in recent years the observance of this, and of many another marriage custom, is not so strict as formerly. Divorce can be readily obtained for adultery on the part of the wife, but it is also granted for much less grave causes. In burying their dead the Copts follow, in many respects, the custom of the country, and women wail in the house of the dead for three days; the friends and relatives of the dead visit the graves three times a year, *i.e.*, on the festivals of the Nativity and Baptism and Resurrection of our Lord. After each visit the well-to-do give alms to the poor in the shape of food, and in this matter they seem to follow unconsciously the customs of their ancestors, the ancient Egyptians.

* The marriage ceremonies are fully described in Lane, *Modern Egyptians*, vol. II., p. 291 ff., to which work I am indebted for many of the facts given above.

THE ARABS, MUHAMMAD, AND MUHAMMADANISM.

The home of the Arabs is the peninsula of Arabia, which is about 1,450 miles long and 700 wide ; the greater part of the country is desert and mountain, and only in the south-west portion of it are perennial streams found. The Arabs are Semites, and the modern descendants of them trace their origin to the Hebrews through Kâhtân, who is identified with Joktan, the son of Eber, and to Adnân, the direct descendant of Ishmael, the son of Abraham and Hagar. The kingdoms of Yaman and Hijâz were founded by Yârab and Yorhom, sons of Kâhtân. The provinces of Sâba and Hadhramaut were ruled by princes of the tribe of Himyar, whose kingdoms lasted two or three thousand years. In the third century before Christ a terrible calamity befell the Arabs, for the great dam which Sâba, the builder of Saba and Mareb, built to hold up the rain water and mountain springs, suddenly burst, and the widespread ruin brought by the flood which was thus let loose on the plains caused eight great Arab tribes to leave their country. The water is said to have been held up to a height of about 180 feet, and the people felt so sure of the security of the dam that they built their houses upon it.

In the second century after Christ the Arabs migrated northwards and established petty kingdoms at Palmyra* and al-Hîra,† and came at times into conflict with the Roman authorities in Syria and with the Persian powers in Eastern Mesopotamia. The Arabs of Palmyra embraced Christianity in the time of Constantine, but those of al-Hîra did not accept it until after A.D. 550 ;

* The Arabs of Palmyra were descended from the tribe of Azd.

† The Arabs of al-Hîra were descended from Kâhtân.

the Arabs of the desert, however, continued to be for the most part idolaters. The rule of the Himyar princes came to an end in the first half of the VIth century of our era, when the king of Ethiopia overthrew a base usurper called Dhu-Nuwâs, who inflicted tortures of the worst description on the Christians, and who is said to have destroyed 20,000 of them; the Ethiopian rule was of short duration, for before the end of the century the Persians were masters of the country. Strictly speaking, the Arabs, as a nation, have never been conquered, and no ruler has ever been able to make his authority effective in all parts of their dominions.

In pre-Muḥammadan times, which the Arabs call “Jâhiliyah,” *جاهلية*, i.e., the “epoch of ignorance,” their religion was the grossest idolatry, and the dominant phase of it was the religion of **Sabaism**. They believed in One God, but worshipped the stars, planets, and angels. They prayed three times a day, and fasted three times a year, they offered up sacrifices, they went on a pilgrimage to a place near Harran, and they held in great honour the temple at Mecca, and the Pyramids of Egypt, believing these last to be the tombs of Seth and of his sons Enoch and Sabi. Three great powers worshipped by the whole nation were Lât, Al-Uzza, and Manât; the *Qur’ân* (Koran) mentions five very ancient idols, viz., Wadd, Sawâ’â, Yaghûth, Ya’ûk, and Nasra. The first of these had the form of a man, the second that of a woman, the third that of a lion, the fourth that of a horse, and the fifth that of an eagle. Sabaism taught that the souls of the wicked will be punished for 9,000 ages, but that after that period they will obtain mercy. Many Arabs, however, believed neither in the creation nor in the resurrection, and attributed all things to the operations of nature. Magianism, of Persian origin, found many followers in Arabia, but Judaism and Christianity exerted a profound influence upon the religion

of the Arabs. The Arabs prided themselves upon their skill in oratory and in making poetry, and in the arts of war, and they made a boast of their hospitality; but they always had the character of being fierce, cruel, and vindictive, generous to friends, but implacable to foes, and addicted to robbery and rapine.

Muhammad, commonly known as the "Prophet," was born at Mecca on August 20, A.D. 570; his mother was called Âmina, and his father 'Abd-Allah, and his ancestors were men of high rank in the city of Mecca, many of them holding offices in connection with the temple there. His parents were poor, and Muhammad's inheritance consisted of five camels, a flock of goats, and a slave girl. He was suckled by Thuêba and Hâlîma, and reared by his grandfather 'Abd al-Muṭṭalib, and was instructed in the trade of merchant by his uncle Abu Ṭâlib. At the age of six his mother took him to Medîna, but on the way home she died; at the age of twelve (A.D. 582), Abû Ṭâlib took him to Syria. At the age of twenty he visited the Fair at Okas, three days to the east of Mecca, where he heard the great Arab poets declaim their compositions, and met numbers of Christians and Jews. In 595 he began to do business as a merchant on behalf of Khadijah, a wealthy lady of the Korêsh tribe, and his trafficking was successful; soon after his return from Syria, this lady, who was about forty years of age, determined to marry him, and the ceremony was performed by Khadijah's father, whom she had made drunk for the purpose. By this marriage he had two sons and four daughters.

In 605 the great Ka'aba was built, and the lot fell upon Muhammad to build the famous Black Stone into its eastern corner, where it may be kissed by all who visit it. When he arrived at the age of 40 he began to formulate a system for the reform of the religion of the Arabs, and he became convinced that he was destined by

God to carry out that reform ; at times, however, he was very despondent, and he often meditated suicide, from which Khadījah dissuaded him. About this time he declared that Gabriel appeared to him and entrusted to him the divine mission of reforming the religion of the Arabs. When Muḥammad was 45 years old he had collected a sufficiently large number of influential converts about him to provoke great opposition and persecution in and about Mecca, and in 615 the **first Hijra**, or "flight," to Abyssinia took place. At this time Muḥammad relaxed his exertions somewhat, for he became doubtful about the value of his mission, and seemed to be willing to tolerate the worship of idols. In December, 619, his beloved wife Khādījah died, aged 70, and about a month later Abu Ṭālib, his uncle, also died, and in the midst of these afflictions Muḥammad had the vexation of seeing that his converts were not increasing in number. In 620 he set out to call Taif to repentance, but he was expelled from the city ; a few weeks later he married a widow called Sawda, and betrothed himself to 'Aisha, the daughter of Abu Bakr, a child of six or seven years of age.

In the same year Muḥammad made converts at Medīna, a city which lies about 250 miles to the north of Mecca, and on June 20, A.D. 622, the year on which the Arabs base their chronology, the **Second Hijra**, or "Flight," to Medīna took place. He arrived in that city on June 28, and at once began to build a mosque on the spot where his camel Al-Kaswa had knelt down. At the age of 53 he married 'Aisha, aged 10, and it is said that the bride carried her toys to her husband's house, and that at times he joined in her games. In 623 he ceased to pray towards Jerusalem, and ordered his followers to pray towards the Ka'aba at Mecca ; in this year the battle of Badr was fought, in which he vanquished his opponents in Mecca. In 624 his power and influence continued to grow, and he married Ḥafsa, the daughter of 'Omar.

In 625 was fought the battle of Uhud, in which Muḥammad was wounded, and a number of powerful Jews were expelled from Medîna. In January, 626, he married Zênab, the daughter of Khuzêma, and a month later Umm-Salma, the widow of Abu-Salma ; in June he married Zênab bint-Jahsh, who was divorced by her husband Zêd, the adopted son of Muḥammad, and later in the year he married a seventh wife, called Juwêrya.

In 627 Medîna was besieged, and the Beni-Kurêba were massacred, and Muḥammad's power and influence continued to increase ; the people of Mecca then began to come to terms with him. In 628 he despatched letters to Heraclius, and to the king of Persia, and to the governors of Yaman, Egypt, and Abyssinia, calling upon them to acknowledge the divine mission of Muḥammad. In the same year he betrothed himself to Umm-Ḥabûba, and conquered Khêbar, where he married Safia, the bride of Kinâna ; and the Jews bribed a sorcerer to bewitch Muḥammad by tying knots of his hairs upon a palm branch, which was sunk in a well, and he is said to have begun to waste away. But the archangel Gabriel revealed the matter to him, and when the branch had been taken out of the well and the hairs untied he recovered his health.

Soon after this he went to Mecca and married Mêmûna, and his power increased in the city ; in 630 he conquered the city and destroyed the idols, and was successful in many raids which he made upon the tribes who had not acknowledged his divine mission. At this time George the Maḳawḳas sent to him from Egypt two sisters called Shirîn and Maryam (Mary) ; the latter Muḥammad married, and she bore him a son called Ibrahîm, who, however, died in June or July, 631. In this year many tribes sent envoys to Muḥammad tendering their submission, and among them were men who represented the Christian Arabs ; the answer given to the latter proves

that Muḥammad only tolerated the Christian religion, and that he expected the children of Christians to be brought up in the faith of Al-Islâm. In 632 Muḥammad ordered an expedition against Syria, but he died early in the month of June.

In **personal appearance** he was of medium height, and he had an upright carriage until his later years, when he began to stoop, and he walked fast. He laughed often and had a ready wit and a good memory ; his manners were pleasing, and he was exceedingly gracious to inferiors. Of learning he had none, and he could neither read nor write. He was slow and dignified of speech, and prudent in judgment. He was not ashamed to mend his own clothes and shoes, and his humility was so great that he would ride upon an ass. He ate with his thumb and the first and second fingers, and he greatly liked bread cooked with meat, dates dressed with milk and butter, pumpkins, cucumbers, and undried dates ; onions and garlic he abhorred. His garments were of different colours, but he loved white, although he was very fond of striped stuffs ; it is said that he once gave seventeen camels for a single garment. His hair was long, like his beard, but he clipped his moustache ; he painted his eyelids with antimony, and greatly loved musk, ambergris, and camphor burnt on sweet-smelling woods. His life was simple, but his disposition was sensual, and his polygamous inclinations sorely tried the convictions of his followers. He was a staunch friend to his friends, and a bitter foe to his enemies, whom he often treated with great cruelty ; he had the reputation for sincerity, but at times he behaved with cunning and meanness ; his urbanity hid a determination which few realized, and the sword was the real cause of the conversion of the nations to his views. The religion which he preached was, and is, intolerant and fanatical, and, although it has made millions of men believe in one God, and re-

nounce the worship of idols, and abhor wine and strong drink, it has set the seal of his approval upon the unbridled gratification of sensual appetites, and has given polygamy and divorce a religious status and wide-spread popularity.

Al-Kur'ân* (the Koran, or Coran) is the name given to the revelations or instructions which Muḥammad declared had been sent to him from God by the archangel Gabriel. During the lifetime of Muḥammad these revelations were written upon skins, shoulder-bones of camels and goats, palm leaves, slices of stone, or anything which was convenient for writing upon, and then committed to memory by every true believer; they thus took the place of the poetical compositions which the Arabs had, from time immemorial, been accustomed to learn by heart. It is tolerably certain that copies of the revelations were multiplied as soon as they were uttered by the Prophet, and their number must have been considerable.

On the death of the Prophet, the Arabs of the south revolted, and Abu-Bakr was obliged to suppress the rebellion with a strong hand, but the false prophet Musailima had many adherents, and the fight was fierce and bloody, and many of those who best knew the *Qur'ân* were slain. At this time the various sections of the book were not arranged in any order, and 'Omar, fearing that certain sections might be lost, advised Abu-Bakr to have all the revelations gathered together into one book. This was A.D. 633. By Abu-Bakr's orders, a young man called Zêd ibn-Thâbit, who had been Muḥammad's secretary and had learned Syriac and Hebrew, was entrusted with the task, and he collected the sections from every conceivable source, and made a fair copy of them in the order in which they have come down

* The word means "the reading," or "what ought to be read."

to us. This copy was given by 'Omar, the successor of Abu-Bakr, to his daughter Ḥaṣṣa, one of the widows of the Prophet. Before long, however, variations sprang up in the copies which were made from that of Ḥaṣṣa, and these variations became so numerous, and caused such serious disputes, that the Khalif 'Othmân ordered Zêd ibn-Thâbit and three men of the Korêsh tribe to prepare a new recension of the Ḳur'ân. At length the new recension was finished, and copies were sent to Kûfa, Baṣra, Damascus, Mecca and Medîna, and all the pre-existing versions were ruthlessly burnt. Ḥaṣṣa's copy was restored to her, but it was afterwards destroyed by Merwân, the governor of Medîna.

The Arabs regard the language of the Ḳur'ân as extremely pure, and incomparable for beauty and eloquence; it is also thought to be under God's special protection, and therefore to be incorruptible. To explain the existence of slight variations, it was declared that the book was revealed in seven distinct dialects. The Ḳur'ân contains 114 sections, each of which is called a *sûra*; some were revealed at Mecca, and others at Medîna, and others were revealed partly at Meccâ and partly at Medîna. The number of verses in the whole book is given as 6,000, or 6,214, or 6,219, or 6,225, or 6,226, or 6,236, according to the authority followed; the number of words is said to be 77,639, or 99,464; and the number of letters 323,015, or 330,113, for, like the Jews,* the Arabs counted the letters of their Scriptures. At the head of each section, after the title, come the words, "In the Name of God, the Merciful, the Compassionate," which formula, Sale thinks, was borrowed from the Magians.

That Muḥammad, assisted by his friends, composed

* The number of times which each letter occurs in the Hebrew Bible will be found in the *Massoreth ha-Massoreth* of Elias Levita (ed. Ginsburg), p. 271 ff.

the *Qur'ân* is certain, yet his followers declare that the first transcript of it existed in heaven, written upon the "Preserved Table" or Tablet from all eternity, and that it subsists in the very essence of God. A copy on paper was sent down to the lowest heaven by Gabriel, who revealed it to the Prophet piecemeal, but showed him the whole book, bound in silk and set with the gold and precious stones of Paradise, once a year. Hence the *Qur'ân* is held in the greatest reverence by the *Muḥammadans*, who are said never to touch it unless they are ceremonially pure.

The *Muḥammadans* divide their religion, which they call "**Islâm**," into two parts, i.e., *Imân*, faith, or theory, and *Dîn*, religion, or practice; it is built on five fundamental points, one belonging to faith and four to practice. The confession of faith is, "There is no god but God," and "Muḥammad is the Apostle of God." Under this point the Arabs comprehend:—1. Belief in God; 2. In His Angels; 3. In His Scriptures; 4. In His Prophets; 5. In the Resurrection and Day of Judgment; 6. In God's absolute decree and predetermination both of good and evil. The four points of practice are:—1. Prayer and ablutions; 2. Alms; 3. Fasting; 4. Pilgrimage to Mecca.

1. The **belief in God** is thus expressed:—"Say, God is one God; the eternal God; he begetteth not, neither is he begotten; and there is not any one like unto him" (*Sûra cxii*).

2. The **Angels** are beings of light who neither eat nor drink, and who are without sex; they are without sin, and perform God's behests in heaven and upon earth, and adore Him. There are four Archangels, Gabriel, Michael, Azraël, the angel of death, and Isrâfêl, the angel who will sound the trumpet at the end of the world. Every believer is attended by two angels, one writing down his good actions, and the other his evil actions; the guardian angels are

variously said to be five, sixty, or a hundred and sixty. The angels Munkar and Nakîr examine the dead, and torture the wicked in their graves. The **Jinn** were created before Adam, and are beings of fire, who eat and drink and marry; they include Jann, Satans, 'Afrîts, and Mârids. The head of them is 'Azâzêl or Iblîs, who was cast out of heaven because he refused to worship Adam.

3. The **Scriptures** are the uncreated word of God which He revealed to His Prophets; of these alone remain, but in a corrupt state, the Pentateuch of Moses, the Psalms of David, the Gospels of Christ, and the *Qur'ân*, which surpasses in excellence all other revelations. Ten books were given to Adam, fifty to Seth, thirty to Enoch, and ten to Abraham, but all these are lost.

4. The **Prophets** are in number 124,000 or 224,000, of whom 313 were Apostles; among the Apostles of special importance are Adam, Noah, Abraham, Moses, Jesus Christ, and Muḥammad, who is declared to be the last, and greatest, and most excellent of them all. It is admitted that Christ is the Word of God, and the Messiah, but the Muḥammadans deny that He is the Son of God.

5. **Resurrection** and day of judgment. When the body is laid in the grave two angels, called **Munkar and Nakîr**, appear there, and make the dead man sit upright, and question him as to his faith; if the answers are satisfactory he is allowed to rest in peace, but if not the angels beat him on the temples with iron maces, and having heaped earth upon the body, it is gnawed by ninety-nine dragons, each having seven heads. All good Muḥammadans have their graves made hollow and two stones placed in a suitable position for the two angels to sit upon. The souls of the just when taken from their bodies by the angel of death may be borne to heaven, but various opinions exist on this point. Some think that the souls remain near the graves either for seven days or for a longer

period ; others think they exist with Adam in the lowest heaven ; others that they live in the trumpet which is to wake the dead ; and others that they dwell in the forms of white birds under the throne of God. The souls of the wicked having been rejected by heaven and by this earth are taken down to the seventh earth, and thrown into a dungeon under a green rock, or under the Devil's jaw, where they will be tortured until called upon to rejoin their bodies.

Muhammadans generally believe in the resurrection both of the body and of the soul. All parts of the bodies of the dead will decay except the cuckoo bone (coccyx), wherefrom the whole body shall be renewed, and this renewal shall take place through a rain of forty days, which shall cover the earth to a depth of twelve cubits, and cause the bodies to sprout like plants.

The time when the resurrection is to take place is known only to God. The first blast of the trumpet will shake heaven and earth ; the second will cause all living creatures to die, the last being the angel of death ; and the third, which is to take place forty years after the second, will raise the dead, Muhammad being the first to rise. The general resurrection will include animals. Some say the day of judgment will last 1,000 years, and others 50,000 ; the place of judgment will be the earth, and Muhammad is to be the intercessor with God on behalf of man. A book wherein is written an account of his actions will be given to each man, and all things will be weighed in a balance ; the judgment over, the souls of the good will turn to a road on the right, and those of the bad to a road on the left. All will, however, have to pass over the bridge Al-Sirât, which is laid over the midst of hell, and is finer than a hair, and sharper than the edge of a sword ; the good will have no difficulty in passing over this, but the wicked will fall from it and meet their doom in Gehenna, which is divided into seven stories, one below the other.

Between hell and paradise is a partition or gulf, which is not, however, so wide that the blessed and the damned cannot discourse together. The blessed will drink out of a lake, the water of which comes from paradise, and is whiter than milk, and sweeter in smell than musk. Paradise was created before the world, and is situated above the seven heavens, near the throne of God ; its earth is made of fine wheat flour, or musk, or saffron ; its stones are pearls ; its walls are inlaid with gold and silver ; and the trunks of all its trees are of gold. Therein is the Tûba tree, laden with every kind of fruit, and it will supply the true believer with everything he needs, *i.e.*, meat, drink, raiment, horses to ride, etc. The rivers flow with milk, wine, and honey, and the fountains are innumerable. The women of Paradise, the Hûr al-'uyûn (Houris), who will be given to the believers, are made of pure musk, and are free from all the defects of earthly women ; they live in hollow pearls, which are sixty miles long, and sixty miles wide. The beings in Paradise will never grow old, and they will always remain in the prime and vigour of a man thirty years of age ; when they enter Paradise, they will be of the same stature as Adam, *i.e.*, sixty cubits, or 110 feet high. Women who have lived good lives upon earth will live in Paradise in an abode specially set apart for them.

6. Predestination. God's decree, whether concerning evil or good, is absolute ; and whatever hath come or will come to pass hath been irrevocably fixed from all eternity. A man's fate cannot, either by wisdom or foresight, be avoided.

Concerning the four points of practice :—

1. Prayer and ablutions. Prayer is the prop of religion and the key of Paradise, and the pious Muḥammadan prays at least five times a day :—Between daybreak and sunrise ; 2. In the early afternoon ; 3. In the afternoon

before sunset ; 4. In the evening after sunset ; and 5. Before the first watch of the night. Notice is given from the mosques of the times of prayer daily ; because the day begins with sunset, the time of which changes daily, and every believer is expected to prepare for prayer as soon as he hears the voice of the crier from the mosque. The prayers recited are those ordained by God and those ordained by the Prophet ; some are said sitting, some standing upright, and some with the head bent. Before praying a man must wash his hands, mouth, nostrils, face and arms, each three times, and then the upper part of the head, the beard, ears, neck and feet, each once. Muḥammad is said to have declared that “the practice of religion is founded on cleanliness,” which is one half of the faith and the key of prayer, without which it will not be heard by God ; and also that “there could be no good in that religion wherein was no prayer.” When praying the Muḥammadans turn the face towards the temple at Mecca, and in mosques and public inns the direction of that city is always indicated by a niche which is called *Ḳibla* or *Miḥrâb*, and all prayer is held to be in vain unless it be said with a humble, penitent, and sincere heart. Muḥammadans never pray clad in fine clothes, nor do they pray in public with women.

The Muḥammadan, having turned his face towards Mecca, stands with his feet not quite close together, and, raising his open hands on each side of his face, he touches the lobes of his ears with the ends of his thumbs and says the **takbîr**, *i.e.*, “*Allahu Akbar*,” “God is most Great.” He next proceeds to recite the appointed prayers. Standing, he places his hands before him a little below the girdle, the left within the right, and, keeping his eyes fixed on the ground where his head will touch it when he kneels, he recites the opening chapter of the *Ḳur’ân*, and after it three or more verses, or some short chapter. He next says,

"God is most Great," and makes at the same time an inclination of his head and body, placing his hands upon his knees, and separating his fingers a little. In this position he says, "[I extol] the perfection of my Lord the Great," three times, and adds, "May God hear him who praiseth Him! Our Lord, praise be unto Thee." He then raises his head and repeats, "God is most Great." Dropping upon his hands he says, "God is most Great," and, placing his hands upon the ground, a little before his knees, he puts his nose and forehead also to the ground, between his two hands. During his prostration he says, "[I extol] the perfection of my Lord the Most High," three times. He then raises his head and body, sinks backwards upon his heels, and places his hands upon his thighs, saying, at the same time, "God is most Great," which words he repeats as he bends his head a second time to the ground. During the second prostration he repeats the same words as in the first, and in raising his head again, he utters the *takbîr* as before. Thus the prayers of one "bowing" are ended.

He who prays must take care not to move the toes of his right foot from the spot where he first placed them, and the left foot must be moved as little as possible. For the next "bowing" he rises on his feet, still keeping the toes of his right foot on the same spot, and repeats the same words, but after the opening chapter of the *Qur'ân* he must recite a different chapter. After every second "bowing," and after the last, still kneeling, he bends his left foot under him and sits upon it, and places his hands upon his thighs, with the fingers a little apart. He then says, "Praises are to God, and prayers, and good works. Peace be on thee, O Prophet, and the mercy of God, and His blessings. Peace be on us, and on [all] the righteous worshippers of God." Then raising the first finger of the right hand he adds, "I testify that there is no god but God, and I testify that Muḥammad is His servant and Apostle." After the last "bowing" the

worshipper, looking upon his right shoulder, says, "Peace be on you, and the mercy of God," and looking upon the left he says the same words. Before these salutations the worshipper may offer up any short petition, and as he does so he looks at the palms of his two hands, which he holds like an open book before him, and then draws over his face, from the forehead downwards. He who would acquire special merit remains seated, and repeats the following beautiful section of the second chapter (verse 256) of the *Qur'ân*:—"God! There is no god but HIM, the Living One, the Self-existing One. Neither slumber nor sleep seizeth Him. To Him belongeth whatsoever is in heaven and upon earth. Who is he that can intercede with Him, except through His good pleasure? He knoweth that which hath been, and that which is to come unto them, and they shall not comprehend anything of His knowledge, except in so far as He pleaseth. His throne is extended over the heavens and the earth, and the preservation of both is no burden unto him. He is the High, the Mighty." After this he says, "O High, O Mighty, Thy perfection [I extol]." He then repeats the words, "the perfection of God," 33 times, and says, "The perfection of God the Great, with His praise for ever," once; he then repeats "Praise be to God," 33 times, and says, "Extolled be His dignity; there is no god but Him," once; he then repeats "God is most Great," 33 times, and says, "God is most Great in greatness, and praise be to God in abundance," once. The worshipper counts the repetitions by means of a string of beads, 99 in number.

The prayer which is said on the night preceding the fifteenth day of **Sha'bân**, the eighth month, is one of considerable interest, and the occasion for it is one of great importance to all Muhammadans, and is observed with solemnity. The Muslims believe that in one portion of Paradise there grows a tree which bears as many leaves as

there are people in the world, and that on each leaf is the name of a human being. On the night of the 15th of Sha'bân this tree is shaken by some means just after sunset, and the leaves whereon are the names of those who are to die in the ensuing year fall to the ground. The prayer, usually recited after the XXXVIth Chapter of the *Qur'ân*, which treats of the Resurrections, in Mr. Lane's translation is as follows :—"O God, O Thou Gracious, and Who art not an object of grace, O Thou Lord of Dignity and Honour, and of Beneficence and Favour, there is no deity but Thou, the Support of those who seek to Thee for refuge, and the Helper of those who have recourse to Thee for help, and the Trust of those who fear. O God, if Thou have recorded me in Thy abode, upon the Mother of the Book,* miserable, or unfortunate, or scantied in my sustenance, cancel, O God, of Thy goodness, my misery, and misfortune, and scanty allowance of sustenance, and confirm me in Thy abode, upon the Mother of the Book, as happy, and provided for, and directed to good : for Thou hast said (and Thy saying is true) in Thy Book revealed by the tongue of Thy commissioned Prophet, 'God will cancel what He pleaseth, and confirm ; and with Him is the Mother of the Book.' O my God, by the very great revelation [which is made] on the night of the middle of the month of Shaabân the honoured, in which every determined decree is dispensed and confirmed, remove from me whatever affliction I know, and what I know not, and what Thou best knowest ; for Thou art the most Mighty, the most Bountiful. And bless, O God, our lord Moḥammad, the Illiterate Prophet, and his Family and Companions, and save them."

* *I.e.*, the Preserved Tablet in Heaven, on which are recorded all God's decrees, the destinies of all men, and the original copy of the *Qur'ân* ; but some think that the "Mother of the Book" means the knowledge of God.

The worshippers who go to say their midday prayers in the mosque on Friday arrange themselves in rows parallel to that side of the mosque in which is the niche, and face that side. Each man washes himself before he enters the mosque, and before he goes in he takes off his shoes and carries them in his left hand, sole to sole, and puts his right foot first over the threshold. Having taken his place he performs two "bowings," and remains sitting. The reader recites the XVIIIth Chapter of the *Qur'ân* until the call to prayer is heard, when he stops; after the call to prayer is ended the men stand up and perform two "bowings." A servant of the mosque, the *Muraqqî*, then opens the folding doors at the foot of the pulpit stairs, and taking out a straight wooden sword, stands a little to the right of the doorway, with his right side towards the *qibla*, and, holding the sword with his right hand with its point on the ground, says, "Verily God and His angels bless the Prophet. O ye who believe, bless him, and greet him with a salutation." Then one or more persons who stand on the platform opposite the niche say words similar to the following :—" O God, bless and save and beatify the most noble of the Arabs and Persians, the *Imâm* of Mecca and Al-Medîna and the Temple, to whom the spider showed favour, and wove its web in the cave; and whom the lizard saluted, and before whom the moon was cloven in twain, our lord *Moḥammad*, and his Family and Companions." The *Muraqqî* then recites the call to prayer, followed by those on the platform, and before this is ended the *Imâm*, or the preacher, comes to the foot of the pulpit, takes the wooden sword from the *Muraqqî*'s hand, ascends the pulpit, and sits on the top step of the platform. The *Muraqqî* then recites some traditional words of the Prophet, and having said to the congregation, "Be ye silent: ye shall be rewarded: God shall recompense you," sits down. The preacher (*Khaṭīb*) now rises, and holding the wooden sword

(this is only done in countries which the Arabs have conquered by the sword), delivers his sermon, at the end of which he says, "Pray ye to God," and then sits down, when he and the whole congregation engage in private prayer. After this the men on the platform say, "Amen, Amen, O Lord of the beings of the whole world." When this is done the preacher preaches a second sermon, wherein, if necessary, petitions are offered up for an abundant inundation of the Nile, for rain, for success in battle, for a speedy and safe journey to Mecca when the pilgrimage is at hand, etc. In these days it is perhaps hardly necessary to point out that the Muḥammadans never pray to Muḥammad the Prophet, but to God, and God only.

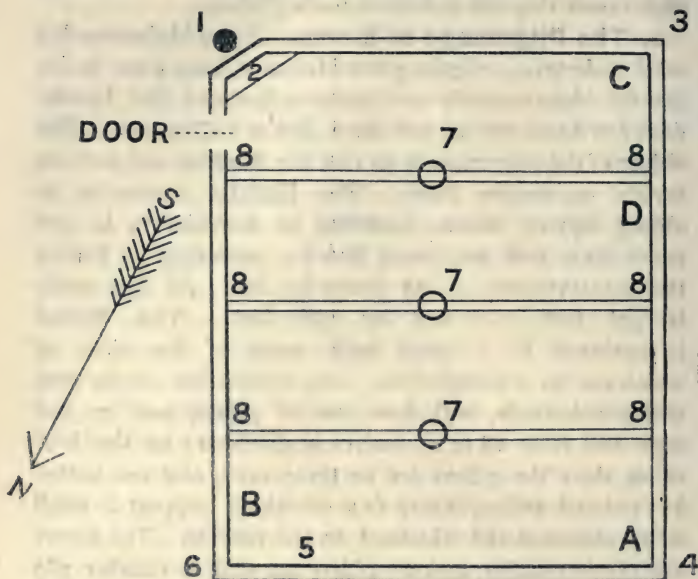
2. **Almsgiving.** Alms are of two kinds, obligatory and voluntary, and they are regarded as of great assistance in causing God to hear prayer; it has been said by one of the Khâlifs that "prayer carries us half-way to God, fasting brings us to the door of his palace, and alms procure us admission." Alms are to be given of cattle, money, corn, fruits, and merchandise sold, and one-fortieth part must be given either in money or kind of everything received.

3. **Fasting.** The three degrees of fasting are :—1. The restraining of the lusts of the body; 2. The restraining of the members of the body from sin; and 3. The fasting of the heart from worldly cares, and compelling the mind to dwell upon God. The Muḥammadan must abstain from eating and drinking, and any physical indulgence, every day during the month of Ramaḍân from dawn until sunset, unless physically incapacitated; it is said that this month was chosen as the month for fasting because in it the *Qur'ân* was sent down from heaven. Strict Muḥammadans suffer nothing to enter their mouths during the day, and regard the fast as broken if a man smell perfumes, or bathe, or swallow

his spittle, or kiss or touch a woman, or smoke ; on and after sunset they eat and drink as they please.

4. **The Pilgrimage to Mecca.** Every Muḥammadan must undertake a pilgrimage to Mecca at least once in his life, for Muḥammad is said to have declared that he who does not do so may as well die a Jew or a Christian. The object of the pilgrimage is to visit the **Ka'aba** and perform certain ceremonies there. The **Ka'aba** stands in an oblong square, which, according to Burckhardt, is 250 paces long, and 200 paces broad ; according to Burton the measurement is 257 paces by 210. Ali Bey made it 536 feet 9 inches by 356 feet. The Ka'aba is enclosed by a great wall, none of the sides of which run in a straight line. The square has on the east side a colonnade, with four rows of pillars, each 20 feet high and from 18 to 21 inches in diameter ; on the three other sides the pillars are in three rows, and are united by pointed arches, every four of which support a small dome plastered and whitened on the outside. The domes are 152 in number, and the pillars are said to number 589 or 555 ; Burton counted 554 pillars. Some of the walls and arches are gaudily painted in stripes of yellow, red, and blue, as are all the minarets ; the floor is paved with stones badly cemented together. The Ka'aba is 115 paces from the north colonnade, and 88 from the south. It is an oblong massive structure, 18 paces long, 14 broad, and is from 35 to 40 feet high ; Burton made it 55 feet long, and 45 broad, and thought its height was greater than its length. It is built of gray granite, the stones being tolerably well fitted together, and held by excellent mortar like Roman cement. The building which now stands was erected in 1627. The Ka'aba stands on a base 2 feet high, and has a nearly flat roof ; from a distance it has the appearance of a perfect cube. The door is on the east side, seven feet from the ground ; it is plated with silver.

BURTON'S PLAN OF THE KA'ABA.



1. The Black Stone.
 2. Cupboard of aloe wood, in which the key¹ of the Ka'aba is kept. The padlock is of silver gilt.
 3. The South (or Yaman) Corner.
 4. The Damascus Corner.
 5. Door to staircase leading to roof.
 6. The Mesopotamian Corner.
 7. Three wooden pillars, 20 inches in diameter.
 8. Three cross beams, which rest on the east and west walls.
- A, B, C, D, the four stations for prayer.

The upper part of the walls and the ceiling are covered with gold-flowered damask, which is looped up about six feet from the ground. The pavement is of slabs of white and coloured marbles, arranged chequer-wise.

¹ The cover of the key is of red, black and green silk, embroidered with inscriptions in gold; it is made like the Kiswah, in the manufactory of Al-Khurunfish in Cairo, by the family of Bêt as-Sadi.

The famous **Black Stone**, * Hajar al-Aswad, is built into the south-east corner of the Ka'aba, near the door, and forms a part of the sharp angle of the building; it is four or five feet above the ground. It is an irregular oval, about seven inches in diameter, with an undulating surface, composed of about a dozen smaller stones of different sizes and shapes, well joined together with a small quantity of cement, and perfectly well smoothed; it looks as if the whole had been broken into many pieces by a violent blow and then united again. It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received. Its colour is now a deep reddish brown, approaching to black. It has a border of a brownish colour, which is made, apparently, of pitch and gravel, and is two or three inches broad; both the border and the stone itself are encircled by a silver band. It is said to have fallen from Paradise to earth with Adam, and to have been miraculously preserved during the deluge, and given to Abraham by Gabriel when he built the Ka'aba.

When a pilgrim has arrived near Mecca, he removes his ordinary clothes and puts on a woollen tunic about his loins, and a woollen shawl about his shoulders, and very loose slippers. He then goes round the Ka'aba seven times, and each time he passes he must either kiss the Black Stone or touch it; he must next pass seven times between the low hills Şafâ and Merwâ, partly running and partly walking, in memory of Hagar's hurried steps as she wandered up and down seeking water for Ishmael; he must next go to Mount 'Arafât,† near Mecca, and pray

* A view of this stone is given in Sir William Muir's *Life of Mahomet*, p. 27.

† Or the "Holy Hill," or the "Hill of recognition." The legend about it runs thus:—When our first parents forfeited heaven by eating of wheat, which deprived them of their primeval purity, they were

there and listen to a discourse until sunset; and the day following he must go to the valley of Mûna and cast seven stones at each of certain marks. This last act is the "stoning of the Devil,"* and is done in imitation of Abraham, who cast stones at the great Enemy because he tempted or disturbed him in his prayer when preparing to offer up his son Isaac. When the stoning is done the pilgrims slay animals in the valley of Mûna, and make a great feast, and give gifts to the poor, and when they have shaved their heads and pared their nails the pilgrimage is considered to have been performed. The various ceremonies of the pilgrimage described above are extremely ancient, and are admitted by the Muḥammadans to be the product of the "time of ignorance"; at one epoch each had a special signification, which may or may not have been understood by the Prophet. He, though wishing to do so, had no power to abolish them, but he certainly succeeded in depriving them of meaning, and now these rites have no signification whatever.

The Ḳur'ân prohibits the drinking of **wine** and all intoxicating liquors in these words:—"O true believers, surely wine, and lots, and images, and divining arrows are an abomination of the work of Satan; therefore avoid ye them, that ye may prosper"; and again, "They will ask thee concerning wine and lots: Answer, in both there is great sin, and also some things of use unto men; but their sinfulness is greater than their use." Strict Muḥammadans

cast down upon earth. The serpent descended at Ispahân, the peacock at Kâbûl, Satan at Bilbês, Eve upon 'Arafât, and Adam in Ceylon. Adam wandered about for many years seeking for a wife, and when he arrived at 'Arafât, Eve, who was continually crying out for him by name, recognized him, and their "recognition" gave the place the name of 'Arafât.

* The Shêtân al-Kabîr is a block of rude masonry measuring about 8 feet high by 2 feet broad; the seven pebbles thrown must first be washed in seven waters.

abjure the use of **opium** and **hashish**, or Indian hemp (*cannabis Indica*), which when taken in excess practically makes a man mad,* and they are bidden to avoid all gaming and gambling, and divination and magic. Tobacco is used freely everywhere, and of course coffee, but many learned Muḥammadans have doubted the legality of the use of either of these. When not corrupted by intercourse with Western peoples, the Muḥammadans are probably the most abstemious people in the East. The duties of a man to his neighbour are laid down at length by Muḥammadan teachers, and in great detail, and we may see from the *Qur'ân* that the observance of most of the virtues beloved by Western nations is also strictly inculcated by them.

In the matter of **Polygamy** and **Divorce**, however, their morality is exceedingly lax, and there is no doubt that the domestic habits of the Arab nations have seriously hampered their progress among the peoples of the earth. Muḥammad said, "If ye fear that ye shall not act with equity towards orphans [of the female sex], take in marriage of such [other] women as please you, two, or three, or four," (*Sûra IV*); but the example which he himself set was an unfortunate one, and has been the cause of much misery to the Arabs. Among poor folk want of means is the great deterrent to polygamy, and many men, therefore, marry only one wife; but the laws relating to divorce are so loose, that a man with money can generally find or buy an excuse for getting rid of his wife and for taking a new one. The children of concubines or slaves are held to be legitimate, and the Prophet did a good deed when he put a stop to the inhuman custom among the pagan Arabs of burying their daughters alive. It is said that the girl who was intended to die was allowed to live until she was six years

* In 1898 over ten *tons* were seized by the coast-guard at or near Alexandria, and in 1899 about 900 persons were fined for selling the drug, and the dens kept by 310 persons were closed.

old, when she was perfumed and dressed in fine raiment, and taken to a pit dug for that purpose; the father then stood behind her, and pushed her in, and had the pit filled up at once.

The punishment for **Murder** is death, but it may, if all parties concerned agree, be compounded by the payment of money, and by the freeing of a Muḥammadan from captivity; **Manslaughter** may be compounded by a fine and by the freeing of a Muḥammadan from captivity. **Theft**, if the object stolen be worth more than £2, is punished by the loss of a member:—for the first offence, the right hand; for the second, the left foot; for the third, the left hand; for the fourth, the right foot. In recent years beating and hard labour have taken the place of the punishment of mutilation. **Adultery** is punished by death by stoning if the charge against the woman be established by four eye-witnesses; the extreme penalty of the law is, naturally, carried out but rarely. **Drunkenness** is punished by flogging. **Blasphemy** of God, or Christ, or Muḥammad, is ordered to be punished by death; the same punishment has been inflicted upon women for **Apostasy**.

The **Festivals** of the Muḥammadans are thus classified by Mr. Lane (*op. cit.*, vol. II, p. 145, ff.):—

1. To the first ten days of the month Muḥarram, which is the first month of the Muḥammadan year, special importance is attached, and great rejoicing takes place in them; but of all days the tenth is the most honoured. Water which has been blessed is sold freely as a charm against the evil eye, and the Jinni are supposed to visit men and women by night during this period of ten days. On the tenth day of Muḥarram the meeting between Adam and Eve took place after they had been cast out of Paradise; on this day Noah left the ark, and the Prophet's grandson, Al-Ḥusên, was slain at the battle of Kerbela. The pagan Arabs fasted on this day, and many Muḥammadans follow

their example, and it is unlucky to make a marriage contract in this month.

2. About the end of the second month (Şafar), the return of the **Mecca Caravan** is celebrated. When the main body of the Caravan is yet some days' journey distant, two Arabs, mounted on swift dromedaries, hurry on to the Citadel at Cairo to announce the day of its arrival. Many pious people go as much as a three days' journey to meet the Caravan, and carry with them gifts of raiment and food for the pilgrims, and donkeys on which certain of them may ride. When the Caravan arrives it is greeted with shouts of joy and music in honour of those who have returned, and weeping and wailing for those who have left their bones on the way. It is considered a most meritorious thing for a man or woman to die when making the "Ḥagg"* or Pilgrimage to Mecca, and many sick folk make arrangements to set out on the road to Mecca, full well knowing that they will die on the road. Some years ago, when the Indian Pilgrims, who sailed from Bombay, were not so well looked after as they are now, the number of those who died on the ships and were buried at sea was considerable. The pilgrims bring back, as gifts for their friends, holy water from the Sacred Well of Zamzam, from which Hagar gave Ishmael water to drink, pieces of the covering of the Ka'ba, which is renewed yearly, cakes of dust from the Prophet's tomb, frankincense, palm fibres for washing the body, combs and rosaries of the wood of aloes, tooth sticks and eye paint. A prominent object in the Caravan is the Maḥmil, to which great reverence is paid. It is a square framework of wood with a pyramidal top; on the top, and at each corner, is a silver-gilt ball with a crescent. The framework is covered with black brocade, richly marked in gold, and ornamented with tassels; there is nothing inside the Maḥmil, but two copies of the K̲ur'ân, one on a scroll

* Thus pronounced in Egypt.

and one in book form, are attached to the outside of it. When the Maḥmil reaches the Citadel it is saluted with twelve guns.

3. At the beginning of Rabi' al-awwal (the third month), the Mûlid an-Nebi, or Birthday of the Prophet, is commemorated. The rejoicings begin on the third day of the month, and for nine days and nine nights the people indulge in singing and dancing and festivities of every kind, the streets are illuminated by night, and processions of Dervishes go about through the streets by day and by night. Mr. Lane once heard the sweetmeat sellers crying out when this festival was being celebrated, "A grain of salt in the eye of him who doth not bless the Prophet," probably a warning to Jews and Christians to keep away. He was also fortunate enough to see the Shêkh of the Sa'dîyeh Dervishes ride over the bodies of a large number of them. Some sixty of these lay down upon the ground side by side as closely as possible, their backs being upwards, their legs extended, and their arms placed beneath their foreheads. None of the men were hurt, a fact which they attributed to the prayers which they had said the day before. This ceremony is called **Doseh**, and during its performance those trodden upon continued to utter the name "Allah," or God.

4. In the fourth month, Rabi' at-tâni, fifteen days and fourteen nights are spent in celebrating the festival of the **Mûlid al-Ḥasanên**, in which is celebrated the birthday of Al-Ḥusên, whose head is buried in the Mosque of the Ḥasanên.

5. In the middle of the seventh month, Regeb, the birthday of Zênab, the granddaughter of the Prophet, is celebrated; and on the 27th of the month the festival of the ascension of the Prophet is celebrated. He is said to have been carried from Mecca to Jerusalem, and from Jerusalem

to heaven, and having held converse with God, to have returned to Mecca in one night !

6. On the first or second Wednesday of the eighth month, Sha'bân, the birthday of **Imâm Shafêi** is celebrated, and the cemetery called the Karâfah becomes the scene of great festivities. Above the dome of the mosque of the Imâm a metal boat is placed, and it is said to turn about even in the absence of wind, and according to the direction in which it turns, good or evil is foretold. The eve of the fifteenth day of this month is held in great reverence, because the fate of every man during the year ensuing is decided. The **lote tree of Paradise** contains as many leaves as there are human beings in the world, and on each leaf is written the name of a man or woman ; shortly after sunset this tree is shaken, when numbers of its leaves fall, and those whose names are written on the fallen leaves will die in the ensuing year. Pious Muḥammadans pass this night in solemn prayer.

The ninth month, **Ramadân**, is observed as a month of fasting ; when this month falls in the summer time the Muḥammadans suffer greatly from both hunger and thirst. Mr. Lane calculates that the time during which the daily fast is kept varies from 12 h. 5 m. to 16 h. 14 m. The effect of the fast upon the country is, practically, to turn night into day, for nearly all the shops are kept open at night, and the streets are thronged, and the stranger sometimes finds it difficult to believe that the fasting is as rigorous as it undoubtedly is. The 27th night of the month is called the Lêlet al-Ḳadr, or "**Night of Power**," and is held to be "better than a thousand months," for in it the Ḳur'ân is said to have been sent down to Muḥammad. On this night the angels bring blessings to the faithful, and as the gates of heaven are then open, it is believed that prayer will certainly find admission. Salt water is said to become sweet during that night, and some people keep a vessel of

salt water before them and taste it evening after evening, that when it becomes sweet they may be certain that they are observing the Night of Power.

On the first three days of the tenth month, Shawwâl, the **Lesser Festival**, or **Ramaḍân Bairam** is kept with great rejoicing ; it marks the end of the fast of Ramaḍân. When friends meet in the street they embrace and kiss each other, and the women visit the graves of their relatives and lay broken palm branches and sweet basil upon them ; during this festival many put on new clothes, and presents of every kind are given and received by members of all classes.

A few days later the **Kiswah**, or Covering of the Ka'aba, followed by the Maḥmil, is conveyed from the manufactory of Al-Khurunfish in Cairo, where it is made at the Sultân's expense, to the Mosque of the Ḥasanên, and the occasion is looked upon by everyone as a festival. The Kiswah is of black brocade covered with inscriptions, and having a broad band at the edge of each side ornamented with inscriptions worked in gold ; the covering and its band are each woven in four pieces, which are afterwards sewn together. The Veil which covers the door of the Ka'aba is made of richly worked black brocade and is lined with green silk, while the Kiswah is only lined with cotton. A Covering and a Veil are taken to the Ka'aba yearly by the great Mecca Caravan, and the old ones, which have become spoiled by rain and dust, are cut up in pieces and sold to the pilgrims. On the 23rd of the month Shawwâl the procession of the officers and the escort of the Mecca Caravan pass from the Citadel through the streets of the metropolis to a plain to the north of the city called Ḥaṣwa (*i.e.*, pebbly) ; on the 25th it proceeds to the Birket al-Ḥagg, or Pilgrim Lake, about eleven miles from the city, and on the 27th the caravan starts for Mecca. The journey to Mecca occupies usually about 37 days, but those who like to travel

leisurely take longer ; this city is about 45 miles, and is almost due east, from Jiddah on the Red Sea.

On the tenth of the month Dhul-higgah, *i.e.*, the month of the Pilgrimage and the last of the Muḥammadan year, the **Great Festival** begins ; it is observed in much the same way as the Little Festival, and lasts three or four days.

Muḥammadan sects. The Muḥammadans of Egypt, and of many other parts of the Turkish Empire may be described as **orthodox**, for they base their public and private life upon the teaching of Muḥammad, and upon the traditions handed down by his early disciples, and upon the decisions which they promulgated. Among these, however, there are four chief sects, the Ḥanafites, the Shâfe'ites, the Malekites, and the Ḥambalites, which, though agreeing as regards fundamentals of faith, differ in matters of detail. Speaking generally, the Ḥanafites may be said to follow their own opinions in many matters of faith instead of those of the Prophet, while the other three sects follow the traditions of Muḥammad. The founders of the sects were Abu Ḥanîfa, born at Kûfa, A.H. 80 ; Shâfe'i, born at Gaza or Askelon, A.H. 150 ; Malek, born at Medîna about A.H. 94 ; and Ḥambal, born either at Merv or Baghdad. The **heterodox** among the Arabs are called Shî'ites,* and are regarded with detestation by the Sunnites or traditionalists, who declare that they may just as well not be Muḥammadans at all, because they are doomed to eternal punishment. Among the heterodox some rejected all eternal attributes of God ; others disputed about the essence of God ; others declared that God could not have made unbelievers ; others held that there were two Gods, the one, the most high God, being eternal, and the other, Christ, being non-eternal ; others denied everlasting punishment ; others said that God could be a liar ; others denied the absoluteness of predestination, and endowed men with

* Most Persians are Shî'ites,

free-will ; others distinguished the attributes of God from His essence ; others taught anthropomorphism pure and simple, and ascribed to God a material body ; and within a comparatively short time after the death of the Prophet, **Sûfism**, or the doctrine of Divine love, with which were mingled mysticism and asceticism, attained great influence over the minds of the Persian Muḥammadans, and its followers became a very large sect.

The **Mahdi**. From what has been said above it will be evident to the reader that the Arabs were always divided into sects which disputed among themselves about questions of religion, especially about those which savoured of mysticism and dogma. When the Arabs embraced the doctrines of Muḥammad the Prophet, they carried into their new religion many ideas, and beliefs, and customs, which even that masterful man was unable to set aside. Muḥammad the “illiterate,” as his followers love to call him, permitted them to believe whatever did not interfere with the supremacy of his own views, and he himself borrowed most of his doctrines and mythology from the Jews and Christians and Persians. In Judaism and Zoroastrianism there was a common idea that the world had fallen into an evil condition, that religion had been corrupted, that all men were exceedingly wicked, and that only a supernatural being, who was to come at the end of time, could put all things right ; this being the Jews called the Messiah, and the Persians Sooshyant ; the Jews said he was to be the son of David, and the Persians said he was to be the son of Zoroaster. Muḥammad the Prophet admitted that Jesus Christ was a prophet, and declared him to be the greatest of the prophets of the old dispensation ; but he regarded Him as inferior to the line of prophets of which he himself was the first, and said He would only be the servant, or vicar, of the supernatural personage who was to come in

the last days, and who was to right all things, namely, the **Mahdi**. The word Mahdi means he who is directed (or led) [by God]. According to Muḥammad, the Mahdi was to destroy Antichrist and convert Christians to the religion of Islām! The Mahdi was to be a descendant of the Prophet through 'Ali, the cousin of Muḥammad, who had given him his daughter Fâtima to wife.

When the Persians were conquered by the Muḥammadans, they accepted the religion and doctrines of the Prophet, but they adopted the view that his legitimate successor (Khalîfa) was his son-in-law 'Ali, and that the first three khalîfas, Abu-Bakr, 'Omar, and 'Othman were impostors, who had seized the Khalifate by intrigue. Thus the Muḥammadan world was split up into two parties, the **Sunnites**, or "traditionalists," who acknowledge the first three Khalifs, and the **Shî'ites**, or **Imamians**, who reject them. 'Ali was declared to be divine by his adherents even during his lifetime, and after he and his sons Ḥasan and Ḥusên had been murdered by the 'Omeyyad usurpers, his life and deeds appealed in a remarkable manner to the imagination of the Persians, and, remembering that the Prophet had declared that the Mahdi should spring from his own family, they accepted and promulgated the view that he was to be among the descendants of 'Ali. There have been many who assumed the title "Mahdi," but the first of these was "Muḥammad, the son of the Ḥanafite," *i.e.*, the son of 'Ali by another wife, and he was practically made to adopt it by a cunning man called Mukhtâr. Mahdi after Mahdi appeared in the Muḥammadan world, but when the eleventh Imâm had come to an end, that is to say, had been murdered—the true Mahdi was to be the twelfth—and left no successor, men began to fall into despair.

At the end of the VIIIth century a schism among the Shî'ites took place, and a large, wealthy body of men, who called themselves Ismaelites (from Ismâ'il, the

son of Ja'fâr), left them; the leader of the new sect was a Persian dentist called 'Obêdallâh, who sent messengers to Arabia and the north of Africa to announce the advent of the Mahdi, *i.e.*, himself. 'Obêdallâh, moreover, declared himself to be a descendant of 'Ali, and with this prestige in 908 he succeeded in founding a dynasty in North Africa, having overthrown the reigning Aghlabite king there. He also founded the city of Mahdîya. In 925 'Obêdallâh attempted to overrun Egypt, but he was defeated, and it was not until 969 that the Fâtîmids succeeded in conquering Egypt, which they did under Jôhar, the general of Mu'izz, the great grandson of 'Obêdallâh, who founded the city of Cairo and assumed the title of Khâlifa. Thus a Mahdi made himself master of nearly all North Africa and of Egypt, and his dynasty ruled the last named country for well nigh 200 years.* The next great Mahdi was Muḥammad ibn-Tûmurt, of the tribe of Masmûda, and a native of Morocco, whose followers, known by the name of "Almohades," conquered Spain and ruled it during the XIIth century. The idea of the Mahdi still lives in Northern Africa, and without taking into account the Mahdi of the Sentûsi (see Wingate, *Mahdism*,† p. 2 ff.), who always calls himself "Muḥammad al-Mahdi," it is said that at the present time another Mahdi is waiting at Massa in Morocco to declare himself to the world. In 1666 a Mahdi called Sabbatai Zevi made his appearance in Turkey, but he disgraced himself by submitting to become a servant of the Sultân Muḥammad IV. Another appeared at Adrianople in 1694, but he was eventually exiled to Lemnos. In 1799 a Mahdi from Tripoli appeared in Egypt, but he was killed in a fight with the French at Damanhûr.

* A.D. 972-1172.

† On Mahdism generally, see Querry, *Recueil des lois Chyites*, vol. I.; Gobineau, *Religions*, p. 340 ff.; De Slane, *Ibn-Khaldun*, vol. III., p. 496; Darmesteter, *The Mahdi*, London, 1885.

Muḥammad Aḥmad, the Mahdi who in recent years set the Sûdân in a blaze, was born near Donḡola either in 1843 or 1848; his father's name was 'Abd-allâhi, and that of his mother Âmina. Thus Aḥmad's parents bore the same names as those of the Prophet. His family were boat builders on the White Nile, and he worked at the same trade when a boy. When twelve years of age he knew the Kur'ân by heart, and when twenty-two years old he settled down in the Island of Abba in the White Nile, and meditated there for fifteen years. He lived in a hole in the ground, and fasted and prayed, and his reputation for sanctity spread over the whole country; his followers and disciples increased so fast and in such numbers that at length he declared himself to be the Mahdi. Like his predecessors, he sent forth envoys to all parts to declare his divine mission. In 1881 he and his dervishes cut to pieces 200 soldiers who had been sent to seize him; and a few months later, at the head of 50,000 rebels, he defeated and slew at Gebel Gaddîr nearly 7,000 Egyptian troops.

These victories gave him a reputation for invincibility, and thousands of men in all parts of the Sûdân could not help believing in his pretensions when they saw city after city fall into his hands. Few now doubted that he was the twelfth and last Imâm, and his adoption of the Shî'ite views, and his calling his followers by the Persian name "Darwîsh,"* made men to assume the heavenly character of his work. On November 5, 1883, he annihilated Hicks Pâsha's army, and Al-'Obèd and the neighbouring country fell into the Mahdi's hands. On December 16 Slatin Pâsha surrendered to him, and on January 15, 1884, the valuable province of Darfûr became a part of the rebel's kingdom. In February General Gordon arrived in Khartûm on his fatal mission, having on his way thither, unfortunately, told the Mudîr of Berber and

* درویش, a mendicant monk.

the Ėmir of Matammah that he was going to remove the Egyptian garrisons ; this became noised abroad, and many people, when they learned that the Egyptian Government was going to abandon the Sûdân, joined the Mahdi. Thus fate played into the Mahdi's hands. The next city to fall was Berber, Gordon's troops having been defeated on March 16.

On October 23 the Mahdi arrived in Omdurmân, being well aware of Gordon's desperate condition through the correspondence which had been captured in the steamer *Abbas*. This unfortunate steamer was wrecked on the Fourth Cataract, and Colonel Stewart was betrayed and murdered there ; all letters and papers found in the baggage were sent to the Mahdi. On Sunday night, January 26, the Mahdi attacked Kharţûm and entered the town, and a little before sunrise on the Monday General Gordon was murdered ; and in a few days 50,000 Dervishes looted the town and destroyed 10,000 men, women, and children. As a proof of the admiration for General Gordon felt by even his bitterest foes, it is sufficient to quote a common saying in the Sûdân, "Had Gordon been one of us, he would have been a perfect man." After the capture of Kharţûm, no one doubted the divine mission of the Mahdi, and his word and power became absolute.

He now gave himself up to a life of ease and luxury. He who had professed himself satisfied with *one* coarse garment, and had lived in a hole in the ground, and slept upon a straw mat, and fasted and well-nigh starved himself, now dressed himself in shirts and trousers of silk and in the daintiest fabrics of the East, and lived in a large, fine house, and slept upon the best bed that Kharţûm could produce, and ate dainties and drank immoderately. Father Ohrwalder tells us that he had his clothes perfumed before he put them on, and that his wives anointed his body with the expensive unguent called "Sandalia," musk, and the oil of roses.

He had four lawful wives, and an unlimited number of concubines, among whom were representatives from almost every tribe in the Sûdân ; with these were a number of little Turkish girls of eight years of age, for the Mahdi's sensuality spared no one. He would recline in his house on a splendid carpet, with his head on a pillow of gold brocade, with as many as thirty women in attendance upon him ; some would fan him with great ostrich feathers, others would rub his hands and feet as he slept, and 'Aisha, his chief wife, would cover his head and neck with loving embraces. His blessing was sought for by tens of thousands of men and women, and the earth touched by his foot was held to be holy. His life of ease, however, was his undoing, and a few months after the fall of Kharṭûm he became ill, and his disease progressed with such rapidity that he died on June 22, 1885, some say of heart disease, others of poison. When the Mahdi died his sway was absolute over about 2,000,000 square miles of north-east Africa, and his dominions reached from the Baḥr al-Ghazâl to Wâdi Ḥalfa, and from Darfûr to the Red Sea.

The Mahdi was a tall, broad-shouldered man, strongly built, and of a light brown colour ; his head was large, and he wore a black beard. His eyes were black and sparkling, his nose and mouth were well shaped, and he had a V-shaped aperture between his two front teeth which is always regarded as a sign of good luck in the Sûdân ; on each cheek were the three slits seen on faces everywhere in the Sûdân.

The Mahdi's successor was Sayyid 'Abd-Allahi, the son of Muḥammad at-Taki, a member of the Taaisha section of the Baḳḳâra tribe, and he was a native of the south-western part of Darfûr ; he is better known, however, as the **Khalifa**, which he was specially appointed to be by the Mahdi. As brief notices of the defeats of his generals and of his own defeat and death are given elsewhere (see

p. 83 ff.), they need not appear here. He is described by Slatin Pâsha as having been a powerfully built man of a suspicious, resolute, cruel, tyrannical, vain disposition, hasty in temper, and unscrupulous in action. His belief in his own powers was unbounded, and he took the credit for everything that succeeded. He had four legal wives and a large number of concubines, who were kept under the charge of a free woman; at intervals he held a sort of review of all his ladies, and dismissed numbers of them as presents to his friends. His chief wife was called Sahra, with whom he quarrelled on the subject of food; she wished him to keep to the kind of food which he ate in his early days, and he wished to indulge in Egyptian and Turkish dishes. Twice he gave her letters of separation, and twice he revoked them. A detailed sketch of his life is given by Slatin Pâsha in his *Fire and Sword*, p. 514 ff.; and the horrors of his rule are graphically described by Father Ohrwalder in *Ten Years' Captivity* (14th edition), p. 455 ff.

Birth, Marriage, and Death among the Muḥamadans. When a child is born, the call to prayer must be pronounced in his right ear by a male as soon as possible, for only by this can the child be preserved from the influence of the evil spirits. The father names the boy, and the mother the girl, and no ceremony takes place at the naming of children. A surname is often added indicating relationship, or a title of honour, or the origin, family, birthplace, sect, or trade; a surname of any kind usually follows the proper name. When about two years old a boy's head is shaved, but two tufts of hair are left, one on the crown and another on the forehead; girls heads are rarely shaved. Young children of well-to-do people are often dressed like those of beggars, and their faces are rarely washed, because the parents fear lest the **Evil Eye** be cast upon them.

Boys* are circumcised at the age of five or six years, and the ceremony is usually made an occasion of joyful display. The boy is dressed as a girl and wears a red turban, and he rides a horse and frequently covers part of his face, with the idea of warding off the glance of the Evil Eye. The barber's servant, who carries his master's sign (*i.e.*, the *ḥaml*, which is a wooden case, with four short legs, ornamented with pieces of looking glass, and embossed brass), and a few musicians walk in front of the house. In purely Muḥammadan schools the education of boys is very simple; they learn to declare the unity of God and their belief in Muḥammad as His Prophet, to hate Christians, to read parts or the whole of the *Ḳur'ân*, the ninety-nine Beautiful Names of God, and sometimes they learn writing and arithmetic. In learning the *Ḳur'ân*, the beautiful introductory chapter (*Fâtihah*) is first committed to memory, then the last chapter, then the last but one, and so on backwards until the second is reached; the reason of this being that the chapters successively decrease in length from the second to the last. Girls used to learn to read and write but rarely, and very few even learnt to say their prayers. Certain fanatical Muḥammadans will hardly allow girls or women to touch the *Ḳur'ân*, and on the borders of Persia the writer has bought manuscripts of the book from widows who had wrapped them in cloth and buried them under their houses, because they regarded them as too sacred for them to handle.

Marriage. Among the Muḥammadans it is thought to be the duty of every man possessing sufficient means to marry. Girls are betrothed at the age of seven or eight years, a few are married at ten, but many not until twelve or thirteen; few remain unmarried after the age of sixteen. Marriages are arranged by a go-between, the deputy of the

* Strabo remarks, τὰ γεννώμενα παιδιά καὶ τὸ περιτέμνειν καὶ τὰ θήλεια ἐκτέμνειν; Bk. xvii., 2, § 4, Didot's edition, p. 699.

bride, and by the relatives of the parties, and as long as the girl is quite a child, her parents may betroth her to whom they please. The amount of the dowry varies from £10 to £50, according to the position of the parties, and the dowry of a widow, or divorced woman, is less than that of a maiden. Two-thirds of the dowry are paid immediately before the marriage contract is made, and the remaining third is held in reserve by the bridegroom to be paid to the wife in the event of his divorcing her against her consent, or of his own death. The marriage takes place in the evening about eight or ten days after the contract has been made, and the day usually chosen is Thursday or Sunday. On the Wednesday or Saturday the bride is conducted to the bath, and is accompanied by her friends and relatives, and musicians; she walks under a canopy of silk, which is open in front, but she herself is covered with a Kashmîr shawl of some bright colour. After the bath she returns to her house, and that evening the nails of her hands and feet are stained yellow with henna.

The same evening the bridegroom entertains his friends lavishly, and the next day the bride goes in state to his house, and partakes of a meal. At sunset the bridegroom goes to the bath, and a few hours later to the mosque, after which he is escorted to his house by friends and relatives, bearing lamps, and by musicians. Marriage ceremonies may be elaborate or simple, according to the taste or position of the bride or bridegroom, and if a woman merely says to a man who wishes to marry her, "I give myself to thee," even without the presence of witnesses, she becomes his legal wife. Usually a man in Egypt prefers to marry a girl who has neither mother nor any female relative. A part of the house is specially reserved (*ḥarim*) for women, *i.e.*, wife or wives, daughters, and female slaves, so that these may not be seen by the male servants and strange men unless properly veiled. A Muḥammadan

may possess four wives and a number of female slaves, and he may rid himself of a wife by merely saying, "Thou art divorced." He may divorce a wife twice, and each time receive her back without further ceremony, but he cannot legally take her back again after a third divorce until she has been married to and divorced by another man ; a triple divorce may be conveyed in a single sentence.

Mr. Lane (*Modern Egyptians*, vol. I., p. 231), commenting on the depraving effects of divorce upon the sexes, says that many men, in a period of ten years, have married twenty or thirty wives, and that women not far advanced in age have been known to be wives to a dozen or more men successively. The abuse of divorce among the lower classes in Egypt is perhaps the greatest curse of the country, and its mental, moral, and physical effects are terrible.

Death. As soon as a man dies, the women begin to lament loudly, and often professional wailing women are sent for to beat their tambourines and utter cries of grief ; the relatives join them in their cries, and with dishevelled hair beat their faces and rend their garments. If a man dies in the morning he is buried before night, but if he dies in the afternoon or later he is not buried until the next day. The body is carefully washed and sprinkled with rose water, etc., the eyes are closed, the jaw is bound up, the ankles are tied together, the hands are placed on the breast, and the ears and nostrils are stopped with cotton. The style and quality of the cere-cloths vary with the position and means of the deceased ; when dressed, the body is laid upon a bier and covered with a Kashmîr shawl. The funeral procession is composed of six poor men, mostly blind, who walk slowly and chant, "There is no god but God, and Muḥammad is the Apostle of God. God bless and save him !" Next come the male friends and relatives of the deceased ; then two or more dervishes, with the flags of the sect to which they belong ; then three or four school-

boys, one of whom carries upon a palm-stick desk a copy of the *Qur'ân* covered with a cloth, singing a poem on the events of the Last Day, the Judgment, etc. Next comes the bier, borne head-foremost, and then the female mourners; the bier is carried by friends in relays of four into a mosque, and is set down in the place of prayer, with the right side towards Mecca; both men and women from the procession enter the mosque, and prayers are then said ascribing majesty to God, and beseeching mercy for the dead.

In the longest prayer the leader of prayer says, "O God, verily this is thy servant, and the son of thy servant: he hath departed from the repose of the world, and from its amplitude, and from whatever he loved, and from those by whom he was loved in it, to the darkness of the grave, and to what he experienceth. He did testify that there is no deity but Thou alone; that Thou hast no companion; and that Muḥammad is Thy servant and Thine Apostle; and that Thou art all-knowing respecting him. O God, he hath gone to abide with Thee, and Thou art the best with whom to abide. He hath become in need of Thy mercy, and Thou hast no need of his punishment. We have come to Thee supplicating that we may intercede for him. O God, if he were a doer of good, over-reckon his good deeds; and if he were an evil-doer, pass over his evil-doings; and of Thy mercy grant that he may experience Thine acceptance; and spare him the trial of the grave and its torment; and make his grave wide to him; and keep back the earth from his sides; and of Thy mercy grant that he may experience security from Thy torment, until Thou send him safely to Thy Paradise, O Thou most merciful of those who show mercy" (Lane's translation). After the other prayers have been said, the leader in prayer, addressing those present, says, "Give your testimony respecting him," and they reply, "He was of the virtuous." The bier is then taken up, and the procession re-forms in the same order as before, and the

body is taken to the grave. In the case of well-to-do people the grave is an oblong brick vault, which is sufficiently high to allow the deceased to sit upright when being examined by the two angels Munkar and Nakîr; over the vault a low, oblong monument is built, having an upright stone at the head and foot. On the stone at the head are inscribed the name of the deceased, the date of death, and a verse from the *Qur'ân*. The body is taken from the bier, its bandages are untied, and it is then laid in the vault on its right side with the face towards Mecca; a little earth is gently laid upon the body, and the vault is closed.

Now the pious Muḥammadans have imagined it to be possible for the deceased to forget what he ought to say when the angels Munkar and Nakîr come to examine him, therefore, in many cases, an instructor of the dead takes his seat near the tomb after the body has been laid therein, and tells the deceased what questions he will be asked and what answers he is to make. After the burial, food and drink are distributed among the poor, who come in large numbers to the burial of a man of means and position. The soul is thought to remain with the body on the night of burial, and afterwards to depart to its appointed place to await the day of doom. Men do not wear mourning in any case, but women dye their garments blue with indigo as a sign of grief, for everyone except an old man; they also leave their hair unplaited, and omit to put on certain of their ornaments.

The **Fâtiḥah**.—As mention has been made above of the *Fâtiḥah*, the opening chapter of the *Qur'ân*, a version of it is here given :—"In the Name of God, the Merciful, the Gracious. Praise be unto God, the Lord of the worlds, the Merciful, the Gracious, the Ruler of the day of judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious, upon whom there is no

wrath, and who have not erred." It is to the Muḥammadans what the Lord's Prayer is to Christians.

The **Call to Prayer**, which is usually sung from the gallery of the minaret (Arab. *manârah*) by the mueddin of the mosque, is as follows :—"God is great. God is great. God is great. God is great. I bear witness that there is no god but God. I bear witness that there is no god but God. I bear witness that Muḥammad is the Apostle of God. I bear witness that Muḥammad is the Apostle of God. Come to prayer. Come to prayer. Come to service. Come to service. God is great. God is great. There is no god but God." At certain large mosques two other calls to prayer are cried during the night, the first a little after midnight, and the second about an hour before daybreak.

Mr. Lane's renderings of these "calls" are as follows :—

I. "There is no deity but God, there is no deity but God, there is no deity but God alone. He hath no companion ; to Him belongeth the dominion ; and to Him belongeth praise. He giveth life, and causeth death ; and He is living, and shall never die. In His hand is blessing [*or*, good] ; and He is almighty. There is no deity but God, there is no deity but God, there is no deity but God, and we will not worship any beside Him, serving Him with sincerity of religion, though the infidels be averse [*thereto*]. There is no deity but God. Moḥammad is the most noble of the creation in the sight of God. Moḥammad is the best prophet that hath been sent, and a lord by whom his companions became lords ; comely ; liberal of gifts ; perfect ; pleasant to the taste ; sweet ; soft to the throat [*or*, to be drunk]. Pardon, O Lord, Thy servant and Thy poor dependant, the endower of this place, and him who watcheth it with goodness and beneficence, and its neighbours, and those who frequent it at the times of prayers and good acts, O Thou Bountiful :—O Lord, O Lord, O

Lord. Thou art He Who ceaseth not to be distinguished by mercy ; Thou art liberal of Thy clemency towards the rebellious ; and protectest him ; and concealest what is foul ; and makest manifest every virtuous action ; and Thou bestowest Thy beneficence upon the servant, and comfortest Him, O Thou Bountiful :— O Lord, O Lord, O Lord. My sins, when I think upon them, [I see to be] many ; but the mercy of my Lord is more abundant than are my sins ; I am not solicitous on account of good that I have done ; but for the mercy of God I am most solicitous. Extolled be the Everlasting. He hath no companion in His great dominion. His perfection [I extol] : exalted be His name : [I extol] the perfection of God.”

II. “[I extol] the perfection of God, the Existing for ever and ever. [I extol] the perfection of God, the Existing for ever and ever. [I extol] the perfection of God, the Existing for ever and ever, the perfection of God, the Desired, the Existing, the Single, the Supreme : the perfection of God, the One, the Sole : the perfection of Him Who taketh to Himself, in His great dominion, neither female companion, nor male partner, nor any like unto Him, nor any that is disobedient, nor any deputy, nor any equal, nor any offspring. His perfection [be extolled] : and exalted be His name. He is a Deity Who knew what hath been before it was, and called into existence what hath been ; and He is now existing as He was [at the first]. His perfection [be extolled] : and exalted be His name. He is a Deity unto Whom there is none like existing, There is none like unto God, the Bountiful, existing. There is none like unto God, the Clement, existing. There is none like unto God, the Great, existing. There is none like unto God, the Great, existing. And there is no deity but Thou, O our Lord, to be worshipped, and to be praised, and to be desired, and to be glorified. [I extol] the perfection of Him Who created all creatures, and numbered

them, and distributed their sustenance, and decreed the terms of the lives of His servants; and our Lord, the Bountiful, the Clement, the Great, forgetteth not one of them. [I extol] the perfection of Him, Who, of His power and greatness, caused the pure water to flow from the solid stone, the mass of rock: the perfection of Him Who spake with our Lord Moosa [*or*, Moses] upon the mountain; whereupon the mountain was reduced to dust, through dread of God, Whose name be exalted, the One, the Sole. There is no deity but God. He is a just Judge. [I extol] the perfection of the First. Blessing and peace be on thee, O comely of countenance: O Apostle of God. Blessing and peace be on thee, O first of the creatures of God, and seal of the apostles of God. Blessing and peace be on thee, O thou Prophet; on thee and on thy Family, and all thy Companions. God is most Great, God is most Great, God is most Great, God is most Great. I testify that there is no deity but God. I testify that there is no deity but God. I testify that Moḥammad is God's Apostle. I testify that Moḥammed is God's Apostle. Come to prayer. Come to prayer. Come to security. Come to security. God is most Great. God is most Great. There is no deity but God. O God, bless and save and still beatify the beatified Prophet, our lord Moḥammad. And may God, Whose name be blessed and exalted, be well pleased with thee, O our lord El-Ḥasan, and with thee, O our lord El-Ḥoseyn, and with thee, O Aboo Farrag, O Sheykh of the Arabs, and with all the favourites of God. Amen."

Muḥammadan Calendar.—The Muḥammadans reckon their era from the 16th of July, 622, *i.e.*, the day following the Flight (*al-Hijra*) of the Prophet from Mecca to Medīna. Their year is lunar, and always consists of twelve lunar months, beginning with the approximate new moon, without any intercalation to keep them in the same season with respect to the sun, so that they retrograde through all the

seasons in about $32\frac{1}{2}$ years. Their years are divided into cycles of 30 years, 19 of which contain 354 days, and the other 11 are intercalary years, having an extra day added to the last month. The mean length of the year is 354 days 8 hours 48 minutes; a mean lunation = 29 days 12 hours 44 minutes; the difference between a mean lunation and an astronomical lunation will amount to a day in about 2,400 years. The names of the months are:—Muḥarram (30 days), Ṣafar (29 days), Rabī'a al-awwal (30 days), Rabī'a al-âkhir (29 days), Gumâda al-awwal (30 days), Gumâda al-âkhir (29 days), Ragab (30 days), Sha'bân (29 days), Ramaḍân (30 days), Shawwâl (29 days), Dhu'il-ka'dah (30 days), and Dhu'l-higgaḥ (29 days).

Muḥammadan **Weights and Measures** :—

Pik or Dirâ' (of the country) = 24 kîrrât (plur. ḳarârât)
= 23·01 inch = ·585 metre.

Pik (Turkish and Indian) = $26\frac{1}{8}$ inches = ·66 metre.

Pik (used in building), 29·53 inches = ·75 metre.

Ḳaṣabah = 11 feet 8 inches = 3·55 metre.

Square Pik (used in building) = 6·43 square feet =
562 square metres.

Cubic Pik (used in building) = 14·90 cubic feet = ·42
cubic metre.

Square ḳaṣabah = 13·04 square yards = 12·60 square
metres.

Sâ'a (*literally*, hour), like malaka, a march, any distance between $2\frac{1}{2}$ and $4\frac{1}{2}$ miles. Very old measures of length are:—*Fitr*, the space between the thumb and first finger when extended; *Shibr*, the space between the thumb and little finger when extended, *i.e.*, a span; the *Ḳabdah*, the measure of a man's fist with the thumb erect.

Ḳamḥah, grain of wheat = $\frac{3}{4}$ grain.

Ḥabbah, grain of barley = 1 grain.

Kîrrât, *i.e.*, carat = 3 grains (Troy).

Dirham = 16 kırrâts = 48·15 grains (Troy) = ·11 ounce
= 3·12 grammes.

Mithkâl = $1\frac{1}{2}$ dirhams = 24 kırrâts = 72·22 grains
(Troy) = 4·68 grammes

Ukîya = 12 dirhams = 1·32 ounces = ·066 pint =
= 37·44 grammes.

Roṭl = 12 ukîya = 144 dirhams = ·99 pound = 450
grammes = ·79 pint.

Ukḫa = 400 dirhams = 2·77 roṭls = 2·19 pints = 2·75
pounds = 1·25 kilogrammes.

Kanṭâr = 100 roṭls = 36 okḫa = 99·05 pounds =
44·93 kilogrammes.

Ardeb = 3 kanṭârs = 43·95 gallons = 5·49 bushels =
198 litres = 300 pounds = 108 okḫa. The ardeb
= 6 wêba = 12 kî'a = 24 rub'a = 48 mahva = 96
kada.



LOWER EGYPT.

ALEXANDRIA.

Alexandria was founded B.C. 332 by Alexander the Great, who began to build his city on the little town of Rakoti, just opposite to the island of Pharos. King Ptolemy I. Soter made this city his capital: and having founded the famous library and museum, he tried to induce the most learned men of his day to live there. His son and successor Ptolemy II. Philadelphus continued the wise policy of his father, and Alexandria became famous as a seat of learning. The keeper of the museum during the reign of Ptolemy III. Euergetes I. was Aristophanes of Byzantium. During the siege of the city by the Romans in the time of Cæsar, B.C. 48, the library of the museum was burnt; but Antony afterwards gave Cleopatra a large collection of manuscripts which formed the nucleus of a second library.* In the early centuries of our era the people of Alexandria quarrelled perpetually among themselves,† the subjects of dispute

* This collection numbered 200,000 MSS., and formed the famous Pergamenian library founded by Eumenes II., king of Pergamus, B.C. 197.

† “. . . . the Alexandrian rabble took on the slightest pretext to stones and to cudgels. In street uproar, says an authority, himself Alexandrian, the Egyptians are before all others; the smallest spark suffices here to kindle a tumult. On account of neglected visits, on account of the confiscation of spoiled provisions, on account of exclusion from a bathing establishment, on account of a dispute between the slave of an Alexandrian of rank and a Roman foot-soldier as to the value or non-value of their respective slippers, the legions were under the necessity of charging among the citizens of Alexandria. In these riots the Greeks acted as instigators. but in the further course of the matter the spite and savageness of the Egyptian proper came into the conflict. The Syrians were cowardly, and as soldiers the Egyptians were so too; but in a street tumult they were able to develope a courage worthy of a better cause. Mommsen. *Provinces of the Roman Empire*, Vol. II., p. 205.

being matters connected with Jews and religious questions. St. Mark is said to have preached the Gospel here. Meanwhile the prosperity of the town declined and the treasury became empty.

Alexandria was captured by Chosroes (A.D. 619), and by 'Amr ibn el-Âṣi, a general of 'Omar, A.D. 641. The decline of Alexandria went on steadily, until it became in the Middle Ages little more, comparatively, than a moderate sized sea-port town, with a population of some thousands of people. In the last century a little of its prosperity was restored by Muḥammad 'Ali, who in 1819 built the Maḥmûdiyyeh canal to bring fresh water to the town from the Rosetta arm of the Nile. Its population to-day is about 300,000, and includes large and wealthy colonies of Jews and Greeks.

The Christians were persecuted at Alexandria with great severity by Decius (A.D. 250), by Valerianus (A.D. 257), and by Diocletian (A.D. 304). For a large number of years the city was disturbed by the fierce discussions on religious dogmas between Arius and Athanasius, George of Cappadocia and Athanasius, the Anthropomorphists and their opponents, and Cyril and Nestorius. The Christian sects supported their views by violence, and the ordinary heathen population of the town rebelled whenever they could find a favourable opportunity.

The **Lighthouse** or **Pharos**, one of the seven wonders of the world, was built by Sostratus of Cnidus, for Ptolemy Philadelphus, and is said to have been about 600 feet high. All traces of this wonderful building have now disappeared. The embankment or causeway called the **Heptastadium*** (from its length of seven stades) was made either by Ptolemy Philadelphus or his father Ptolemy Soter; it divided the harbour into two parts. The eastern port is only used by

* The Heptastadium joined the ancient town and the Island of Pharos; a large part of the modern town is built upon it.

native craft, on account of its sandy shoals ; the western port is the Eunostos Harbour, which at present is protected by a breakwater about one mile and three-quarters long. The **Museum and Library of Alexandria** were founded by Ptolemy I., and greatly enlarged by his son Ptolemy Philadelphus. When this latter king died the library was said to contain 100,000 manuscripts. These were classified, arranged, and labelled by Callimachus ; when it was burnt down in the time of Julius Cæsar, it is thought that more than 750,000 works were lost. Copies of works of importance were made at the expense of the State, and it is stated that every book which came into the city was seized and kept, and that a copy only of it was returned to the owner. Antony handed over to Cleopatra about 200,000 manuscripts (the Pergamenian Library), and these were made the foundation of a second library. Among the famous men who lived and studied in this library were Eratosthenes, Strabo, Hipparchus, Archimedes, and Euclid. The **Serapeum** was built by Ptolemy Soter, and was intended to hold the statue of a god from Sinope, which was called by the Egyptians 'Āsār Hāpi,' or Serapis. It stood close by Rakoti to the east of Alexandria near 'Pompey's Pillar,' and is said to have been one of the most beautiful buildings in the world ; it was filled with remarkable statues and other works of art. It was destroyed by the Christian fanatic Theophilus,* Patriarch of Alexandria, during the reign of Theodosius II. The **Library** of the Serapeum is said to have contained about 300,000 manuscripts, and to have been burnt by 'Amr ibn el-Āṣi at the command of the Khalif 'Omar, A.D. 641 ; these were declared to be sufficiently numerous to heat the public baths of Alexandria for six

* " . . . the perpetual enemy of peace and virtue ; a bold, bad man, whose hands were alternately polluted with gold and with blood." (Gibbon, *Decline*, Chap. xxvii.)

months.* The **Sôma** formed a part of the Cæsareum, and contained the bodies of Alexander the Great and the Ptolemies, his successors. The **Theatre**, which faced the island of Antirhodus, the Sôma, and the Museum and Library, all stood in the royal buildings in the Bruchium quarter of the town, between Lochias and the Heptastadium. The stone sarcophagus (now in the British Museum, No. 10), which was thought to have belonged to Alexander the Great, was made for Nectanebus I., the first king of the XXXth

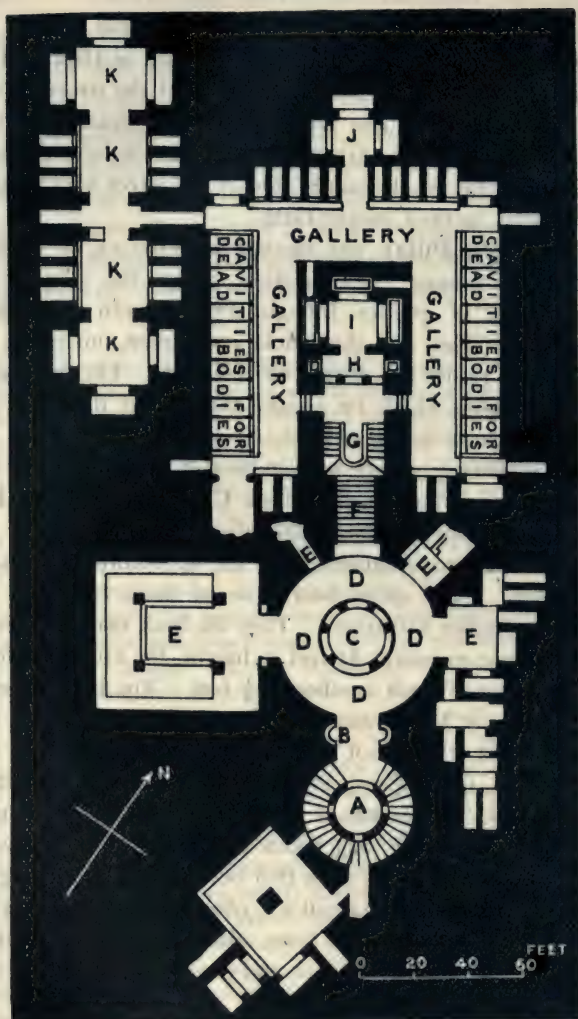
* "The spirit of Amrou ('Amr ibn el-Âṣi) was more curious and liberal than that of his brethren, and in his leisure hours the Arabian chief was pleased with the conversation of John, the last disciple of Ammonius, who derived the surname of *Philoponus* from his laborious studies of grammar and philosophy. Emboldened by this familiar intercourse, Philoponus presumed to solicit a gift, inestimable in *his* opinion, contemptible in that of the Barbarians: the royal library, which alone, among the spoils of Alexandria, had not been appropriated by the visit and the seal of the conqueror. Amrou was inclined to gratify the wish of the grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the caliph; and the well-known answer of Omar was inspired by the ignorance of a fanatic. 'If these writings of the Greeks agree with the book of God, they are useless and need not be preserved: if they disagree, they are pernicious and ought to be destroyed.' The sentence was executed with blind obedience: the volumes of paper or parchment were distributed to the 4,000 baths of the city; and such was their incredible multitude that six months were barely sufficient for the consumption of this precious fuel." (Gibbon, *Decline and Fall*, chap. li.) The chief authority for this statement is Bar-Hebraeus (born A.D. 1226, died at Marâghah in Âdhôrbâîjân, July 30th, 1286), and it has been repeated by several Arabic writers; it must, however, have been current in an unwritten form for centuries. Both Gibbon and Renaudot thought the story incredible, and their opinion is shared by some modern scholars. Gibbon appears to have thought, and rightly, that the *second* Alexandrian library was pillaged or destroyed when Theophilus, Patriarch of Alexandria, destroyed the image of Serapis. On the other hand, it seems difficult to believe that there is not some foundation for the tradition of the burning of the Serapeum Library as reported by Bar-Hebraeus. See the additional notes in Gibbon, ed. Smith, Vol. III., p. 419, and Vol. VI., p. 338.

dynasty, B.C. 378. The **Paneum**, or temple of Pan, is probably represented by the modern Kôm al-Dik̄k. The **Jews' QUARTER** lay between the sea and the street, to the east of Lochias. The **NECROPOLIS** was situated at the west of the city. The **GYMNASIUM** stood a little to the east of the Paneum, on the south side of the street which ends, on the east, in the Canopic Gate.

Pompey's Pillar was erected by Pompey, a Roman prefect, in honour of Diocletian, about the year 302.* It is made of granite brought from Aswân; the shaft is about 70 feet, and the whole monument, including its pedestal, is rather less than 100 feet high. The fragments of the columns which lie around the base of this pillar are thought to have belonged to the Serapeum.

Some years ago there were to be seen in Alexandria the two famous granite obelisks called **Cleopatra's Needles**. They were brought from Heliopolis during the reign of the Roman Emperor Augustus, and set up before the Temple of Cæsar. Until quite lately one of them remained upright; the other had fallen. They are both made of Aswân granite; one measures 67 feet in height, the other $68\frac{1}{2}$ feet; the diameter of each is about $7\frac{1}{2}$ feet. The larger obelisk was given by Muḥammad 'Alī to the English early in this century, but it was not removed until 1877, when it was transported to England at the expense of Sir Erasmus Wilson, and it now stands on the Thames Embankment. The smaller obelisk was taken to New York a few years later. The inscriptions show that both were made during the reign of Thothmes III., about B.C. 1600, and that Rameses II., who lived about 250 years later, added lines of inscriptions recording his titles of honour and greatness.

* The Greek inscription recording this fact is published in Boeckh, *Corpus Inscriptionum Græcarum*, t. iii., p. 329, where it is also thus restored: Τὸν [ὅς] ἰώτατον Αὐτοκράτορα, τὸν πολιοῦχον Ἀλεξανδρείας, Διοκλητιανὸν τὸν ἀνίκητον πο[μπή]ος ἱπαρχὸς Αἰγύπτου.



A Circular staircase (entrance). B Corridor with semi-circular recesses.
 C Rotunda. D Circular gallery. F Staircase to second stage. G Entrance to
 third stage. H Ante-chamber. I Funeral chamber. J Sarcophagus chamber.
 K Funeral chambers with cavities for dead bodies.

The **Catacombs**, which were built early in the fourth century of our era, are on the coast near the harbour and on the coast near the new port.

THE RECENTLY DISCOVERED CATACOMB AT ALEXANDRIA.

In the year 1900 a magnificent tomb of the Roman period was discovered at **Kôm ash-Shukâfa**, near Pompey's Pillar, in the quarry at this place, by some workmen, and thanks to the exertions of Dr. Botti, the Director of the Museum at Alexandria, this extremely interesting monument has been preserved in the state in which it was found. The tomb is divided into three stages, which descend into the living rock. It is entered by means of a circular staircase (A), which has been more or less restored, and when the visitor has passed through a narrow way with a semi-circular recess (B) on each side, he arrives at a large rotunda (C) with a circular gallery (DDDD), out of which open a series of chambers (EEEE) which appear to have been dedicated to the worship of the dead. On the right the two chambers contain niches and sarcophagi; on the left is a large rectangular chamber, the roof of which is supported by four pillars, and it contains three tables hewn out of the solid rock, which were used for festival purposes by the relatives and friends of the dead who assembled there at certain times during the year. From the circular gallery a staircase leads to the second stage of the tomb, which contains the chief sarcophagus chamber; but a little way down it forks, and passes round the entrance (G) to the third or lowest stage of the tomb. The ante-chamber (H) of the tomb, or pronaos, contains two Egyptian columns which support a cornice ornamented with the winged solar disk, hawks, etc., in relief. In each of the side walls of the chamber is a



THE PRONAOS AND ENTRANCE TO THE FUNERAL CHAMBER.

niche, in the form of an Egyptian pylon; that on the right contains the statue of a man, that on the left the statue of a woman. It has been thought that these niches are ancient openings in the walls which were closed up for the purpose of receiving the statues. The door of the actual funeral chamber (1) is ornamented with the winged solar disk, and a cornice of uræi; on each side of the door, on a pylon-shaped pedestal, is a large serpent wearing the double crown , and with each are the caduceus of Hermes, and the thyrsus of Dionysos. These serpents are probably intended to represent the goddesses Uatchet and Nekhebet. Above each serpent is a circular shield with a Gorgon's head. The roof of the funeral chamber is vaulted, and the stone is of the colour of old gold; at each corner is a pilaster with a composite capital. In each of the three sides is a niche containing a sarcophagus, which is hewn out of the solid rock; the fronts of the three sarcophagi are ornamented with festoons of vine leaves and bunches of grapes, the heads of bulls, heads of Medusa, etc. Curiously enough no one seems to have been laid in them. In the principal relief of the right niche we see the figure of a king, or prince, wearing the crowns of the South and North, making an offering of a deep collar or breastplate to the Apis Bull, which stands on a pylon-shaped pedestal, and has a disk between its horns; behind Apis stands Isis with a solar disk encircled by a uræus upon her head, and holding in her right hand the feather of Maât. The walls of the niches are ornamented with figures of Egyptian gods, and in the central niche is a scene in which the mummy of the deceased is represented lying upon its bier. The bier has the usual form , but above the lion's head is the Atef crown of Osiris, and at the feet is the feather of Maât. By the side of the bier stands Anubis, with the solar disk and uræi  on his head; at the head of the

bier stands Thoth, and at the feet is Horus, and under the bier are vases containing the intestines of the deceased dedicated to Qebhsennuf (hawk-headed), Mesthà (human-headed), and Hāpi (ape-headed). To the right and left of the door are figures of:—1. Anubis, standing upright, in human form, jackal-headed, with a solar disk on his head; his right hand rests upon the edge of a shield which stands on the ground by his side, and in his left he clasps a spear. Round his neck and shoulder hangs a belt from which is suspended a short sword. 2. Set (?), in the form of a human body with arms and hands of a man, and the head and tail of a crocodile; in his right hand he clasps a spear, and in the left the end of a cloak.

Round the funeral chamber in which these reliefs occur, on three sides, is a comparatively spacious gallery, in the walls of which are hollowed-out cavities, each large enough to hold three dead bodies; there are traces of names of those who were buried in them. At the north-west corner of this gallery is a corridor which leads into four other chambers, two of which have in them niches for sarcophagi, and two are provided with cavities wherein bodies might be laid on stone slabs at intervals, one above the other. We have already mentioned a third stage of the tomb, which was approached by an entrance situated just below the place where the staircase leading from the first to the second stage forked; this is now filled with water, and cannot be investigated. The tomb is the most interesting of all the tombs of the Roman period which have been found in Alexandria, and is very instructive. It is, unfortunately, impossible to assign an exact date to it, but it was probably built in the first century B.C. or the first century A.D. The name of the man for whom it was built is unknown, but it is clear that he was of high rank, and there is no doubt that his religion was *au fond* Egyptian. The artistic treatment of the figures of the gods, and of the walls, pillars,

etc., exhibits strong Roman influence, and the mixture of the two styles of funereal art is better illustrated in this tomb than in any other of the period to which it belongs. It is hard to explain why the sarcophagi in the niches of the main funeral chamber have not been occupied by the people for whom they were intended, and it is difficult to understand why others were made in other chambers of the tomb whilst these remained empty. It would appear that the tomb was made for the head of a large and powerful family, the members of which respected the places that had been left for certain members of it, and judging from the amount of space for burial which was actually occupied, we are justified in thinking that the tomb was used as a private mausoleum for about 150 or 200 years.

The **Walls** of the city were built by Muḥammad 'Ali, and appear to have been laid upon the foundation of ancient walls.

On the south side of Alexandria lies Lake Mareotis, which in ancient days was fed by canals running from the Nile. During the Middle Ages the lake nearly dried up, and the land which became available for building purposes in consequence was speedily covered with villages. In the year 1801, the English dug a canal across the neck of land between the lake and the sea, and flooded the whole district thus occupied. During the last few years an attempt has been made to pump the water out ; it would seem with considerable success.

Among archæologists of all nationalities for some years past the conviction has been growing that systematic excavations should be undertaken at Alexandria : it was felt that but little of a serious nature had been done, and that unless work were begun soon the few sites available for excavation would be built over, and that the chance of the discovery either of new information or "finds" would be lost for ever. As it is, building operations have

advanced with extraordinary rapidity, and what the builder leaves the sea claims. There seems little chance of discovering any portions of the great libraries which flourished at Alexandria in its palmy days, and there is equally little chance that any of its famous buildings remain to be discovered; the utmost that may be hoped for is the recovery of monuments and inscriptions of the late Græco-Roman period. The cuttings of the Alexandria-Ramleh railway, and private diggings made for laying foundations of houses and drains, have yielded a number of interesting objects, but they have added comparatively little to our knowledge. To preserve these remains in a systematic manner, the municipality of Alexandria founded a museum, the direction of which has been placed under the able care of M. Botti; here are exhibited a most interesting series of monuments typical of Egypto-Græco art during the period of the rule of the Ptolemies and during the early centuries of the Christian era. The collection has been added to steadily, and learned bodies in Europe have enriched it by gifts of casts of important objects preserved in their museums and by donations of books with the view of founding a suitable library.

A few years ago Mr D. G. Hogarth, under the auspices of the Egypt Exploration Fund, assisted by Messrs. E. F. Benson and E. R. Bevan of the British School of Archæology at Athens, during two months' work at Alexandria made a series of experimental borings about the central quarter of the ancient city, including the region of Fort Kôm-al-Dikḳ, the reputed site of the Sôma, and in the eastern cemeteries. Mr. Hogarth's conclusions are, he says, definite, though negative. The results of his work show that an uninteresting deposit, from 15 to 20 feet thick, of the Arab period, lies over all the central part of the Roman town; that the remains of the Roman town are in bad condition, and that their appearance indicates that

they have been ruined systematically ; that immediately below, and even above the Roman level, water is tapped, and that the stratum earlier than the Roman must be submerged, the soil having subsided. Such definite facts do away, once and for all, with any hope of the discovery of papyri.

ALEXANDRIA TO CAIRO BY THE RAILWAY.

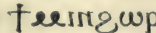
Between Alexandria and Cairo are the following important towns :—

I. **Damanhûr** *(Eg.,  Ṭemâi en-Ḥeru 'Town of Horus'), the capital of the Mudîrîyah of Baḥêrah. This was the Hermopolis Parva of the Romans.

II. **Kafr az-zayyât**, on the east side of the river, situated among beautiful and fertile fields.

III. **Ṭanṭa**, the capital of Gharbîyah, situated between the Rosetta and Damietta arms of the Nile. This town is celebrated for three *Fairs*, which are held here in January, April, and August, in honour of the Muḥammadan saint Sayyid Aḥmad al-Bedawi, who was born at Fez about A.D. 1200, and who lived and died at Ṭanṭa. Each fair lasts eight days, and the greatest day in each fair is the Friday ; the most important fair is that held in August.

IV. **Benha el-'Asal**, 'Benha of the Honey,' the capital of Ḳalyûb. It obtained this name because a Copt surnamed

* It is called  by the Copts.

the Maḳawḳas* sent, among other gifts, a jar of honey to Muḥammad the Prophet. The Arabic geographers state that the best honey in Egypt comes from Benha. Quite close to this town are the ruins of the ancient city of Athribis.

About forty miles to the east of Alexandria lies the town of Rosetta, not far from the ancient Bolbitine. It was founded towards the end of the ninth century, and was once a flourishing seaport; it has become famous in modern times on account of the trilingual inscription, called the '**Rosetta Stone**,' which was found here in 1799 by a French officer called Boussard. This inscription is inscribed on a block of basalt, and contains a decree by the Egyptian priests in honour of Ptolemy V., Epiphanes, dated in the ninth year of his reign (B.C. 196). The hieroglyphic, demotic, and Greek texts enabled Young and Champollion to work out the phonetic values of a number of the hieroglyphic characters employed to write the names of the Greek rulers. The stone is preserved in the British Museum (No. 32).

* The Maḳawḳas was 'Prince of the Copts,' and "Governor of Alexandria and Egypt"; he was a Jacobite, and a strong hater of the Melkites or 'Royalists.' He was invited to become a follower of Muḥammad the Prophet, but he declined. When Egypt was captured by 'Amr ibn el-Āṣi he betrayed the Copts, but by means of paying tribute he secured to himself the liberty of professing the Christian religion, and he asked that, after his death, his body might be buried in the church of St. John at Alexandria. He sent, as gifts to the Prophet, two Coptic young women, sisters, called Maryam and Shîrîn; two girls, one eunuch, a horse, a mule, an ass, a jar of honey, an alabaster jar, a jar of oil, an ingot of gold, and some Egyptian linen. (Gagnier, *La vie de Mahomet*, pp. 38, 73.) Maḳawḳas, مقوقس, appears to be the Arabic transcription of the Greek μεγαυχήs 'famous,' a title which was bestowed upon Cyrus, the Patriarch and Governor of Alexandria.

SUEZ AND THE SUEZ CANAL.

The town of **Suez** practically sprang into existence during the building of the Suez Canal, which was opened in 1869; before that time it was an insignificant village with a few hundred inhabitants. Ancient history is almost silent about it, even if it be identified with Clysma* Praesidium. It is situated at the north end of the Gulf of Suez, and is now important from its position at the south end of the Suez Canal. A fresh-water canal from Cairo to Suez was built in 1863, but before the cutting of this canal the inhabitants obtained their water either from the Wells of Moses (about eight miles from Suez) or Cairo. It was at one time considered to be near the spot where the Israelites crossed the 'Sea of Sedge'; there is little doubt, however, that the passage was made much nearer the Mediterranean.

The neck of land which joins Asia to Africa, or the Isthmus of Suez, is nearly one hundred miles wide; on the south side is the Gulf of Suez, on the north the Mediterranean. The Red Sea and the Mediterranean appear to have been united in ancient days, and it seems that so far back as the time of Rameses II. or earlier a canal was cut between Pelusium and Lake Timsah, and it is almost certain that it was well fortified.

* Clysma, in Arabic *Ḳulzum*, is said by the Arab geographers to have been situated on the coast of the sea of Yaman, on the Egyptian side, at the far end, three days from Cairo and four days from Pelusium. (Juynboll, *Lex. Geog. Arab.*, t. ii., p. ۱۳۷.)

The Asiatics who wished to invade Egypt were compelled to cross the Isthmus of Suez, and a canal would not only serve as a water barrier against them, but be useful as a means of transport for troops from one point to another. The name of the place *Ḳanṭara*, 'a bridge,' a little to the north of *Isma'îliya*, seems to point to the fact of a ford existing here from very early times. *Nekau* (B.C. 610) began to make a canal at *Bubastis*, between the Nile and the Red Sea, but never finished it; it was continued in later times by *Darius*, and *Ptolemy Philadelphus* made a lock for it; still later we know that the Nile and the Red Sea were joined by a canal. The emperor *Trajan* cleared out the canal from *Cairo* to the Red Sea, which, having become impassable, was re-opened by 'Omar's general, 'Amr ibn el-*Âṣi*, after his conquest of Egypt.

In the Middle Ages various attempts were made in a half-hearted manner to cut a new canal across the Isthmus, but although several royal personages in and out of Egypt were anxious to see the proposed work begun, nothing was seriously attempted until 1798, when *Napoleon Bonaparte* directed *M. Lepère* to survey the route of a canal across the Isthmus. *M. Lepère* reported that the difference between the levels of the Red Sea and Mediterranean was thirty-three feet, and, that, therefore, the canal was impossible.* Although several scientific men doubted the accuracy of *M. Lepère's* conclusion, the fact that the level of the two seas is practically the same was not proved until *M. Linant Bey*, *Stephenson*, and others examined the matter in 1846. It was then at once evident that a canal *was* possible. *M. de Lesseps*

* This was the opinion of some classical writers: compare *Aristotle, Meteorologica*, i. 14, 27; *Diodorus*, i. 23; and *Strabo*, xvii. 1, 25. The Arab writer *Mas'ûdi* relates that a certain king tried to cut a canal across this isthmus, but that on finding that the waters of the Red Sea stood at a higher level than those of the Mediterranean, he abandoned his project. (*Les Prairies d'Or*, t. iv. p. 97.)

laid the plans for a canal before Sa'îd Pasha in 1854 ; two years afterwards they were sanctioned, and two years later the works began. The original plan proposed to make a canal from Suez to Pelusium, but it was afterwards modified, and by bringing the northern end into the Mediterranean at Port Sa'îd, it was found possible to do away with the lock at each end, which would have been necessary had it embouched at Pelusium. The **fresh-water canal** from Bûlâk to Suez, with an aqueduct to Port Sa'îd, included in the original plan, was completed in 1863. The filling of the Bitter Lakes with sea-water from the Mediterranean was begun on the 18th March, 1869, and the whole canal was opened for traffic on November 16th of the same year. The cost of the canal was about £19,000,000.

The buoyed channel which leads into the canal at the Suez end is 300 yards across in the widest part. The average width of the dredged channel is about 90 feet, and the average depth about 28 feet. At Shalûf at-Terrâbeh the excavation was very difficult, for the ground rises about twenty feet above the sea-level, and the elevation is five or six miles long. A thick layer of hard rock 'cropped' up in the line of the canal, and the work of removing it was of no slight nature. On a mound not quite half-way between Suez and Shalûf are some granite blocks bearing traces of cuneiform and hieroglyphic inscriptions recording the name of Darius. They appear to be the remains of one of a series of buildings erected along the line of the old canal which was restored and probably completed by Darius. At Shalûf the width of the canal is about 90 feet, and shortly after leaving this place the canal enters the Small Bitter Lake, which is about seven miles long. Before reaching the end of it is, on the left, another mound on which were found the ruins of a building which was excavated by M. de Lesseps. Granite slabs were found there inscribed with the name of Darius in Persian cuneiform

characters and in hieroglyphics. The canal next passes through the Great Bitter Lake (about fifteen miles long), and a few kilomètres farther along it passes by the rock, upon which was built by Darius another monument to tell passers-by that he it was who made the canal. The track of the canal through the Bitter Lakes is marked by a double row of buoys; the distance between each buoy is 330 yards, and the space between the two rows is about thirty yards. At a little distance to the north of the Bitter Lake is Ṭusân, which may be easily identified by means of the tomb of the Muḥammadan saint Ennedek. Shortly after Lake Timsaḥ, or the 'Crocodile Lake,' is reached, on the north side of which is the town of Isma'îliya, formerly the head-quarters of the staff in charge of the various works connected with the construction of the canal. The canal channel through the lake is marked by buoys as in the Bitter Lakes. Soon after re-entering the canal the plain of El-Gisir, or the 'bridge,' is entered; it is about fifty-five feet above the level of the sea. Through this a channel about eighty feet deep had to be cut. Passing through Lake Balâḥ, al-Ḳanṭara, 'the bridge,' a place situated on a height between the Balâḥ and Menzâlah Lakes, is reached. It is by this natural bridge that every invading army must have entered Egypt, and its appellation, the 'Bridge of Nations,' is most appropriate. On the east side of the canal, not far from al-Ḳanṭara, are some ruins of a building which appears to have been built by Rameses II., and a little beyond Ḳanṭara begins Lake Menzâlah. About twenty miles to the east are the ruins of Pelusium. The canal is carried through Lake Menzâlah in a perfectly straight line until it reaches Port Sa'îd.

The town of Port Sa'îd is the product of the Suez Canal, and has a population of about 12,000. It stands on the island which forms part of the narrow tract of land which separates Lake Menzâlah from the Mediterranean. The

first body of workmen landed at the spot which afterwards became Port Sa'id in 1859, and for many years the place was nothing but a factory and a living-place for workmen. The harbour and the two breakwaters which protect it are remarkable pieces of work ; the breakwater on the west is lengthened yearly to protect the harbour from the mud-carrying current which always flows from the west, and which would block up the canal but for the breakwater. Near the western breakwater is the lighthouse, about 165 feet high ; the electric light is used in it, and can be seen for a distance of twenty miles. The port is called Sa'id in honour of Sa'id Pasha. The fresh water used is brought in iron pipes laid along the western side of the canal from Isma'îliya. The choice fell upon this spot for the Mediterranean end of the canal because water sufficiently deep for ocean-going ships was found within two miles of the shore. The total length of the canal, including the buoyed channel at the Suez end, is about one hundred miles.

In 1902 the number of vessels which passed through the Suez Canal was 3,708, of these 2,165 ships were British, 480 German, 274 French, 218 Dutch, 139 Austrian, 61 Japanese, 110 Russian, 30 Spanish, 85 Italian, 41 Norwegian, 38 Turkish, 14 Danish, 6 Egyptian, 21 American, 14 Greek, 7 Swedish, 3 Portuguese, and 2 Siamese. In 1893 the number of ships which passed through it was 3,341, and the receipts £2,826,694 ; in 1894, 3,352 ships, and the receipts were £2,951,073 ; in 1895, 3,434 ships, and the receipts were £3,124,149 ; in 1896, 3,409 ships, and the receipts were £3,182,800 ; in 1897, 2,986 ships, and the receipts were £2,913,222 ; in 1901, 3,699 ships, and the receipts over £4,000,000. The number of passengers in 1902 was 223,775. The state of the capital account (see *Statesman's Year Book*, 1900, p. 1138) was as follows, on December 31, 1898 :—

	Francs.
Capital 400,000, at 500 francs ...	200,000,000
Consolidation of unpaid coupons ...	34,000,000
Loan 1867-68	99,999,900
Loan 1871	12,000,000
Loan 1880	26,999,962
Loan 1887	91,100,965
	464,100,827
Revenue applied to improvement of canal	151,174,307
	<u>615,275,134</u>

There were, in addition, 100,000 founders' shares, with the right to participate in the surplus profits under certain conditions. In 1898 the net profits amounted to 48,789,818 francs, and the total amount distributed among the shareholders was 46,618,028 francs. In 1875 Ismâ'il Pâsha sold 176,602 Suez Canal Shares to the British Government for £3,976,582 sterling; these shares are now worth £25,000,000 sterling. The Suez Canal Company's Steam Tramway, which ran from Port Sa'id to Isma'îliya, was 80 kilomètres long; stations were passed at Râs al-Êsh (رأس العس, kilomètre 15), at kilomètre 24, at kilomètre 34, at Al-Kanţarah, (القنطرة, kilomètre 45, with 579 inhabitants), at kilomètre 55, and at Al-Ferdân (الferdan, kilomètre 65). This steam tramway has been converted into a railway.

SUEZ TO CAIRO.

The town of **Suez** (Arabic As-Suwês السويس) contained 17,173 inhabitants in 1897, but it is probable that the number is now fewer. It stands near the site of the

ancient city of Clysma, which was of considerable importance as the largest Egyptian port on the Red Sea. There is nothing of special interest in the modern town. On an artificial island is a statue of Thomas Waghorn, the pioneer of the Overland Route, which was set up by M. de Lesseps. Waghorn was born in 1800. He proved that the Overland Route was no figment of the imagination by bringing the Bombay mail of October 1st, 1845, to London two days quicker than the ordinary express mail, and he prepared plans for bringing letters from Bombay to London in twenty-one days. He died in want and misery in London in January, 1850. The **Well of Moses** may be visited by travellers who have a day to spare; it lies on the eastern side of the Gulf of Suez, seven or eight miles from Suez. Early tradition connects the neighbourhood with some of the miracles wrought by Moses the Lawgiver, and Antoninus Martyr declared that near Suez, when the tide was out, it was possible to see the remains of the wheels of Pharaoh's chariots which had, however, been turned into marble.

On the line between Suez and Cairo the following places are passed :—

Ganaffa, جَنَّافَه, a small station twenty-two miles from Suez, which takes its name from a neighbouring mountain.

Fa'id, فايد, a small station thirty-five miles from Suez.

Nefisha, نَفِيشَه, fifty-five miles from Suez and three miles from Isma'îliya. It is important only as a station belonging to the triangle by which trains to and from Cairo, and trains to and from Suez arrive at and depart from Isma'îliya. At this point the Fresh Water Canal divides, one branch running into Isma'îliya, and the other into Suez.

Isma'îliya was founded by Isma'il Pâsha in 1862, and in 1897 contained 7,200 inhabitants: It is a pretty little

town, with numerous villas and gardens, and the roads, which are planted with the shady *lebbek* tree, are extremely well kept. The little town owes its existence to the Suez Canal, and is important as a pilot station; passengers by steamer to Europe and India formerly disembarked and embarked here, and hotels, etc., sprang into being to meet their wants. Between 1887 and 1902 many of the inhabitants suffered from fever, but now, thanks to Major Ross's system of dealing with the *anopheles* mosquito, the cases of fever have dropped from 2,209 in 1902 to 213 in 1903.

On leaving Nefisha the traveller enters the **Wādī Ṭûmilât**, which is thirty miles long; its western end opens into the tract of country now commonly identified with the Goshen of the Bible.

The first station is **Abu Şûwêr** أبو صوير, about seven miles from Nefisha, and the next is **Al Maḥsamah** المحسمه, about eighteen miles from Nefisha. Between these two places are the ruins known as **Tell al-Maskhûta**, *i.e.*, the 'Hill of the Statue,' which marks the site of the 'store-city' of Pithom, built by the Israelites for Rameses II.

At **Al-Kaşşâşin** القصاصين, twenty-four miles from Isma'îliya the British defeated Arabi Pâsha's troops on August 28th, 1882. Here was made the famous charge of the Household Cavalry, which is commonly known as the 'Moonlight Charge.'

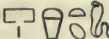
At-Tell al-Kabîr, or At-Tall al-Kabîr, *i.e.*, the 'Great Hill,' thirty-four miles from Isma'îliya, is the chief strategic point of defence in the Eastern Delta. Here the British defeated Arabi Pâsha's force on September 13th, 1882. The British cemetery is to the south of the railway line and a little distance from the station.

The next two stations are **Abû Hammâd**, أبو حماد, where the Arabian desert begins, and **Abû al-Akhḍar**,

أبو الأخضر, and about forty-eight miles from Isma'īliya, **Zakāzīk** or **Az-Zakāzīk**, الزقازيق, is reached. **Zakāzīk**, the capital of the Sherķīyah province, is a town of about 40,000 inhabitants; the population in 1897 was 35,715 inhabitants. The railway station stands about one mile from the mounds which mark the site of the famous old city of Bubastis,* or **Tell Basta**. The chief article of commerce here is cotton. Not far from Zakāzīk flows the Fresh-water Canal from Cairo to Suez, which in many places exactly follows the route of the old canal which was dug during the XIXth dynasty.

Bubastis, Bubastus, or Tell Basta (the Pibeseth= 'House of Bast' of Ezekiel xxx. 17), was the capital of the Bubastites nome in the Delta, and was situated on the eastern side of the Pelusiac arm of the Nile. The city was dedicated to the goddess Bast, the animal sacred to whom was the cat, and was famous for having given a dynasty of kings (the XXIIInd) to Egypt. To the south of the city were the lands which Psammetichus I. gave to his Ionian and Carian mercenaries, and on the north side was the canal which Nekau (Necho) dug between the Nile and the Red Sea. The city was captured by the Persians B.C. 352, and the walls, the entire circuit of which was three miles, were dismantled. Recent excavations, by M. Naville, have shown beyond doubt that the place was inhabited during the earliest dynasties, and that many great kings of Egypt delighted to build temples there. The following description by Herodotus of the town and the festival celebrated there will be found of interest:—

“Although other cities in Egypt were carried to a great height, in my opinion, the greatest mounds were thrown up

* From the hieroglyphic  *Per-Bast*, Coptic *Περ-Βαστ*: it was the metropolis of the 18th nome of Lower Egypt, “where the soul of Isis lived in [the form of] Bast.”

about the city of Bubastis, in which is a temple of Bubastis well worthy of mention; for though other temples may be larger and more costly, yet none is more pleasing to look at than this. Bubastis, in the Grecian language, answers to Diana. Her sacred precinct is thus situated: all except the entrance is an island; for two canals from the Nile extend to it, not mingling with each other, but each reaches as far as the entrance of the precinct, one flowing round it on one side, the other on the other. Each is a hundred feet broad, and shaded with trees. The portico is sixty feet in height, and is adorned with figures six cubits high, that are deserving of notice. This precinct, being in the middle of the city, is visible on every side to a person going round it: for as the city has been mounded up to a considerable height, but the temple has not been moved, it is conspicuous as it was originally built. A wall sculptured with figures runs round it; and within is a grove of lofty trees, planted round a large temple in which the image is placed. The width and length of the precinct is each way a stade [600 feet]. Along the entrance is a road paved with stone, about three stades in length [1800 feet], leading through the square eastward; and in width it is about four plethra [400 feet]: on each side of the road grow trees of enormous height: it leads to the temple of Mercury.”*

The goddess Bast who was worshipped there is represented as having the head of a cat. She wore a disk, with an uræus, and carried the sceptre  or . She was, at times, identified with Sekhet, female counterpart of Ptaḥ, a member of the triad of Memphis. Sekhet    is called ‘Lady of Heaven,’ and ‘The great lady, beloved

* Herodotus, ii. 137, 138 (Cary’s translation).

of Ptaḥ.* The nature of the ceremony on the way to Bubastis, says Herodotus,† is this:—

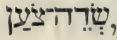
“Now, when they are being conveyed to the city Bubastis, they act as follows: for men and women embark together, and great numbers of both sexes in every barge: some of the women have castanets on which they play, and the men play on the flute during the whole voyage; the rest of the women and men sing and clap their hands together at the same time. When in the course of their passage they come to any town, they lay their barge near to land, and do as follows: some of the women do as I have described; others shout and scoff at the women of the place; some dance, and others stand up and behave in an unseemly manner; this they do at every town by the river-side. When they arrive at Bubastis, they celebrate the feast, offering up great sacrifices; and more wine is consumed at this festival than in all the rest of the year. What with men and women, besides children, they congregate, as the inhabitants say, to the number of seven hundred thousand.”

The fertile country round about Zaḳâzîḳ is probably a part of the Goshen of the Bible.

To the north of the line between Zaḳâzîḳ and Isma‘îliya, and at no great distance from the sea, are numbers of mounds and ruins, which mark the sites of ancient Egyptian cities. Among these may be mentioned those of **Khata‘ana**, which prove that a flourishing city existed there in the XIIIth dynasty. About thirty miles north of Tell Fâḳûs are the ruins called **Ṣân al-Ḥagar**, صان الحجر, *i.e.*, the famous city of Tanis. The town which the Greeks called *Tanis*, and the Copts ΤΑΝΕΩC or ΧΑΝΗ, was

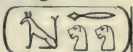
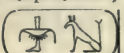
* She was a form of Hathor, and as wife of Ptaḥ was the mother of Nefer-Ātmu and I-em-ḥetep. She was the personification of the power of light and of the burning heat of the sun; it was her duty to destroy the demons of night, mist and cloud, who fought against the sun.

† Book II. 60.

named by the ancient Egyptians    *Sekhet Tchā*, or    *Sekket Tchānt* (which is accurately translated 'Field of Zoan,'* , in Psalm lxxviii. 12, 43) and   *Tchart*; it was the capital of the fourteenth nome of Lower Egypt, 

Khent-ābt. The two determinatives   indicate that the place was situated in a swampy district, and that foreigners dwelt there. The Arabs have adopted the shorter name of the town, and call it Şân. Dr. H. Brugsch endeavoured to show that Tanis represented the town of Rameses, which was built by the Israelites, but his theory has not been generally accepted, although there is no doubt whatever that Tchar and Tanis are one and the same town. The other names of Tanis given by Dr. Brugsch in his great *Dictionnaire Géographique* are "Mesen, Mesen of the North, Teb of the North, and Beḥuṭet of the North." Tanis was situated on the right or east bank of the Tanitic branch of the Nile, about thirty miles nearly due west of the ancient Pelusium; and as it was near the north-east frontier of Egypt, it was always one of the towns which formed the object of the first attack of the so-called Hyksos, Syrians, Assyrians, Greeks, Arabs, and Turks. The excavations which have been made in the ruins round about Şân by Mariette and Petrie prove that Tanis must have been one of the largest and most important cities in the Delta. The earliest monuments found here date from

* Zoan must have been considered a place of great importance by the Hebrews, for they date the founding of Hebron by it (Numbers, xiii. 22), and Isaiah, describing the future calamities of Egypt, says, "Surely the princes of Zoan are fools." (Isaiah xix. 11.)

the time of Pepi I., VIth dynasty, about B.C. 3233; the next oldest are the black granite statues of Usertsen I. and Âmenemhât II., a sandstone statue of Usertsen II., an inscribed granite fragment of Usertsen III., and two statues of Sebek-hetep III. Following these come the most interesting black granite sphinxes, which are usually said to be the work of the so-called Hyksos, but which are, in the writer's opinion, older than the period when these people ruled over Lower Egypt. The cartouches inscribed upon them only prove that many kings were anxious to have their names added to these monuments. The greatest builder at Tanis was Rameses II., who erected a temple with pylons, colossal statues, obelisks and sphinxes. Pasebkhânu, Shashanq I. and Shashanq III. repaired and added to the buildings in Tanis, and they took the opportunity of usurping sphinxes, obelisks, etc., which had been set up by earlier kings. The famous red granite 'Tablet of four hundred years' was found at Sân. The inscription upon it, which is of the time of Rameses II., is dated in the four hundredth year of a Hyksos king named 'Āa-peh-peh-Set, son of the Sun, Nub-Set'  ), which appears to prove that this king reigned 400 years before the time of Rameses II.

The last native king of Egypt whose name is mentioned at Tanis is Nectanebus II., and after him come the Ptolemies. The stele, commonly called the 'Decree of Canopus,' which was set up in the ninth year of Ptolemy III., Euergetes I. (B.C. 238), was found here. The trilingual inscription in hieroglyphics, Greek, and Demotic, mentions at some length the great benefits which this king had conferred upon Egypt, and states what festivals are to be celebrated in his honour and in that of Berenice. The priests assembled at Canopus from all parts of Egypt resolved that these things should be duly inscribed upon

stelæ, of which one should be placed in every large temple in Egypt to commemorate their resolution.

Under the Roman Empire Tanis still held a high position among the towns of the Delta, and the Egyptians considered it of sufficient importance to make it an episcopal see. In the list of the bishops who were present at the Council of Chalcedon (A.D. 451), the name of Apollonius, Bishop of Tanis, is found. Tanis must not be confounded with Tennis, the sea-port town which grew and increased in importance as Tanis declined; and it is difficult to understand why Tanis should have dwindled away, considering that Arab writers have described its climate as being most salubrious, and its winter like summer. Water was said to flow there at all times, and the inhabitants could water their gardens at their will; no place in all Egypt, save the Fayyûm, could be compared with it for fertility, and for the beauty of its gardens and vines. In the sixth century of our era the sea invaded a large portion of the territory of Tanis, and it went on encroaching each year little by little, until all its villages were submerged. The inhabitants removed their dead to Tennis, and established themselves there; Tennis was evacuated by its inhabitants A.D. 1192, and the town itself was destroyed A.D. 1226.

From Zakâzîk the traveller formerly proceeded to Cairo *viâ* Balbês, when the following places were passed:—

Burdên بردين : with 3,477 inhabitants.

Balbês بلبيس, with 9,873 inhabitants.

Anshâs ar-Raml انشاص الرمل, with 2,551 inhabitants.

Mashtûl as-Sûk مستول السوق, with 6,936 inhabitants.

Shabîn al-Kanâtir, سبين القضاير, the stopping place for those who wish to visit the 'Jewish Hill' or Tell al-Yahûdîyeh, where Onias, the high priest of the Jews, built a

temple by the permission of Ptolemy Philometor, in which the Egyptian Jews might worship. The site of the town was occupied in very early times by a temple and other buildings which were set up by Rameses II. and Rameses III. ; a large number of the tiles which formed parts of the walls of these splendid works are preserved in the British Museum.

Nawa, نوى, with 2,814 inhabitants.

Kalyûb, قليوب, with 11,680 inhabitants.



CAIRO.

Cairo (from the Arabic *Ḳâhira*, 'the Victorious,' because the planet *Ḳâhir* or Mars was visible on the night of the foundation of the city) is situated on the right or eastern bank of the Nile, about ten miles south of the division of the Nile into the Rosetta and Damietta branches. Cairo was founded by Gawhar, the commander-in-chief of the Khalifa Mu'izz, on August 5th, 969. It is called in Arabic *Maṣr**: it is the largest city in Africa, and its population was in 1897 570,062 souls. Josephus says that the fortress of the Babylon of Egypt, which stood on the spot occupied by old Cairo or *Fuṣṭât*, was founded by the Babylonian mercenary soldiers of Cambyzes, B.C. 525; Diodorus says that it was founded by Assyrian captives in the time of Rameses II., and Ctesias is inclined to think that it was built in the time of Semiramis. The opinions of the two last mentioned writers are valuable in one respect, for they show that it was believed in their time that Babylon of Egypt was of very ancient foundation. During the reign of Augustus it was the headquarters of one of the legions that garrisoned Egypt, and remains of the town and fortress which these legionaries occupied are still to be seen a little to the north of *Al-Fuṣṭât*. The word *Fuṣṭât* † means a 'tent,' and

* *Maṣr* is a form of the old name *Mîṣrî* (Hebrew *Mîṣraim*), by which it is called in the cuneiform tablets, B.C. 1450.

† Arab. ^{فسطاط} *فسطاط*, another form of ^{فساط} *فساط*, = Byzantine Greek *Φοσσάτρον*. The meanings given to this word by Dozy are :—camp, campement, pavillon.

the place is so called from the tent of 'Amr ibn el-Âṣi, which was pitched there when he invaded Egypt, A.D. 640, and to which he returned after his capture of Alexandria. Around his tent lived a large number of his followers, and these being joined by new comers, the city of Al-Fuṣṭât at length arose. It was enlarged by Aḥmed ibn Ṭulûn, who built the suburb Al-Katâ'i, and a mosque; by Khamarûyeh, who built a palace there; but when the Fâtîmite Khalif Mu'izz conquered Egypt (A.D. 969), he removed the seat of his government from there, and founded Maṣr el-Kâhira, 'Maṣr the Victorious,' near Fuṣṭât. Fuṣṭât, which was also known by the name of Maṣr, was henceforth called Maṣr el-'Atîka. During the reign of Ṣalâḥ-ad-dîn the walls of the new city were thoroughly repaired and the **Citadel** was built. Sulṭân after Sulṭân added handsome buildings to the town, and though it suffered from plagues and fires, it gained the reputation of being one of the most beautiful capitals in the Muḥammadan empire. In 1517 it was captured by Selim I., and Egypt became a pashalik of the Turkish empire, and remained so until its conquest by Napoleon Bonaparte in 1798. Cairo was occupied by Muḥammad 'Ali in 1805 and the massacre of the Mamlûks took place March 1, 1811; the city was surrendered to the British on September 14, 1882.

COPTIC CHURCHES IN CAIRO.*

The **Church of Mâr Minâ** lies between Fuṣṭât and Cairo; it was built in honour of St. Menas, an early martyr, who is said to have been born at Mareotis, and

* The authorities for the facts relating to Coptic Churches are Butler's *Coptic Churches of Egypt*, 2 vols., 1884; and Curzon, *Visits to Monasteries in the Levant*.

martyred during the persecution of Galerius Maximinus at Alexandria. The name Mînâ, or Menâ, probably represents the Coptic form of Menâ, , the name of the first historical king of Egypt. The church was probably founded during the fourth century, and it seems to have been restored in the eighth century; the first church built to Mâr Mînâ was near Alexandria. The church measures 60 feet $\times$ 50 feet; it contains some interesting pictures, and a very ancient bronze candelabrum in the shape of two winged dragons, with seventeen sockets for lighted tapers. On the roof of the church is a small bell in a cupola.

About half-a-mile beyond the Dêr* containing the church of St. Menas, lies the **Dêr of Abu's Sêfên**, in which are situated the churches of al-'Aḏhra (the Virgin), Anba Shenûti, and Abu's Sêfên. The last-named church was built in the tenth century, and is dedicated to St. Mercurius, who is called 'Father of two swords,' or Abu's Sêfên. The church measures 90 feet $\times$ 50 feet, and is built chiefly of brick; there are no pillars in it. It contains a fine ebony partition dating from A.D. 927, some interesting pictures, an altar casket dating from A.D. 1280, and a marble pulpit. In this church are chapels dedicated to Saints Gabriel, John the Baptist, James, Mâr Buḡtor, Antony, Abbâ Nûb, Michael, and George. Within the Dêr of Abu's Sêfên is the 'Convent of the Maidens'; the account of Mr. Butler's discovery of this place is told by him in his *Coptic Churches of Egypt*, Vol. I., p. 128. The church of the Virgin was founded probably in the eighth century.

The church of **Abu Sargah**, or Abu Sergius, stands well towards the middle of the Roman fortress of Babylon in Egypt. Though nothing is known of the saint after whom it was named, it is certain that in A.D. 859 Shenûti was elected patriarch of Abu Sargah; the church was most

* Arabic دِير 'convent, monastery.'

probably built much earlier, and some go so far as to state that the crypt (20 feet $\times$ 15 feet) was occupied by the Virgin and her Son when they fled to Egypt to avoid the wrath of Herod. "The general shape of the church is, or was, a nearly regular oblong, and its general structure is basilican. It consists of narthex, nave, north and south aisle, choir, and three altars eastward each in its own chapel: of these the central and southern chapels are apsidal, the northern is square ended Over the aisles and narthex runs a continuous gallery or triforium, which originally served as the place for women at the service. On the north side it stops short at the choir, forming a kind of transept, which, however, does not project beyond the north aisle On the south side of the church the triforium is prolonged over the choir and over the south side-chapel. The gallery is flat-roofed while the nave is covered with a pointed roof with framed principals like that at Abu's Sêfên Outside, the roof of Abu Sargah is plastered over with cement showing the ring-posts projecting above the ridge-piece. Over the central part of the choir and over the haikal the roof changes to a wagon-vaulting; it is flat over the north transept, and a lofty dome overshadows the north aisle chapel The twelve monolithic columns round the nave are all, with one exception, of white marble streaked with dusky lines The exceptional column is of red Assuân granite, 22 inches in diameter The wooden pulpit is of rosewood inlaid with designs in ebony set with ivory edgings The haikal-screen projects forward into the choir as at Al 'Adra and is of very ancient and beautiful workmanship; pentagons and other shapes of solid ivory, carved in relief with arabesques, being inlaid and set round with rich mouldings The upper part of the screen contains square panels of ebony set with large crosses of

solid ivory, most exquisitely chiselled with scrollwork, and panels of ebony carved through in work of the most delicate and skilful finish." (Butler, *Coptic Churches*, Vol. I., pp. 183-190, ff.) The early carvings representing St. Demetrius, Mâr George, Abu's Sêfên, the Nativity, and the Last Supper are worthy of careful examination.

The **Jewish synagogue** near Abu Sargah was originally a Coptic church dedicated to St. Michael, which was sold to the Jews by a patriarch called Michael towards the end of the ninth century ; it measures 65 feet $\times$ 35 feet, and is said to contain a copy of the Law written by Ezra.

A little to the south-east of Abu Sargah is the church dedicated to the Virgin, more commonly called **El-Mu'allakah**, or the 'hanging,' from the fact that it is suspended between two bastions, and must be entered by a staircase. The church is triapsal, and is of the basilican order. It originally contained some very beautiful screens, which have been removed from their original positions and made into a sort of wall, and, unfortunately, modern stained glass has been made to replace the old. The cedar doors, sculptured in panels, are now in the British Museum. The cedar and ivory screens are thought to belong to the eleventh century. The church is remarkable in having no choir, and Mr. Butler says it is "a double-aisled church, and as such is remarkable in having no transepts." The pulpit is one of the most valuable things left in the church, and probably dates from the twelfth century ; in the wooden coffer near it are the bones of four saints. Authorities differ as to the date to be assigned to the founding of this church, but all the available evidence now known would seem to point to the sixth century as the most probable period ; at any rate, it must have been before the betrayal of the fortress of Babylon to 'Amr by the Monophysite Copts in the seventh century.

A little to the north-east of Abu Sargah is the church of

St. Barbara, the daughter of a man of position in the East, who was martyred during the persecution of Maximinus ; it was built probably during the eighth century. In the church is a picture of the saint, and a chapel in honour of St. George. At the west end of the triforium are some mural paintings of great interest.

Within the walls of the fortress of Babylon, lying due north of Abu Sargah, are the two churches of Mâr Girgis and the Virgin.

To the south of the fortress of Babylon, beyond the Muḥammadan village on the rising ground, lie the Dêr of Bablûn and the Dêr of Tadrus. In the Dêr el-Bablûn is a church to the Virgin, which is very difficult to see. It contains some fine mural paintings, and an unusual candlestick and lectern ; in it also are chapels dedicated to Saints Michael and George. This little building is about fifty-three feet square. Dêr el-Tadrus contains two churches dedicated to Saints Cyrus and John of Damanhûr in the Delta ; there are some fine specimens of vestments to be seen there.

A short distance from the Mûski is a Dêr containing the churches of the Virgin, St. George, and the chapel of Abu's Sêfên. The church of the Virgin occupies the lower half of the building, and is the oldest in Cairo. The chapel of Abu's Sêfên is reached through a door in the north-west corner of the building, and contains a wooden pulpit inlaid with ivory. The church of St. George occupies the upper part of the building, and is over the church of the Virgin.

In the Greek (Byzantine) quarter of Cairo is the Dêr el-Tadrus, which contains the churches of St. George and the Virgin.

The Coptic churches of Cairo contain a great deal that is interesting, and are well worth many visits. Though the fabrics of many of them are not older than the sixth, seventh, or eighth century of our era, it may well be assumed that the sites were occupied by Coptic churches long before this period.

THE MOSQUES OF CAIRO.

Speaking generally, there are three types of mosque* in Cairo: 1, the court-yard surrounded by colonnades, as in the Mosques of 'Amr and ibn-Ṭûlûn; 2, the court-yard surrounded by four gigantic transepts, as in the Mosque of Sultân Ḥasan, etc.; and 3, the covered yard beneath a dome, as in the Mosque of Muḥammad 'Alî.

The **Mosque of 'Amr** in Fustât, or Old Cairo, is the oldest mosque in Egypt, its foundation having been laid A.H. 21 = A.D. 643. The land upon which it was built was given by 'Amr ibn el-Âṣî and his friends after they had become masters of the fortress of Babylon. Of 'Amr's edifice very little remains, for nearly all the building was burnt down at the beginning of the ninth century. Towards the end of the third quarter of the tenth century the mosque was enlarged and rebuilt, and it was subsequently decorated with paintings, etc.; the splendour of the mosque is much dwelt upon by Maḥrîzî. The court measures 350 feet × 400 feet. The building contains 366 pillars—one row on the west side, three rows on the north and south sides, and six rows on the east side; one of the pillars bears the name of Muḥammad. In the north-east corner is the tomb of 'Abdallâh, the son of 'Amr.

The **Mosque of Aḥmad ibn Ṭûlûn** (died A.D. 884) is the oldest in Maṣr el-Ḳâhira or New Cairo, having been finished A.D. 879, under the rule of Khalîfa Mu'atamid (A.D. 870-892). It is said to be a copy of the Ka'aba at Mecca, and to have taken two or three years to build. The open court is square, and measures about 300 feet from side to side; in the centre is the Ḥanafîyyah (حَنَفِيَّة) or fountain for the

* The word 'mosque' is derived from the Arabic  a 'place of prayer.'

Turks. On the north, west, and south sides is an arcade with walls pierced with arches; on the east side are five arcades divided by walls pierced with arches. The wooden pulpit is a famous specimen of wood carving, and dates from the thirteenth century. Around the outside of the minaret of this mosque is a spiral staircase, which is said to have been suggested by its founder. The mosque is called the 'Fortress of the Goat,' because it is said to mark the spot where Abraham offered up the ram; others say that the ark rested here.

The **Mosque of Hâkim** (A.D. 996-1020), the third Faṭimite Khalîfa, was built on the plan of the mosque of ibn Tûlûn (see above); the date over one of the gates is A.H. 393 = A.D. 1003.

The **Mosque Al-Azhar** was founded by Gawhar, the general of Mu'izz, April 3rd, 970, and was finished on June 24th, 972. The plan of the principal part was the same as that of the mosque of 'Amr, but very little of the original building remains. It was made a university by the Khalîfa 'Aziz (A.D. 975-996), and great alterations were made in the building by different Sultâns in the twelfth, thirteenth, fifteenth, sixteenth, and eighteenth centuries; Sa'id Pasha made the last, A.D. 1848. The minarets belong to different periods; the mosque has six gates, and at the principal of these, the 'Gate of the Barbers,' is the entrance. On three of the sides of the open court are compartments, each of which is reserved for the worshippers who belong to a certain country. The Lîwân of the mosque is huge, and its ceiling is supported upon 380 pillars of various kinds of stone; it is here that the greater part of the students of the university carry on their studies. The number of students varies from 7,000 to 9,000, and the education, from the Muḥammadan point of view, is perhaps the most thorough in the whole world.

In the Citadel are :—1. The Mosque of An-nâsir, built in 1317–18, also known as the Muristân Qalâûn; 2. The Mosque of Sulê mân Pasha or Sultân Selîm, built in 1526; 3. The Mosque of Muḥammad ‘Alî, which was finished by Sa’îd Pâsha in 1857. As with nearly all mosques built by the Turks, the church of the Hagia Sophia at Constantinople served as the model for the last-named, but the building is not considered of remarkable beauty. The mosque is a square covered by a large dome and four small ones. In the south-east corner is the tomb of Muḥammad ‘Ali, and close by is the minbar (منبر) or pulpit; in the recess on the east side is the Kiblah (قبلة), or spot to which the Muḥammadan turns his face during his prayers. The court is square, with one row of pillars on each of its four sides, and in the centre is the fountain for the Turks; the clock in the tower on the western side was presented to Muḥammad ‘Ali by Louis Philippe.

The **Mosque of Sultân Hasan**, built of stone taken from the pyramids of Gîzah, is close to the Citadel, and is generally considered to be the grandest in Cairo. It was built by Ḥasan, one of the younger sons of Sultân Nâsir, and its construction occupied three years, A.D. 1356–1358. It is said that when the building was finished the architect’s hands were cut off to prevent his executing a similar work again. This story, though probably false, shows that the mosque was considered of great beauty, and the judgment of competent critics of to-day endorses the opinion of it which was prevalent in Ḥasan’s time. Ḥasan’s tomb is situated on the east side of the building. The remaining minaret* is about 280 feet high, the greatest length of the mosque is about 320 feet, and the width about 200 feet. The walls are 113 feet high. In the open court are two

* From the Arabic مَنَارَةٌ ‘place of light.’

fountains which were formerly used, one by the Egyptians, and one by the Turks. On the eastern side are still to be seen a few of the balls which were fired at the mosque by the army of Napoleon.

The **Mosque of Barkûk** (A.D. 1382-1399) contains the tomb of the daughter of Barkûk.

The **Mosque of Mu'ayyad**, one of the Circassian Mamlûks, was founded about 1412; it is also known as the "Red Mosque," from the colour of the walls outside. Externally it measures about 300 feet by 250 feet, and possesses an internal court, surrounded by double colonnades on three sides, and a triple range of arches on the side looking towards Mecca, where also are situated—as in that of Barkûk—the tombs of the founder and his family. A considerable number of ancient columns have been used in the erection of the building, but the superstructure is so light and elegant that the effect is agreeable. The bronze gate in front belonged originally to the mosque of Sultân Hasan.

The **Mosque of Kâ'it Bey** (A.D. 1468-1496), one of the last independent Mamlûk sultâns of Egypt, is about eighty feet long and seventy feet wide; it has some fine mosaics, and is usually considered the finest piece of architecture in Cairo.

The **Mosque al-Ghûri** was built by the Sultân **Kansuweh al-Ghûri** about 1602; it is one of the most beautiful mosques in Cairo.

The **Mosque of Sittah Zênab** was begun late in the XVIIIth century; it contains the tomb of Zênab, the grand daughter of the Prophet.

The **Mosque of Al-Hasanên**, *i.e.*, the mosque of Hasan and Husên, the sons of 'Ali the son-in-law of the Prophet, is said to contain the head of Husên, who was slain at Kerbela A.D. 680; the head was first sent to Damascus and afterwards brought to Cairo.

THE TOMBS OF THE KHALÎFAS.*

These beautiful buildings are situated on the eastern side of the city, and contain the tombs of the members of the families of the Circassian Mamlûk Sultâns who reigned from A.D. 1382-1517. The tomb-mosques of Yûsuf, al-Ashrâf, and the tomb of al-Ghûri (A.D. 1501-1516) are to the north-east of the Bâb en-Naşr; the tomb-mosques of Yûsuf and al-Ashrâf are only to be seen by special permission. In the tomb-mosque of Barkûk are buried that sultân, his son the Sultân Farag (A.D. 1399-1412), and various other members of the family. The limestone pulpit and the two minarets are very beautiful specimens of stone work. To the west of this tomb-mosque is the tomb of Sultân Sulêmân, and near that are the tombs of the Seven Women, the tomb-mosque of Barsbey (A.D. 1422-1438), the Ma'âbed er-Rifâ'i, and the tomb of the mother of Barsbey. The most beautiful of all these tombs is the tomb-mosque of Kâ'it Bey (A.D. 1468-1496), which is well worthy of more than one visit.

THE TOMBS OF THE MAMLÛKS.†

These interesting buildings formed the resting places of a number of the Baḥrite Mamlûks, who ruled over Egypt from 1250 to 1380. They have fallen into a terrible state of neglect and decay, and of many of these tombs only the minarets remain.

* The word 'Khalîfa,' Arabic, خَلِيفَة, means 'successor' (of Muḥammad) or 'vicar' (of God upon earth), and was a title applied to the head of the Muslim world. The last Khalîfa died in Egypt about A.D. 1517.

† The word 'Mamlûk' means a 'slave,' Arabic مَمْلُوك, plur. مَمَالِك.

THE CITADEL.

The Citadel was built by Ṣalâḥ ad-Dîn, who began it in 1176-7 and finished it in 1207-8 ; the architect's name was Karakûsh.

The stones used were taken from the pyramids of Gîzah ; it formed a part of the large system of the fortifications of Cairo with which this Sultân protected the city. Though admirably situated for commanding the whole city, and as a fortress in the days before long range cannon were invented, the site was shown in 1805 to be ill chosen for the purposes of defence in modern times by Muḥammad 'Ali, who, by means of a battery placed on the Muḩaṩṩam heights, compelled Khurshîd Pâsha to surrender the citadel. In the narrow way, with a high wall, through the Bâb al-'Azab, which was formerly the most direct and most used means of access to it, the massacre of the Mamlûks took place by the orders of Muḩammad 'Ali, on March 1st, 1811. The single Mamlûk who escaped is said to have made his horse leap down from one of the walls of the Citadel ; he refused to enter the narrow way.

JOSEPH'S WELL.

This well is not called after Joseph the Patriarch, as is usually supposed, but after the famous Ṣalâḥ ad-Dîn (Saladin), whose first name was Yûsuf or Joseph. The shaft of this well, in two parts, is about 289 feet deep, and was found to be choked up with sand when the Citadel was built ; Saladin caused it to be cleared out, and from his time until 1865 its water was regularly drawn up and used. This well was probably sunk by the ancient Egyptians.

THE KHEDIVIAL LIBRARY.

This valuable collection was founded by Ismâ'il in 1870, and contains the library of Muṩṩafa Pasha ; the number

of MSS., Persian, Turkish, Arabic, etc., is said to be about 24,000. Some of the copies of the *Qur'ân* preserved there are among the oldest known. The library is now housed in the Museum of Arab Art, which was built in 1902-3 at a cost of £E.66,000.

EZBEKÎYAH GARDEN.

This garden or "place," named after the Amîr Ezbekî, the general of *Kâ'it* Bey (A.D. 1468—1496), was made in 1870 by M. Barillet, and has an area of about twenty acres.

THE NILOMETER IN THE ISLAND OF RÔḌA.

The Nilometer here is a pillar, which is divided into seventeen parts, each representing a cubit, *i.e.*, $21\frac{1}{3}$ inches, and each cubit is divided into twenty-four parts. This pillar is placed in the centre of a well about sixteen feet square; the lower end is embedded in the foundations, and the upper end is held in position by a beam built into the side walls. The well is connected with the Nile by a channel. The first Nilometer at Rôḍa is said to have been built by the order of the Khalîfa Sulê mân (A.D. 715—717). The second was built in 861, and 12 years later *Ṭûlûn* repaired it and built a fort on the island. At the end of the eleventh century a dome resting upon columns was built over it. When the Nile is at its lowest level it stands at the height of seven cubits in the Nilometer well, and when it reaches the height of $15\frac{2}{3}$ cubits, the *shêkh* of the Nile proclaims that sufficient water has come into the river to admit of the cutting of the dam which prevents the water from flowing over the country. The difference between the highest rise and the lowest fall of the Nile at Cairo is about twenty-five feet. The cutting of the dam takes place some time during the second or third week in August, at which time there are

general rejoicings. When there happens to be an exceptionally high Nile, the whole island of Rôḍa is submerged, and the waters flow over the Nilometer to a depth of two cubits, a fact which proves that the bed of the Nile is steadily rising, and one which shows how difficult it is to harmonize all the statements made by Egyptian, Greek, and Arab writers on the subject. As the amount of taxation to be borne by the people has always depended upon the height of the inundation, attempts were formerly made by the governments of Egypt to prove to the people that there never was a low Nile.

1. The Museum of Egyptian Antiquities.

THE nucleus of the great Khedivial collection of ancient Egyptian antiquities of all periods, from about B.C. 6500 to the end of the Roman rule in Egypt, was formed by the eminent Frenchman, F. Auguste Ferdinand **Mariette**, a distinguished scholar and archæologist, and an unselfish and indefatigable worker in the cause of Egyptological science. In the course of his excavations at Şakḥâra, where he discovered the Serapeum, he brought together a large number of miscellaneous antiquities, which were stored wherever a place could be found to hold them. In the teeth of opposition made by the notables of Cairo and Ministers of Government, he forced the claims of archæology under the notice of the Khedive **Sa'id Pasha**, who, soon after his succession in 1854, ordered that a Museum of Egyptian Antiquities should be founded, and appointed Mariette as its first Keeper. With the important work of the Suez Canal in hand it was unlikely that the Egyptian Government would vote money for the building of a museum to hold the monumental remains of a nation of "ignorant unbelievers," whom every Egyptian

believed God had wiped off the face of the earth because of their "unclean wickedness," and Mariette had therefore to take any empty rooms in any Government building which could be found in which to house his collection.

After much difficulty Mariette induced the authorities to transfer to him portions of the old post-office at Bûlâk, the port of Cairo, and in these the first Khedivial collection of Egyptian antiquities was placed. It goes without saying that the building was unsuitable in every way, for the floors were bad, the walls were too thin, the rooms were small, and the most inexperienced thief could easily break in and help himself to the small objects which were placed in the wretched receptacles which served as exhibition cases. It was found in a very short time that the collection was growing too rapidly for the space which Mariette had at his disposal, and, when all the rooms were filled, he was obliged to store the cases of antiquities in an outhouse or shed near, and to leave them packed up. Whilst the work of collecting was thus going on, Mariette devoted himself to the excavation and clearing out of temples and other buildings in all parts of the country. In 1881 the great collection of royal mummies from Dêr al-Baḥarî arrived, and the interest of these was so great that the cultured opinion of the civilized world demanded that some systematic arrangement of the contents of the Bûlâk Museum should be made, and that steps should be taken for their better preservation, for it was found that the damp in the old post-office was doing harm to the more fragile of the antiquities. The situation of the museum itself was alarming. On the one side flowed the Nile, which more than once threatened to sweep the whole building away, and the waters of which, on one occasion, actually entered the courtyard, and on the other were a number of warehouses of the flimsiest construction, filled with inflammable stores, which might at any moment catch fire and burn down the museum. Early in winter mornings

the building was often full of the white, clinging, drenching mist, which is common along the banks of the river, and it was no rare thing to see water trickling down inside the glass cases which held the mummies of the great kings of Egypt.

At length the Egyptian Government was compelled to consider seriously the problem of housing the monuments of the Pharaohs, but the authorities were hampered by want of funds; finally, after much discussion, it was decided to transfer the whole collection to the Palace of Gîzah, which stands on the left bank of the Nile, just opposite the Island of Rôḍa. This palace was built by Isma'îl Pâsha to accommodate his *ḥarîm*, and cost between $4\frac{3}{4}$ and 5 millions of pounds sterling! The fabric itself was not strong enough for a building of the kind, and the walls of hundreds of its rooms were made of lath and plaster gilded and painted; the outcry usually raised by irresponsible persons against any proposal connected with antiquities was made, but, under the circumstances, the Government did the right thing. It fell to the duty of Sir Francis Grenfell, K.C.B., to make arrangements for the prevention of fire, and with the precautions taken by him, and the rules which he enforced in person, the collection became comparatively safe.

The removal of the antiquities from Bûlâk to Gîzeh was carried out in 1889. In 1895 the Public Debt Commissioners voted the sum of £E. 110,000 for the building of a new fire-proof museum, and the design of M. Dourgnon, a Parisian architect, was selected by the jury, which consisted of an Englishman, a Frenchman, and an Italian. The building was offered for tender in 1896, the foundations were laid in 1897, and the museum was finished towards the close of 1901; up to the end of 1900 the total cost had been £E. 169,000. The transfer of the antiquities from Gîzah to the new museum began on December 3rd, 1901, and was completed on July 13th, 1902. The inauguration

ceremonies were performed in the presence of Lord Cromer, Lord Kitchener, and about 100 of the nobles and notables of Cairo on November 15th following.

As already said, the first Keeper of the Egyptian Museum in Cairo was **F. A. F. Mariette**, who was born at Boulogne-sur-Mer on February 11th, 1821, and who died at Cairo in 1881. He was appointed on the staff of the Louvre in 1848; he set out on a mission to Egypt in search of Coptic and Syriac MSS. in 1850; he discovered and excavated the Serapeum in 1852, with a grant of 50,000 francs which had been voted by the French National Assembly; he carried on excavations for the Duc de Luynes at Gîzah in 1853; and in 1854 he was appointed Assistant Curator at the Louvre. In the same year he was appointed Keeper of the Bûlâk Museum, and the Khedive Sa'îd Pasha made him a Bey. From 1855 to 1871 he worked indefatigably, and the excavations which he carried out comprise some of the greatest works of the kind ever done in Egypt. Tanis, Abydos, Edfû, Karnak, Denderah, Medînet Habû, Dêr al-Baḥarî, and many other sites were more or less thoroughly explored by him; he explored hundreds of maṣṭābas in the cemeteries of Gîzah, Ṣaḥḥâra, and Mêdûm, and he opened the "Maṣṭābat al-Fir'âûn." Whilst engaged in such works he found time to write a Guide to the Museum, entitled "Notice des principaux monuments exposés dans les galeries provisoires du Musée d'Antiquités de S. A. le Khédivé à Boulaq," which went through several editions; he edited facsimiles of papyri, and published several volumes of valuable Egyptian texts. The zeal and enthusiasm of Mariette contributed largely to the advance of Egyptological science, and, as a worker on broad, general lines of study, his equal will not quickly be found. His body was entombed in a marble sarcophagus which first stood in the courtyard at Bûlâk, then was removed

to Gîzah in 1889, and to the new Museum in Cairo in 1902.

Mariette was succeeded by **Professor Gaston Maspero**, who was born at Paris on June 23rd, 1846. He took the degree of Docteur en Lettres in 1873 at l'École Normale, was made Professor of the Collège de France, in the room of de Rougé, and Member of L'Académie des Inscriptions in 1883, and Oxford conferred upon him the degree of D.C.L. in 1886. As soon as he was appointed he began to arrange and catalogue the antiquities at Bûlâk, and for the first time it became possible to obtain an idea of the value and sequence of the objects exhibited. The "Guide du Visiteur au Musée de Boulaq" was a most useful work, for in it Professor Maspero not only described his objects, but explained their use and signification, and his "Guide" was in reality a manual of archæology. In addition to his work in connection with the Museum at Bûlâk, Professor Maspero carried out the excavation of Luxor temple in 1884, 1885, and 1886, at the expense of a fund which was raised by the *Journal des Débats*; it has been customary to ascribe this work to M. Grébaut, but this *savant* only removed from Luxor to Cairo the antiquities which Professor Maspero had found. In 1884 Professor Maspero discovered the necropolis of Akhmîm, from which such excellent results were obtained; he repaired Karnak, and the eastern part of the Hypostyle Hall; he cleared the Ramesseum at Thebes, and repaired the temples at Abydos; he rebuilt the west part of the girdle wall at Edfû, covered over the sanctuary, and repaired the little temple; and he carried on works of repair and excavation and clearing at Kom Ombo, Al-Kâb, Aswân, Shêkh 'Abd al-Kûrna, Asyût, Barsha, Beni Hasan, Tell al-'Amarna, Şakḫâra, etc. Professor Maspero is the author of a large number of Egyptological works, many of them con-

taining editions of most valuable texts, and his *Histoire Ancienne* in three volumes is a monumental work. One of his greatest works undoubtedly is the edition of the texts that were found in the pyramid tombs of Unâs, Tetâ, and other early kings, which he published with translations in French. These documents are of priceless value for the study of the religion of ancient Egypt, and their decipherment and publication are the greatest triumph of Egyptology. They reveal a phase of civilization in Egypt of which there are no other records than these in writing, and certain portions of them must be coeval with the historic culture of Egypt. In 1886, for private reasons, Professor Maspero resigned his appointment as Keeper of the Bûlâk Museum, and was succeeded by **M. Grébaut**, the author of an excellent edition of a famous Hymn to Âmen-Râ; he increased the collection under his charge considerably, and brought many valuable monuments from all parts of Egypt to the Museum at Gizah; he discovered a large number of the mummies of priests of Âmen, with their coffins, etc., at Dêr al-Baharî. Under his rule the Egyptian collection was removed from Bûlâk to the Palace of Gizah.

M. Grébaut was, in turn, succeeded in 1892 by **M. J. Marie de Morgan**, who was born on June 3rd, 1857, at the Château de Bion, Loir-et-Cher; though he studied archæology for more than 20 years, he is a trained mathematician, engineer, and geologist, and he has turned his training to good account, for he has conducted excavations according to scientific methods, with unusually successful results. Since 1897, when he resigned his appointment, he has been engaged in carrying out excavations at Susa and other places in the country which was called Elam by ancient nations; fortune has favoured his labours, and made him the discoverer of the basalt stele which is inscribed in Babylonian characters

with the text of the "Code of Laws" of Khammurabi, king of Babylon, about B.C. 2200. M. de Morgan has travelled over all Persia, Turistan, Kurdistan, Armenia, and Mesopotamia, and is the author of numerous learned works. In connection with Egyptology it may be mentioned that he was the discoverer of the predynastic and early archaic tombs at Nakâda in Upper Egypt, and it was he who first showed the correct position in the history of Egypt of the people who were erroneously called the New Race.

M. de Morgan was succeeded in 1897 by **M. Victor Loret**, who is the author of *Manuel de la Langue Égyptienne*, Paris, 1891; of *La Flore pharaonique*, Paris, 1892; and of several articles in various publications. In 1898 he discovered in the tomb of Âmen-hetep II. at Thebes the mummies of several kings of the XVIIIth and later dynasties, and among them was the mummy of Menephthah, the "Pharaoh of the Oppression," whom many believed to have been drowned in the "Red Sea," when the Egyptians were overwhelmed in the days of Moses.

In 1899 M. Loret resigned, and **M. Maspero** returned to his former position of Keeper of the Egyptian Museum, and during the second period of his rule he has renewed the wise and liberal policy with which all are familiar. Under his guidance the Egyptian collection has been removed from the Palace of Gîzah to the new Museum in the European quarter of Cairo, and the interests of Egyptology, both archæological and philological, are well guarded. The various Keepers of the Egyptian Museum have for 30 years or more been ably seconded in all their endeavours by **Emil Brugsch Bey**, the brother of Dr. H. Brugsch, the eminent Egyptologist, and Conservator of the Museum, to whom the arrangement and classification of the antiquities therein are chiefly due. He holds the traditions of the great Mariette, having been his fellow-

worker, and possesses an unrivalled knowledge of sites and of all matters relating to excavations; his learning and courtesy are too well known to need further mention. The Assistant-Conservators are **M. G. Daressy** and **Aḥmad Kamal Bey**.

The Museum is open every day except Friday, from 9 A.M. to 4.30 P.M.; the entrance fee is 5 piastres. Tickets for inspecting the temples, price 120 piastres, may be purchased here. In former days Messrs. Thos. Cook & Son printed in their "Guide to Egypt" and in "The Nile" a summary of the contents of the rooms of the Egyptian Museum, but, as M. Maspero has issued a "Guide to the Cairo Museum," they have decided to omit such summary here.

The Egyptian Collection in Cairo is the richest in the world in monuments of the first six dynasties, but in some classes of the later antiquities its collections are poor. No visitor should omit to see:—

1. The painted maṣṭāba doors and statues of dynasties IV.-VI.
2. The Shēkh al-Balad.
3. The Inscriptions of Unā and Ḥer-Khuf.
4. The Statues of Mycerinus and Khephren.
5. The Tomb of Ḥeru-ḥetep.
6. The Sphinxes and monuments from Tanis.
7. The stelæ of Piānkhi and his successors from Gebel Barkal.
8. The statue of Āmenārtās.
9. The Tablet of Šakḳāra.
10. The Stele of Pithom.
11. The Stele of Canopus.
12. The Tell al-Amarna Tablets.
13. The Royal Mummies from Dêr al-Baḥarî.

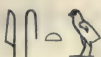
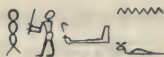
14. The papyrus containing the **Maxims of Ani**.
15. The **Fayyûm Papyrus**.
16. The **Dahshûr jewellery**.
17. The **jewellery of Ââḥ-ḥetep**.
18. The green **slate object of Nārmer**.
19. The **leather body of the chariot** of Thothmes IV.
20. Typical examples of all the painted coffins.

In a room attached to the Museum visitors may purchase Egyptian antiquities, and as many travellers wish to take away with them a scarab or a *ushabti* figure, or some small object which was buried with the mummy, the following notes, which explain the commonest of them, are added :—

Ushabtiu figures are made of stone, alabaster, wood, and glazed *faïence*, and are in the form of the god Osiris, who is here represented in the form of a mummy. They were placed in the tomb to do certain agricultural works for the deceased, who was supposed to be condemned to sow the fields, to fill the canals with water, and to carry sand from the East to the West. They are usually inscribed with the VIth Chapter of the *Book of the Dead*. As many travellers buy *ushabtiu* figures in Egypt, the following version of the chapter may be of interest to them :—

											
â	ushabtiu		âpen	âr	âptu	Âsâr					
O	ushabtiu	figures	these,	if	is	decreed	Osiris				

						
er	ârit	kat	nebt	ârit	âm	
to	do	labours	any	[which]	are to be done	there

*em**neter khert**astu**hu - nef*

in the underworld, behold, be there smitten down for him

*setchebu**àm**em**sa**er**khert - f*

obstructions there for a person beneath him.

*māku - à*

Here am I

*ka - ten*

[when] call ye.

*ap - tu - ten*

Watch ye

*er**ennu*

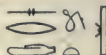
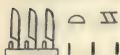
at moment

*neb**àrit*

every to work there,

*àm**er*

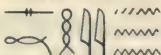
to plough

*serutet**sekhet*

the fields,

*er*

to

*semehi*

fill with water

*utebu*

the canals,

*er*

to

*khen*

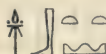
carry

*shā*

sand

*en*

of

*Abtet*

the east

*er*

to

*Àmentet*

the west.

*thes rer*

Again

*māku - à*

here am I

*ka - ten*

[when] call ye.

That is to say, the deceased addresses each figure and says, "O *ushabtiu* figures, if the Osiris," that is, the deceased, "is decreed to do any work whatsoever in the underworld, may all obstacles be cast down in front of him!" The figure answers and says, "Here am I ready when ye call." The deceased next says, "O ye figures, be ye ever watchful to work, to plough and sow the fields, to water the canals, and to carry sand from the east to the west." The figure replies, "Here am I when ye call."

Amulets.—

1. The **Buckle** or Tie, , usually made of some red stone, the colour of which was intended to represent the blood of Isis; it was placed on the neck of the mummy which it was supposed to protect. It was often inscribed with the CLVith Chapter of the *Book of the Dead*.

2. The **Tet**, , which had sometimes plumes, disk, and horns, , attached to it, was also placed on the neck of the mummy, and was often inscribed with the CLVth Chapter of the *Book of the Dead*.

3. The **Vulture**, , was placed upon the neck of the mummy on the day of the funeral, and brought with it the protection of the "mother" Isis.

4. The **Collar**, , was placed upon the neck of the mummy on the day of the funeral.

5. The **Papyrus Sceptre**, , was placed upon the neck of the mummy, and typified the green youth which it was hoped the deceased would enjoy in the nether world.

6. The **Pillow**, , usually made of hæmatite, was generally inscribed with the CLXVIth Chapter of the *Book of the Dead*.

7. The **Heart**, , represented the “soul of Kheperà.”

8. The **Ānkh**, , represented “Life.”

9. The **Utchat**, or symbolic Eye, , typified “good health and happiness,” and was a very popular form of amulet in Egypt.

10. The **Nefer**, , represented “good-luck.”

11. The **Sma**, , represented “union.”

12. The **Menât**, , represented “virility.”

13. The **Neha**, , represented “protection.”

14. The **Serpent's Head**, , was placed in mummies to prevent their being devoured by worms.

15. The **Frog**, , represented “fertility” and “abundance.”

16. The **Stairs**, , were the symbol of ascending to heaven.

17. The **Fingers**, index and medius, found inside mummies, represented the two fingers which the god Horus stretched out to help the deceased up the ladder to heaven.

Scarabs.—Scarab or Scarabæus (from the Greek *σκαρabeος*) is the name given by Egyptologists to the myriads of models of a certain beetle, which are found in mummies and tombs and in the ruins of temples and other buildings in Egypt, and in other countries the inhabitants of which, from a remote period, had intercourse with the Egyptians. M. Latreille considered the species which he named *Ateuchus Aegyptiorum*, or *ἡλιοκάνθαρος*, and which is of a fine greenish colour, as that which especially engaged the attention of the early Egyptians, and Dr. Clarke affirmed that it was eaten by the women of Egypt because it was considered to be an emblem of fertility. In these insects a remarkable

peculiarity exists in the structure and situation of the hind legs, which are placed so near the extremity of the body, and so far from each other, as to give them a most extraordinary appearance when walking. This peculiar formation is, nevertheless, particularly serviceable to its possessors in rolling the balls of excrementitious matter in which they enclose their eggs. These balls are at first irregularly shaped and soft, but by degrees, and during the process of rolling along, become rounded and harder; they are propelled by means of the hind legs. Sometimes these balls are an inch and a half or two inches in diameter, and in rolling them along the beetles stand almost upon their heads, with the heads turned from the balls. They do this in order to bury their balls in holes which they have already dug for them, and it is upon the dung just deposited that the l  rv   when hatched feed. Horapollon thought that the beetle was self-produced, but he made this mistake on account of the females being exceedingly like the males, and because both sexes appear to divide the care of the preservation of their offspring equally between them.

The Egyptians called both the scarab  us Kheper  



, and the god represented by this insect also

Kheper  



. The god Kheper   was supposed

to be the "father of the gods," and the creator of all things in heaven and earth; he made himself out of matter which he himself had made. He was identified with the rising sun and thus typified resurrection.

The verb *Kheper*     , which is usually translated

"to exist, to become," also means "to roll," and "roller," or "revolver," was a fitting name for the sun. In a hieratic papyrus in the British Museum (No. 10183), the god Kheper   is identified with the god Neb-er-tcher,

who, in describing the creation of gods, men, animals, and things, says :—"I am he who evolved himself under the form
 " of the god Kheperà. I, the evolver of evolutions, evolved
 " myself, the evolver of all evolutions, after a multitude of
 " evolutions and developments* which came forth from my
 " mouth (or at my command). There was no heaven, there
 " was no earth, animals which move upon the earth and
 " reptiles existed not at all in that place. I constructed their
 " forms out of the inert mass of watery matter, I found no
 " place there where I could stand. By the strength which was
 " in my will I laid the foundation [of things] in the form of
 " the god Shu and I created for them every attribute which
 " they have. I alone existed, for I had not as yet made Shu
 " to emanate from me, and I had not ejected the spittle which
 " became the god Tefnut ; there existed none other to work
 " with me. By my own will I laid the foundations of all
 " things, and the evolutions of the things, and the evolutions
 " which took place from the evolutions of their births which
 " took place through the evolutions of their offspring,
 " became multiplied. My shadow was united with me, and
 " I produced Shu and Tefnut from the emanations of my
 " body, ... thus from being one god I became three
 " gods I gathered together my members and
 " wept over them, and men and women sprang into
 " existence from the tears which fell from my eye."

* The duplicate copy of this chapter reads, "I developed myself
 " from the primeval matter which I made. My name is Osiris, the
 " germ of primeval matter. I have worked my will to its full extent in
 " this earth, I have spread abroad and filled it. . . . I uttered my
 " name as a word of power, from my own mouth, and I straightway
 " developed myself by evolutions. I evolved myself under the form of
 " the evolutions of the god Kheperà, and I developed myself out of the
 " primeval matter which has evolved multitudes of evolutions from the
 " beginning of time. Nothing existed on this earth [before me], I made
 " all things. There was none other who worked with me at that time.
 " I made all evolutions by means of that soul which I raised up there
 " from inertness out of the watery matter."

Scarabs may be divided into three classes :—1. Funereal scarabs ; 2. Scarabs worn for ornament ; 3. Historical scarabs. Of **funereal scarabs** the greater number found measure from half an inch to two inches, and are made of steatite glazed green, or blue, or brown ; granite, basalt, jasper, amethyst, lapis-lazuli, carnelian, and glass. The flat base of the scarabs was used by the Egyptians for engraving with names of gods, kings, priests, officials, private persons, and monograms and devices. Scarabs were set in rings and worn on the fingers by the dead and living, and were wrapped up in the linen bandages with which the mummy was swathed, and placed over the heart. The best class of funereal scarabs was made of a fine, hard, green basalt, which, when the instructions of the rubic concerning them in the *Book of the Dead* were carried out, was set in a gold border, and hung from the neck by a fine gold wire. Such scarabs are sometimes joined to a heart on which is inscribed the legend “life, stability, and protection” .

Funereal scarabs were also set in pectorals, and were in this case ornamented with figures of the deceased adoring Osiris. Scarabs of all kinds were kept in stock by the Egyptian undertaker, and spaces were left blank in the inscriptions* to add the names of the persons for whom they were bought. **Scarabs worn for ornament** exist in many thousands. By an easy transition, the custom of placing scarabs on the bodies of the dead passed to the living, and men and women wore the scarab probably as a silent act of homage to the creator of the world, who was not only the god of the dead, but of the living also.

Historical scarabs appear to be limited to a series of four, which were made during the reign of **Amenophis III** to commemorate certain historical events, viz. : 1. The slaughter of 102 lions by Amenophis during the first ten

* The chapter usually inscribed upon these scarabs is No. 30 B.

years of his reign ; 2. A description of the boundaries of the Egyptian Empire, and the names of the parents of Queen Thi ; 3. The arrival of Thi and Gilukhipa in Egypt, together with 317 women ; 4. The construction of a lake in honour of Queen Thi.

Mummy.—Whether the art of mummifying was known to the aboriginal inhabitants of Egypt, or whether it was introduced by the newcomers from Asia, is a question which is very difficult to answer. We know for a certainty that the stele of a dignitary preserved at Oxford was made during the reign of Sent, the fifth king of the IIInd dynasty, about B.C. 4000. The existence of this stele, with its figures and inscriptions, points to the fact that the art of elaborate sepulture had reached a high pitch in those early times. The man for whom it was made was called  Sherà, and he held the dignity of  *neten hen*, or ‘prophet’; the stele also tells us that he was  *suten rekht*, or ‘royal kinsman.’

The inscriptions contain prayers asking for the deceased in the nether-world “thousands of oxen, linen bandages, cakes, vessels of wine, incense, &c.” which fact shows that religious belief, funereal ceremonies, and a hope for a life after death had already become a part of the life of the people of Egypt. During the reign of King Sent the redaction of a medical papyrus was carried out. As this work presupposes many years of experiment and experience, it is clear that the Egyptians possessed ample anatomical knowledge for mummifying a human body. Again, if we consider that the existence of this king is proved by papyri and contemporaneous monuments, and that we know the names of some of the priests who took part in funereal ceremonies during his reign, there is no difficulty in acknowledging that the antiquity is great of such ceremonies, and that they presuppose a religious belief in the revivification of the body, for which hoped-for event

the Egyptian took the greatest possible care to hide and preserve his body.

'Mummy' is the term which is generally applied to the body of a human being, or animal, bird, fish, or reptile, which has been preserved from decay by means of bitumen, spices, gums, and natron. As far as can be discovered, the word is neither a corruption of the ancient Egyptian word for a preserved body, nor of the more modern Coptic form of the hieroglyphic name. The word "mummy" is found in Byzantine Greek and in Latin, and indeed in almost all European languages. It is derived from the Arabic *موميّا* *mûmîâ*, 'bitumen'; the Arabic word for mummy is *موميّة* *mumîyyet*, and means a "bitumenized thing," or a body preserved by bitumen.

We obtain our knowledge of the way in which the ancient Egyptians mummified their dead from Greek historians, and from an examination of mummies. According to Herodotus (ii, 86), the art of mummifying was carried on by a special guild of men who received their appointment by law. These men mummified bodies in three different ways, and the price to be paid for preserving a body varied according to the manner in which the work was done. In the first and most expensive method the brain was extracted through the nose by means of an iron probe, and the intestines were removed entirely from the body through an incision made in the side with a sharp Ethiopian stone. The intestines were cleaned and washed in palm wine, and, having been covered with powdered aromatic gums, were placed in jars. The cavity in the body was filled up with myrrh and cassia and other fragrant and astringent substances, and was sewn up again. The body was next laid in natron for 70 days,* and when these were over, it was carefully washed, and afterwards wrapped up in strips of fine linen smeared

* In Genesis i. 3, the number given is 40.

on their sides with gum. The cost of mummifying a body in this fashion was a talent of silver, *i.e.*, about £240, according to Diodorus (i, 91, 92).

In the second method of mummifying the brain was not removed at all, and the intestines were simply dissolved and removed in a fluid state. The body was also laid in salt or natron which, it is said, dissolved everything except the skin and bones. The cost of mummifying in this manner was 20 minae, or about £20.

The third method of embalming was employed for the poor only. It consisted simply of cleaning the body by injecting some strong astringent, and then salting the body for 70 days. The cost in this case was very little.

The account given by Diodorus agrees generally with that of Herodotus. He adds, however, that the incision was made on the left side of the body, and that the "dissector" having made the incision fled away, pursued and stoned by those who had witnessed the ceremony. It would seem that the dissector merely fulfilled a religious obligation in fleeing away, and that he had not much to fear. Diodorus goes on to say that the Egyptians kept the bodies of their ancestors in splendid chambers, and that they had the opportunity of contemplating the faces of those who died before their time. In some particulars he is right, and in others wrong. He lived too late (about B.C. 40) to know what the well-made Theban mummies were like, and his experience therefore would only have familiarized him with the Egypto-Roman mummies, in which the limbs were bandaged separately, and the contour of their faces, much blunted, was to be seen through the thin and tightly-drawn bandages which covered the face. In such examples the features of the face can be clearly distinguished underneath the bandages.

An examination of Egyptian mummies will show that the accounts given by Herodotus and Diodorus are generally correct, for mummies with or without ventral incisions are

found, and some are preserved by means of balsams and gums, and others by bitumen and natron. The skulls of mummies, which may be seen by hundreds in caves and pits at Thebes, contain absolutely nothing, a fact which proves that the embalmers were able not only to remove the brain, but also to take out the membranes without injuring or breaking the nose in any way. The heads of mummies are found, at times, to be filled with bitumen, linen rags, or resin. The bodies, which have been filled with resin or some such substance, are of a greenish colour, and the skin has the appearance of being tanned. Such mummies, when unrolled, perish rapidly and break easily. Usually, however, the resin and aromatic gum process is favourable to the preservation of the teeth and hair. Bodies from which the intestines have been removed, and which have been preserved by being filled with bitumen, are quite black and hard. The features are preserved intact, but the body is heavy and unfair to look upon. The bitumen penetrates the bones so completely that it is sometimes difficult to distinguish what is bone and what is bitumen. The arms, legs, hands, and feet of such mummies break with a sound like the cracking of chemical glass tubing; they burn freely. Speaking generally, they will last for ever.

When a mummy has been preserved by natron, that is, a mixture of carbonate, sulphate, and muriate of soda, the skin is found to be very hard, and it hangs loosely from the bones in much the same way as it hangs from the skeletons of the monks preserved in the crypt beneath the Capuchin convent at Floriana in Malta. The hair of such mummies usually falls off when touched.

When the friends of a dead Egyptian were too poor to pay for a good, expensive method of embalmment, the body could be preserved by two very cheap methods; one method was to soak it in salt and hot bitumen, and the other in salt only. In the salt and bitumen process every cavity of the body was filled with bitumen, and the hair disappeared.

Clearly it is to the bodies which were preserved in this way that the name "mummy," or bitumen, was first applied.

The salted and dried body is easily distinguishable. The skin is like paper, the features and hair have disappeared, and the bones are very brittle and white.

The art of mummifying arrived at the highest pitch of perfection at Thebes. The mummies of the first six dynasties drop to pieces on exposure to the air, and smell slightly of bitumen; those of the XIth dynasty are of a yellowish colour and very brittle; those of the XIIth dynasty are black. The method of embalming varied at different periods and places. From the XVIIIth to the XXIst dynasties the Memphis mummies are black, while those made at Thebes during the same period are yellowish in colour, and have the nails of the hands and feet dyed yellow with the juice of the *henna* plant. After the XXVIth dynasty the mummies made at both places are quite black and shapeless; they are also very heavy and tough, and can only be broken with difficulty.

What the mummies which were made three or four hundred years after Christ are like, the writer, never having seen one unrolled, is unable to say. About B.C. 100 the Greeks began to paint the portrait of the dead upon the wrappings which covered the face.

The art of mummifying was carried on in Egypt for nearly 500 years after the birth of Christ, for the Greeks and Romans adopted the custom freely. We may therefore say that we know for a certainty that the art of embalming was known and practised for about 5,000 years.

In the account of embalming given us by Herodotus, we are told that the internal organs of the body were removed, but he does not say what was done with them. We now know that they also were mummified and were preserved in four jars, the covers of which were made in the shape of the heads of the four children of Horus, the genii of

the dead, whose names were Mesthâ, Hâpi, Tûamutef, and Qebhsennuf. These genii have been compared with the four beasts in the Book of Revelation (chap. iv, 7). The jars and the genii to whom they were dedicated were under the protection of Isis, Nephthys, Neith, and Serq respectively. They are called 'Canopic' jars, because they resemble the vase shape of Osiris called Canopus, and they are made of Egyptian porcelain, marble, calcareous stone, terra-cotta, wood, etc. The jar of Mesthâ received the large intestines, that of Hâpi the smaller intestines, that of Tûamutef the heart, and that of Qebhsennuf the liver. Each jar was inscribed with a legend stating that the genius to whom it was dedicated protected and preserved the part of the dead body that was in it. In the case of poor people who could not afford a set of canopic jars, it was usual to have a set of wax figures made in the shape of the four genii of the dead, and to place them in the dead body with the intestines, which were put back. In the time of the XXVIth dynasty, and later, poverty or laziness made people consider the interior parts of the body to be sufficiently well guarded if figures of these genii were roughly drawn on the linen bandages. It was customary at one time to lay a set of these figures, made of porcelain or bead-work, upon the chest of the mummy.

It was the fashion some years ago to state in books of history that the ancient Egyptian was a negro, and some distinguished historians still make this statement, notwithstanding Professor Owen's distinct utterance, "taking the
 " sum of the correspondence notable in collections of skulls
 " from Egyptian graveyards as a probable indication of the
 " hypothetical primitive race originating the civilised con-
 " ditions of cranial departure from the skull-character of such
 " race, that race was certainly not of the Australoid type,
 " is more suggestive of a northern Nubian or Berber basis.
 " But such suggestive characters may be due to intercourse

“ or ‘ admixture ’ at periods later than [the] XIIIth dynasty ;
“ they are not present, or in a much less degree, in the
“ skulls, features, and physiognomies of individuals of from
“ the IIIrd to the XIIth dynasties.” The character of the
ancient Egyptian, and of the race to which he belonged,
has been vindicated by examinations of the skulls of
Egyptian mummies.

If the pure ancient Egyptian, as found in mummies and represented in paintings upon the tombs, be compared with the negro, we shall find that they are absolutely unlike in every important particular. The negro is prognathous, but the Egyptian is orthognathous ; the bony structure of the negro is heavier and stronger than that of the Egyptian ; the hair of the negro is crisp and woolly, while that of the Egyptian is smooth and fine.

It may be pointed out that the Egyptians originally took trouble to preserve the bodies of the dead because they believed that after a series of terrible combats in the underworld, the soul, triumphant and pure, would once more return to the clay in which it had formerly lived. It was necessary, then, to preserve the body that it might be ready for the return of the soul. It was also necessary to build large and beautiful tombs, in order that the triumphant soul, having revived its ancient house of clay, might have a fit and proper abode in which to dwell. The pyramid tombs built by the kings of the earlier dynasties, and the vast many-chambered sepulchres hewn in the sides of the Theban hills during the XVIIIth and XIXth dynasties, were not built to gratify the pride of their owners. The belief concerning mummification seems to have been considerably modified at a later period, for the evidence now available indicates that the later Egyptians preserved the material body in order that the spiritual body might spring from it, which result was partly due to the ceremonies performed and the words recited at the tomb by the priests and pious persons.

HELIOPOLIS.*

About five miles to the north-east of Cairo stands the little village of **Maṭariyah†**, built upon part of the site of Heliopolis, where may be seen the sycamore tree, usually called the 'Virgin's Tree,' under which tradition says that the Virgin Mary sat and rested during her flight to Egypt; it was planted some time towards the end of the XVIIth century, and was given to the Empress Eugénie by Isma'il on the occasion of the opening of the Suez Canal. Beyond the 'Virgin's Tree' is the fine Aswân granite obelisk which marks the site of the ancient town of Heliopolis, called 'On' in Gen. xli. 45, 'House of the Sun' in Jeremiah

* Called in Egyptian , *Annu meht*, 'Annu of the North,' to distinguish it from , *Annu Qemāu*, 'Annu of the South,' *i.e.*, Hermonthis.

† **مَطَرِيَّة**, Juynboll, *op. cit.*, t. iii., p. 110. At this place the balsam trees, about which so many traditions are extant, were said to grow. The balsam tree was about a cubit high, and had two barks; the outer red and fine, and the inner green and thick. When the latter was macerated in the mouth, it left an oily taste and an aromatic odour. Incisions were made in the barks, and the liquid which flowed from them was carefully collected and treated; the amount of balsam oil obtained formed a tenth part of all the liquid collected. The last balsam tree cultivated in Egypt died in 1615, but two were seen alive in 1612; it is said that they would grow nowhere out of Egypt. They were watered with the water from the well at Maṭariyah in which the Virgin Mary washed the clothes of our Lord when she was in Egypt. The oil was much sought after by the Christians of Abyssinia and other places, who thought it absolutely necessary that one drop of it should be poured into the water in which they were baptized. See Wansleben, *L'Histoire de l'Église d'Alexandrie*, pp. 88-93; *Abd-al-Laṭîf* (ed. de Sacy), p. 88.

xliii. 13, and "Eye or Fountain of the Sun" by the Arabs. Heliopolis was about twelve miles from the fortress of Babylon, and stood on the eastern side of the Pelusiac arm of the Nile, near the right bank of the great canal which passed through the Bitter Lakes and connected the Nile with the sea. Its ruins cover an area three miles square. The greatest and oldest Egyptian College or University for the education of the priesthood and the laity stood here, and it was here that Ptolemy II., Philadelphus, sent for Egyptian manuscripts when he wished to augment the library which his father had founded.

The **obelisk** is sixty-six feet high, and was set up by Usertsen I. () about B.C. 2433; a companion obelisk remained standing in its place until the seventh century of our era, and both were covered with caps of *smu* (probably copper) metal. During the XXth dynasty the temple of Heliopolis was one of the largest and wealthiest in all Egypt, and its staff was numbered by thousands. When Cambyeses visited Egypt the glory of Heliopolis was well on the wane, and after the removal of the priesthood and sages of the temple to Alexandria by Ptolemy II. its downfall was well assured. When Strabo visited it (B.C. 24), the greater part of it was in ruins; but we know from Arab writers that many of the statues remained *in situ* at the end of the twelfth century. Heliopolis had a large population of Jews, and it will be remembered that Joseph married the daughter of Pa-ṭā-pa-Rā (Potipherah) a priest of On (Ānnu), or Heliopolis. It lay either in or very near the Goshen of the Bible. The Mnevis bull, sacred to Rā, was worshipped at Heliopolis, and it was here that the phoenix or palm-bird brought its ashes after having raised itself to life at the end of each period of five hundred years. Alexander the Great halted here on his way from Pelusium to Memphis. Macrobius says that the Heliopolis of Syria, or Baalbek, was founded by a body of priests who left the ancient city of Heliopolis of Egypt.

THE PYRAMIDS OF GÎZAH.

On the western bank of the Nile, from Abû Roâsh on the north to Mêdûm on the south, is a slightly elevated tract of land, about twenty-five miles long, on the edge of the Libyan desert, on which stand the pyramids of Abû Roâsh, Gîzah, Zâwyet al-‘Aryân, Abušîr, Şaḡḡâra, Lisht, and Dahshûr. Other places in Egypt where pyramids are found are Al-lâhûn* in the Fayyûm, Ḥawâra, and Kullah near Esna. The pyramids built by the Nubians or Ethiopians at Ḳurrû, Zûma, Tanḡassi, Gebel-Barkal, Nûri, and Baḡrawîyah (Meroë), are of various dates and are mere copies, in respect of form only, of the pyramids in Egypt. It is well to state at once that the pyramids were tombs and nothing else. There is no evidence whatever to show that they were built for purposes of astronomical observations, and the theory that the Great Pyramid was built to serve as a standard of measurement is ingenious but worthless. The significant fact, so ably pointed out by Mariette, that pyramids are only found in cemeteries, is an answer to all such theories. Tomb-pyramids were built by kings and others until the XIIth dynasty. The ancient writers who have described and treated of the pyramids are, according to Pliny (Nat. Hist., xxxvi, 17):—Herodotus, Euhemerus, Duris of Samos, Aristagoras, Dionysius, Artemidorus, Alexander, Polyhistor, Butoridas, Antisthenes, Demetrius, Demoteles, and Apion. If we may believe some of the writers on them during the Middle Ages, their outsides must have been covered with

* *i.e.*,     *Le-hent*, ‘mouth of the canal,’ Coptic
λεγωνι.

inscriptions; which were, no doubt, of a religious nature.* In modern times they have been examined by Shaw (1721), Pococke (1743), Niebuhr (1761), Davison (1763), Bruce (1768), Denon and Jomard (1799), Hamilton (1801), Caviglia (1817), Belzoni (1817), Wilkinson (1831), Howard Vyse and Perring (1837-38), Lepsius (1842-45), and Petrie (1881).

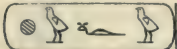
It appears that before the actual building of a pyramid was begun a suitable rocky site was chosen and cleared, a mass of rock if possible being left in the middle of the area to form the core of the building. The chambers and the galleries leading to them were next planned and excavated. Around the core a truncated pyramid building was made, the angles of which were filled up with blocks of stone. Layer after layer of stone was then built around the work, which grew larger and larger until it was finished. Dr. Lepsius thought that when a king ascended the throne, he built for himself a small but complete tomb-pyramid, and that a fresh coating of stone was built around it every year that he reigned; and that when he died the sides of the pyramids were like long flights of steps, which his successor filled up with right-angled triangular blocks of stone. The door of the pyramid was walled up after the body of its builder had been laid in it, and thus remained a finished tomb. The explanation of Dr. Lepsius may not be correct, but at least it answers satisfactorily more objections than do the views of other theorists on this matter. It has been pointed out that near the core of the pyramid the work is more carefully executed than near the exterior, that is to say, as the time for the king's death approached the work was more hurriedly performed.

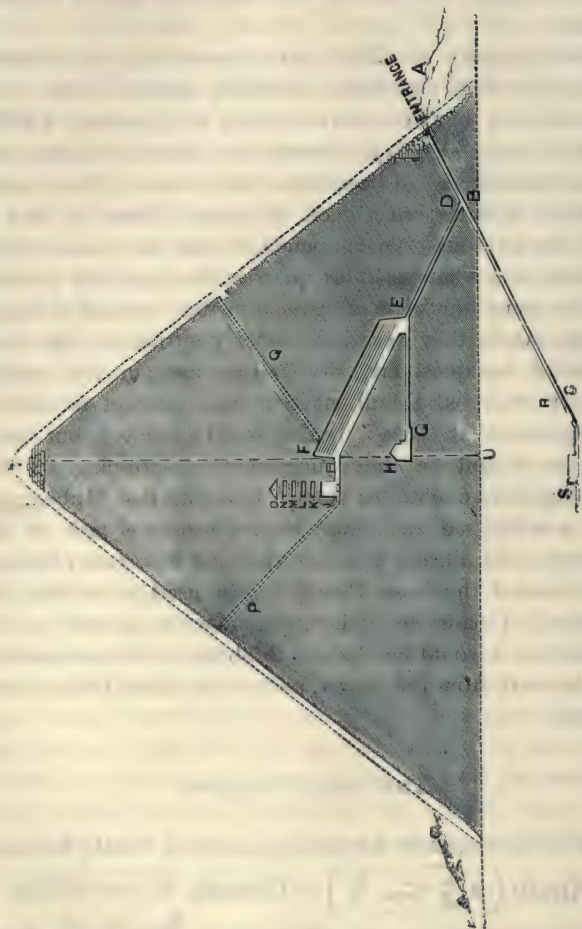
* "..... their surfaces exhibit all kinds of inscriptions written in the characters of ancient nations which no longer exist. No one knows what this writing is or what it signifies." Mas'ûdi (ed. Barbier de Meynard), t. ii., p. 404.

During the investigations made by Lepsius in and about the pyramid area, he found the remains of about seventy-five pyramids, and noticed that they were always built in groups.

The pyramids of Gîzah were opened by the Persians during the fifth and fourth centuries before Christ; it is probable that they were also entered by the Romans. Khalîfa Mâmûn (A.D. 813-833) entered the Great Pyramid, and found that others had been there before him. The treasure which is said to have been discovered there by him is probably fictitious. Once opened, it must have been evident to every one what splendid quarries the pyramids formed, and for some hundreds of years after the conquest of Egypt by the Arabs they were laid under contribution for stone to build mosques, etc., in Cairo. Late in the twelfth century Melik al-Kâmil made a mad attempt to destroy the pyramid at Gîzah built by Mycerinus; but after months of toil he only succeeded in stripping off the covering from one of the sides. It is said that Muḥammad 'Alî was advised to undertake the senseless task of destroying them all, and it is recorded that he actually ordered the stones of the Great Pyramid to be used in building the Barrage; Linant de Bellefonds, however, proved to the Pâsha that it would be cheaper to obtain the stone necessary for the work from the quarry, and so the Great Pyramid was spared.

THE GREAT PYRAMID.

This, the largest of the three pyramids at Gîzah, was built by **Khufu**  or **Cheops**, the second king of the IVth dynasty B.C. 3733, who called it  *Khut*. His name was found written in red ink upon the blocks of stone inside it. All four sides measure in greatest length



Section of the Pyramid of Cheops at Gîzah. From Vyse, *Pyramids of Gîzeh*, Vol. I., p. 2.

about 755 feet each, but the length of each was originally about 20 feet more ; its height now is 451 feet, but it is said to have been originally about 481 feet. The stone used in the construction of this pyramid was brought from Turra and Muḡaṭṭam, and the contents amount to 85,000,000 cubic feet. The flat space at the top of the pyramid is about thirty feet square, and the view from it is very fine.

The entrance (A) to this pyramid is, as with all pyramids, on the north side, and is about 45 feet above the ground. The passage A B C is 320 feet long, $3\frac{1}{4}$ feet high, and 4 feet wide ; at B is a granite door, round which the path at D has been made. The passage at D E is 125 feet long, and the large hall E F is 155 feet long and 28 feet high ; the passage E G leads to the pointed-roofed **Queen's Chamber** H, which measures about $17 \times 19 \times 20$ feet. The roofing in of this chamber is a beautiful piece of mason's work. From the large hall E F there leads a passage 22 feet long, the antechamber in which was originally closed by four granite doors, remains of which are still visible, into the King's Chamber, J, which is lined with granite, and measures about $35 \times 17 \times 19$ feet. The five hollow chambers K, L, M, N, O were built above the **King's Chamber** to lighten the pressure of the superincumbent mass. In chamber O the name Khufu was found written. The air shafts P and Q measure $234 \text{ feet} \times 8 \text{ inches} \times 6 \text{ inches}$, and $174 \text{ feet} \times 8 \text{ inches} \times 6 \text{ inches}$ respectively. A shaft from E to R leads down to the subterranean chamber S, which measures $46 \times 27 \times 10\frac{1}{2}$ feet. The floor of the King's Chamber, J, is about 140 feet from the level of the base of the pyramid, and the chamber is a little to the south-east of the line drawn from T to U. Inside the chamber lies the empty, coverless, broken red granite sarcophagus of Cheops, measuring $7\frac{1}{2} \times 3\frac{1}{4} \times 3\frac{1}{8}$ feet.

The account of the building of this pyramid is told

by Herodotus* as follows: "Now, they told me, that to the reign of Rhampsinitus there was a perfect distribution of justice, and that all Egypt was in a high state of prosperity; but that after him Cheops, coming to reign over them, plunged into every kind of wickedness. For that, having shut up all the temples, he first of all forbade them to offer sacrifice, and afterwards he ordered all the Egyptians to work for himself; some, accordingly, were appointed to draw stones from the quarries in the Arabian mountain down to the Nile, others he ordered to receive the stones when transported in vessels across the river, and to drag them to the mountain called the Libyan. And they worked to the number of 100,000 men at a time, each party during three months. The time during which the people were thus harassed by toil, lasted ten years on the road which they constructed, along which they drew the stones, a work in my opinion, not much less than the pyramid: for its length is five stades (3,051 feet), and its width ten orgyæ (60 feet), and its height, where it is the highest, eight orgyæ (48 feet); and it is of polished stone, with figures carved on it: on this road then ten years were expended, and in forming the subterraneous apartments on the hill, on which the pyramids stand, which he had made as a burial vault for himself, in an island, formed by draining a canal from the Nile.

"Twenty years were spent in erecting the pyramid itself: of this, which is square, each face is eight plethra (820 feet), and the height is the same; it is composed of polished stones, and jointed with the greatest exactness; none of the stones are less than thirty feet. This pyramid was built thus; in the form of steps, which some call crossæ, others bomides. When they had first built it in this manner, they raised the remaining stones by machines made of short pieces of wood: having lifted them from the

* Bk. ii. 124-126.

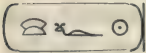
ground to the first range of steps, when the stone arrived there, it was put on another machine that stood ready on the first range; and from this it was drawn to the second range on another machine; for the machines were equal in number to the ranges of steps; or they removed the machine, which was only one, and portable, to each range in succession, whenever they wished to raise the stone higher; for I should relate it in both ways, as it is related.

“The highest parts of it, therefore, were first finished, and afterwards they completed the parts next following; but last of all they finished the parts on the ground and that were lowest. On the pyramid is shown an inscription, in Egyptian characters. how much was expended in radishes, onions, and garlic, for the workmen; which the interpreter,* as I well remember, reading the inscription, told me amounted to 1,600 talents of silver. And if this be really the case, how much more was probably expended in iron tools, in bread, and in clothes for the labourers, since they occupied in building the works the time which I mentioned, and no short time besides, as I think, in cutting and drawing the stones, and in forming the subterraneous excavation. [It is related] that Cheops reached such a degree of infamy, that being in want of money, he prostituted his own daughter in a brothel, and ordered her to extort, they did not say how much; but she exacted a certain sum of money, privately, as much as her father ordered her; and contrived to leave a monument of herself, and asked every one that came in to her to give her a stone towards the edifice she

* Herodotus was deceived by his interpreter, who clearly made up a translation of an inscription which he did not understand. William of Baldensel, who lived in the fourteenth century, tells us that the outer coating of the two largest pyramids was covered with a great number of inscriptions arranged in lines. (Wiedemann, *Aeg. Geschichte*, p. 179.) If the outsides were actually inscribed, the texts must have been purely religious, like those inscribed inside the pyramids of Pepi, Tetá, and Unás.

designed : of these stones they said the pyramid was built that stands in the middle of the three, before the great pyramid, each side of which is a plethron and a half in length." (Cary's translation.)

THE SECOND PYRAMID.

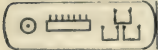
The second pyramid at Gîzah was built by **Khā-f-Rā**, , or **Chephren**, the third king of the IVth dynasty, B.C. 3666, who called it , *ur*. His name has not been found inscribed upon any part of it, but the fragment of a marble sphere inscribed with the name of Khā-f-Rā, which was found near the temple, close by this pyramid, confirms the statements of Herodotus and Diodorus Siculus, that Chephren built it. A statue of this king, now in the Gîzah Museum, was found in the granite temple close by. This pyramid appears to be larger than the Great Pyramid because it stands upon a higher level of stone foundation ; it was cased with stone originally and polished, but the greater part of the outer casing has disappeared. An ascent of this pyramid can only be made with difficulty. It was first explored in 1816 by Belzoni (born 1778, died 1823), the discoverer of the tomb of Seti I. and of the temple of Rameses II. at Abû Simbel.

In the north side of the pyramid are two openings, one at the base and one about 50 feet above it. The upper opening led into a corridor 105 feet long, which descends into a chamber $46\frac{1}{2} \times 16\frac{1}{3} \times 22\frac{1}{2}$ feet, which held the granite sarcophagus in which Chephren was buried. The lower opening leads into a corridor about 100 feet long, which, first descending and then ascending, ends in the chamber mentioned above, which is usually called Belzoni's Chamber. The actual height is about 450 feet, and the length of each side at the base about 700 feet. The rock

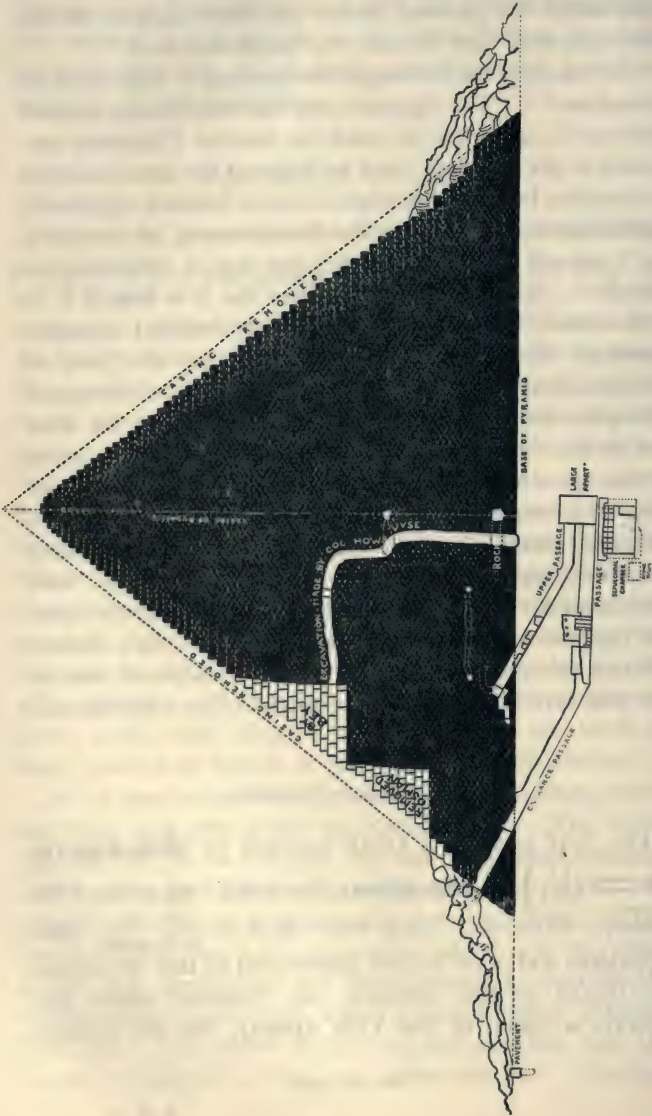
upon which the pyramid stands has been scarped on the north and west sides to make the foundation level.

The history of the building of the pyramid is thus stated by Herodotus* : "The Egyptians say that this Cheops reigned fifty years ; and when he died, his brother Chephren succeeded to the kingdom ; and he followed the same practices as the other, both in other respects, and in building a pyramid ; which does not come up to the dimensions of his brother's, for I myself measured them ; nor has it subterraneous chambers ; nor does a channel from the Nile flow to it, as to the other ; but this flows through an artificial aqueduct round an island within, in which they say the body of Cheops is laid. Having laid the first course of variegated Ethiopian stones, less in height than the other by forty feet, he built it near the large pyramid. They both stand on the same hill, which is about 100 feet high. Chephren, they said, reigned fifty-six years. Thus 106 years are reckoned, during which the Egyptians suffered all kinds of calamities, and for this length of time the temples were closed and never opened. From the hatred they bear them, the Egyptians are not very willing to mention their names ; but call the pyramids after Philiton, a shepherd, who at that time kept his cattle in those parts." (Cary's translation.)

THE THIRD PYRAMID.

The third pyramid at Gīzah was built by **Men-kau-rā**, , or **Mycerinus**, the fourth king of the IVth dynasty, about B.C. 3633, who called it , *Her.* Herodotus and other ancient authors tell us that Mycerinus was buried in this pyramid, but Manetho states that Nitocris, a queen of the VIth dynasty, was the builder.

* Bk. ii., 127.



Section of the Pyramid of Mycerinus at Gîzah.

There can be, however, but little doubt that it was built by Mycerinus, for the sarcophagus and the remains of the inscribed coffin of this king were found in one of its chambers by Howard Vyse in 1837. The sarcophagus, which measured $8 \times 3 \times 2\frac{1}{2}$ feet, was lost through the wreck of the ship in which it was sent to England, but the venerable fragments of the coffin are preserved in the British Museum, and form one of the most valuable objects in the famous collection of that institution. The inscription reads: "Osiris, king of the North and South, Men-kau-Rā, living for ever! The heavens have produced thee, thou wast engendered by Nut (the sky), thou art the offspring of Seb (the earth). Thy mother Nut spreads herself over thee in her form as a divine mystery. She has granted thee to be a god, thou shalt nevermore have enemies, O king of the North and South, Men-kau Rā, living for ever." This formula is one which is found upon coffins down to the latest period, but as the date of Mycerinus is known, it is possible to draw some interesting and valuable conclusions from the fact that it is found upon his coffin. It proves that as far back as 3600 years before Christ the Egyptian religion was established on a firm base, and that the doctrine of immortality was already deeply rooted in the human mind. The art of preserving the human body by embalming was also well understood and generally practised at that early date.

The pyramid of Men-kau-Rā, like that of Chephren, is built upon a rock with a sloping surface; the inequality of the surface in this case has been made level by building up courses of large blocks of stones. Around the lower part the remains of the old granite covering are visible to a depth of from 30 to 40 feet. It is unfortunate that this pyramid has been so much damaged; its injuries, however, enable the visitor to see exactly how it was built, and it may be concluded that the pyramids of Cheops and

Chephren were built in the same manner. The length of each side at the base is about 350 feet, and its height is variously given as 210 and 215 feet. The entrance is on the north side, about thirteen feet above the ground, and a descending corridor about 104 feet long, passing through an ante-chamber, having a series of three granite doors, leads into one chamber about 40 feet long, and a second chamber about 44 feet long. In this last chamber is a shaft which leads down to the granite-lined chamber about twenty feet below, in which were found the sarcophagus and wooden coffin of Mycerinus, and the remains of a human body. It is thought that, in spite of the body of Mycerinus being buried in this pyramid, it was left unfinished at the death of this king, and that a succeeding ruler of Egypt finished the pyramid and made a second chamber to hold his or her body. At a short distance to the east of this pyramid are the ruins of a temple which was probably used in connexion with the rites performed in honour of the dead king.

In A.D. 1196 a deliberate and systematic attempt was made to destroy this pyramid by the command of the Muḥammadan ruler of Egypt. The account of the character of Mycerinus and of his pyramid as given by Herodotus is as follows. "They said that after him, Mycerinus,† son of Cheops, reigned over Egypt; that the conduct of his father was displeasing to him; and that he opened the temples, and permitted the people, who were worn down to the last extremity, to return to their employments, and to sacrifices; and that he made the most just decisions of all their kings. On this account, of all the kings that ever reigned in Egypt, they praise him most, for he both judged well in other respects, and moreover, when any man complained of his decision, he used to make him some present out of his own treasury and pacify his anger.

† Book ii., 129, 134.

..... This king also left a pyramid much less than that of his father, being on each side twenty feet short of three plethra ; it is quadrangular, and built half way up of Ethiopian stone. Some of the Grecians erroneously say that this pyramid is the work of the courtesan Rhodopis ; but they evidently appear to me ignorant who Rhodopis was ; for they would not else have attributed to her the building of such a pyramid, on which, so to speak, numberless thousands of talents were expended ; besides, Rhodopis flourished in the reign of Amasis, and not at this time ; for she was very many years later than those kings who left these pyramids." (Cary's translation.)

In one of the three small pyramids near that of Mycerinus the name of this king is painted on the ceiling.

THE SPHINX.

The age of the **Sphinx** is unknown, and few of the facts connected with its history have come down to these days. Some years ago it was generally believed to have been made during the rule of the kings of the Middle Empire over Egypt, but when the stele which recorded the repairs made in the temple of the sphinx by Thothmes IV., B.C. 1533, came to light, it became certain that it was the work of one of the kings of the Ancient Empire. The stele records that one day, during an after-dinner sleep, Harmachis appeared to Thothmes IV., and promised to bestow upon him the crown of Egypt if he would dig his image, *i.e.*, the Sphinx, out of the sand. At the end of the inscription part of the name of Khā-f-Rā or Chephren appears, and hence some have thought that this king was the maker of the Sphinx ; as the statue of Chephren was subsequently found in the temple close by, this theory was generally adopted. An inscription found by Mariette near one of the pyramids to the east of

the pyramid of Cheops shows that the Sphinx existed in the time of Khufu or Cheops. The Egyptians called the Sphinx *hu*   , and he represented the god Harmachis, i.e., *Heru-em-khut*  , 'Horus in the horizon,' or the rising sun, the conqueror of darkness, the god of the morning. On the tablet erected by Thothmes IV., Harmachis says that he gave life and dominion to Thothmes III., and he promises to give the same good gifts to his successor Thothmes IV.

The discovery of the steps which led up to the Sphinx, a smaller Sphinx, and an open temple, etc., was made by Caviglia, who first excavated this monument; within the last few years very extensive excavations have been made round it by the Egyptian Government, and several hitherto unseen parts of it have been brought to view. The Sphinx is hewn out of the living rock, but pieces of stone have been added where necessary; the body is about 150 feet long, the paws are 50 feet long, the head is 30 feet long, the face is 14 feet wide, and from the top of the head to the base of the monument the distance is about 70 feet. Originally there probably were ornaments on the head, the whole of which was covered with a limestone covering, and the face was coloured red; of these decorations scarcely any traces now remain, though they were visible towards the end of the last century. The condition in which the monument now appears is due to the savage destruction of its features by the Muḥammadan rulers of Egypt, some of whom caused it to be used for a target. Around this imposing relic of antiquity, whose origin is wrapped in mystery, a number of legends and superstitions have clustered in all ages; but Egyptology has shown I. that it was a colossal image of Rā-Harmachis, and therefore of his human representative upon earth, the king of Egypt who had it hewn, and II. that it was in existence

in the time of, and was probably repaired by, Cheops and Chephren, who lived about three thousand seven hundred years before Christ.

THE TEMPLE OF THE SPHINX.

A little to the south-east of the Sphinx stands the large granite and limestone temple excavated by M. Mariette in 1853; statues of Chephren (now at Gîzah) were found at the bottom of a well or pit in one of its chambers, and hence it has been generally supposed that he was the builder of it. It is a good specimen of the solid simple buildings which the Egyptians built during the Ancient Empire. In one chamber, and at the end of the passage leading from it, are hewn in the wall niches which were probably intended to hold mummies.

THE TOMB OF NUMBERS.

This tomb was made for Khā-f-Rā-ānkh, a 'royal relative' and priest of Chephren (Khā-f-Rā), the builder of the second pyramid. It is called the 'tomb of numbers' because the numbers of the cattle possessed by Khā-f-Rā-ānkh are written upon its walls.

CAMPBELL'S TOMB.

This tomb, named after the British Consul-General of Egypt at that time, was excavated by Howard Vyse in 1837; it is not older than the XXVIth dynasty. The shaft is about 55 feet deep; at the bottom of it is a small chamber in which were found three sarcophagi in niches.

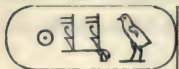
The pyramids of Gîzah are surrounded by a large number of tombs of high officials and others connected with the services carried on in honour of the kings who built the pyramids. Some few of them are of considerable interest, and as they are perishing little by little, it is advisable to see as many of the best specimens as possible.

THE PYRAMIDS OF ABÛ ROÂSH.

These pyramids lie about six miles north of the Pyramids of Gîzah, and are thought to be older than they. Nothing remains of one except five or six courses of stone, which show that the length of each side at the base was about 350 feet, and a passage about 160 feet long leading down to a subterranean chamber about 43 feet long. A pile of stones close by marks the site of another pyramid; the others have disappeared. Of the age of these pyramids nothing certain is known. The remains of a causeway about a mile long leading to them are still visible.

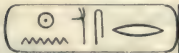
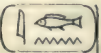
THE PYRAMIDS OF ABÛŞÎR.

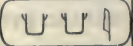
These pyramids, originally fourteen in number, were built by kings of the Vth dynasty, but only four of them are now standing, probably because of the pooriness of the workmanship and the careless way in which they were put together. The most northerly pyramid was built by



Saḥu-Rā, the second king of the Vth

dynasty, B.C. 3533; its actual height is about 120 feet, and the length of each side at the base about 220 feet. The blocks of stone in the sepulchral chamber are exceptionally large. Saḥu-Rā made war in the peninsula of Sinai, he founded a town near Ēsna, and he built a temple to Sekhet at Memphis.

The pyramid to the south of that of Saḥu-Rā was built by    'U^sr-en-Rā, son of the Sun, An.' This king, like Saḥu-Rā, also made war in Sinai.

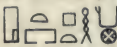
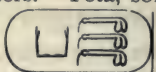
The largest of these pyramids was built by Kakaā  and is now about 165 feet high and 330 feet square. Abuşir is the Busiris of Pliny.

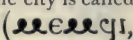
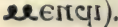
BEDRASHÊN, MEMPHIS, AND ŞAKKÂRA.

The ruins of **Memphis** and the antiquities at Şakkâra are usually reached by steamer or train from Cairo to Bedrashên. Leaving the river or station the village of Bedrashên is soon reached, and a short ride next brings the traveller to the village of Mît-Rahîneh. On the ground lying for some distance round about these two villages once stood the city of Memphis, though there is comparatively little left to show its limits. According to Herodotus (ii., 99), "Menes, who first ruled over Egypt, in the first place protected Memphis by a mound; for the whole river formerly ran close to the sandy mountain on the side of Libya; but Menes, beginning about a hundred stades above Memphis, filled in the elbow towards the south, dried up the old channel, and conducted the river into a canal, so as to make it flow between the mountains: this bend of the Nile, which flows excluded from *its ancient course*, is still carefully upheld by the Persians, being made secure every year; for if the river should break through and overflow in this part, there would be danger lest all Memphis should be flooded. When the part cut off had been made firm land by this Menes, who was first king, he in the first place built on it the city that is now called Memphis; for Memphis is situate in the narrow part of Egypt; and outside of it he excavated a lake from the river towards the north and the west; for the Nile itself bounds it towards the east. In the next place, *they relate* that he built in it the temple of Vulcan, which is vast and well worthy of mention." (Cary's translation.)

Whether Menes built the town or not, it is quite certain that the city of Memphis was of most ancient foundation.

The reason why the kings of Egypt established their capital there is obvious. From the peoples that lived on the western bank of the river they had little to fear, but on the eastern side they were always subject to invasions of the peoples who lived in Mesopotamia, Syria, and Arabia; with their capital on the western bank, and the broad Nile as a barrier on the east of it, they were comparatively safe. Added to this, its situation at the beginning of the Delta enabled it to participate easily of the good things of that rich country. The tract of land upon which Memphis stood was also fertile and well wooded. Diodorus speaks of its green meadows, intersected with canals, and of their pavement of lotus flowers; Pliny talks of trees there of such girth that three men with extended arms could not span them; Martial praises the roses brought from thence to Rome; and its wine was celebrated in lands remote from it. The site chosen was excellent, for in addition to its natural advantages it was not far from the sea-coast of the Delta, and holding as it were a middle position in Egypt, its kings were able to hold and rule the country from Philæ on the south to the Mediterranean on the north.

In the inscriptions it is called  *Men-nefer*,* 'the beautiful dwelling,'  *Het-Ptah-ka*, 'the temple of the double of Ptah,' and  *Aneb-hetch*, 'the white-walled city.' The last name calls to mind the 'White Castle' spoken of by classical writers. Tetâ, son of Menes, built his palace there, and Ka-Kau , the second king of the IIInd dynasty, B.C. 4100, established the worship of Apis there.

* The name Memphis is a corruption of Men-nefer; the city is called by the Arabs *Menâf*, and by the Copts Memfi, Menfi (, ).

During the rule of the IIIrd, IVth, and VIth dynasties, the kings of which sprang from Memphis, that city reached a height of splendour which was probably never excelled. The most celebrated building there was the temple of Ptaḥ, which was beautified and adorned by a number of kings, the last of whom reigned during the XXVIth dynasty. The Hyksos ravaged, but did not destroy, the city; under the rule of the Theban kings, who expelled the Hyksos, the city flourished for a time, although Thebes became the new capital. When Rameses II. returned from his wars in the east, he set up a statue of himself in front of the temple of Ptaḥ there; Piānkhi the Ethiopian besieged it; the Assyrian kings Esarhaddon and Assurbanipal captured it; Cambyes the Persian, having wrought great damage there, killed the magistrates of the city and the priests of the temple of Apis, and smote the Apis bull so that he died;* he established a Persian garrison there.

After the founding of Alexandria, Memphis lost what-

* "When Cambyes arrived at Memphis, Apis, whom the Greeks call Epaphus, appeared to the Egyptians; and when this manifestation took place, the Egyptians immediately put on their richest apparel, and kept festive holiday. Cambyes seeing them thus occupied, and concluding that they made their rejoicings on account of his ill success, summoned the magistrates to Memphis; and when they came into his presence, he asked, 'why the Egyptians had done nothing of the kind when he was at Memphis before, but did so now, when he had returned with the loss of a great part of his army.' They answered, that their god appeared to them, who was accustomed to manifest himself at distant intervals, and that when he did appear, then all the Egyptians were used to rejoice and keep a feast. Cambyes, having heard this, said they lied, and as liars he put them to death. Having slain them, he next summoned the priests into his presence; and when the priests gave the same account, he said, that he would find out whether a god so tractable had come among the Egyptians; and having said this, he commanded the priests to bring Apis to him; they therefore went away to fetch him. This Apis, or Epaphus, is the calf of a cow incapable of conceiving another offspring; and the Egyptians say, that lightning descends upon; the cow from heaven, and that from thence it brings

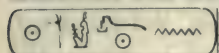
ever glory it then possessed, and became merely the chief provincial city of Egypt. During the reign of Theodosius, a savage attack, the result of his edict, was made upon its temples and buildings by the Christians, and a few hundred years later the Muḥammadans carried the stones, which once formed them, across the river to serve as building materials for their houses and mosques. The circuit of the ancient city, according to Diodorus, was 150 stadia, or about thirteen miles.

THE COLOSSAL STATUE OF RAMESES II.

This magnificent statue was discovered by Messrs. Caviglia and Sloane in 1820, and was presented by them to the British Museum. On account of its weight and the lack of public interest in such matters, it lay near the road leading from Bedrashên to Mît-Rahîneh, and little by little became nearly covered with the annual deposit of Nile mud; during the inundation the greater part of it was covered by the waters of the Nile. During the winter of 1886-87 Sir Frederick Stephenson collected a sum of money in Cairo for the purpose of lifting it out of the hollow in which it

forth Apis. This calf, which is called Apis, has the following marks: it is black, and has a square spot of white on the forehead; and on the back the figure of an eagle; and in the tail double hairs; and on the tongue a beetle. When the priests brought Apis, Cambyzes, like one almost out of his senses, drew his dagger, meaning to strike the belly of Apis, but hit the thigh; then falling into a fit of laughter, he said to the priests, 'Ye blockheads, are there such gods as these, consisting of blood and flesh, and sensible to steel? This, truly, is a god worthy of the Egyptians. But you shall not mock me with impunity.' Having spoken thus, he commanded those whose business it was, to scourge the priests, and to kill all the Egyptians whom they should find feasting. . . . But Apis, being wounded in the thigh, lay and languished in the temple; and at length, when he had died of the wound, the priests buried him without the knowledge of Cambyzes."—Herodotus, III, 27-29. (Cary's translation.)

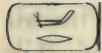
lay, and the difficult engineering part of the task was ably accomplished by Colonel Arthur Bagnold, R.E. This statue is made of a fine hard limestone, and measures about forty-two feet in height; it is probably one of the statues which stood in front of the temple of Ptaḥ, mentioned by Herodotus and Diodorus. The prenomen of Rameses II.



Rā-usr-maāt-setep-en-Rā, is inscribed on the belt of the statue, and on the end of the roll which the king carries in his hand are the words "Rameses, beloved of Āmen." By the side of the king are figures of a daughter and son of Rameses. The famous temple of Ptaḥ founded by Menes was situated to the south of the statue.

ŞAKĶÂRA.

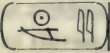
The name Şakḳâra is probably a form of the name of the Egyptian god Seker , who was connected with the resurrection of the dead. The tract of land at Şakḳâra which formed the great burial ground of the ancient Egyptians of all periods, is about four and a half miles long and one mile wide; the most important antiquities there are: I. the Step Pyramid; II. the Pyramids of Unâs, Tetâ, and Pepi I., kings of the Vth and VIth dynasties; III. the Serapeum; and IV. the Tomb of Thi. Admirers of M. Mariette will be interested to see the house in which this distinguished *savant* lived.

I. The **Step Pyramid** is generally thought to have been built by the fifth king of the IIIrd dynasty (called , **Tcheser** in the Tablet of Abydos), who is said to have built a pyramid at Kochome (*i.e.*, Ka-Kam) near Şakḳâra. Though the date of this pyramid is not known accurately, it is probably right to assume that it is older than the pyramids of Gîzah. The door which led

into the pyramid was inscribed with the name of a king called Rā-nub, and M. Mariette found the same name on one of the stelæ in the Serapeum. The steps of the pyramid are six in number, and are about 38, 36, $34\frac{1}{2}$, 32, 31 and $29\frac{1}{2}$ feet in height; the width of each step is from six to seven feet. The lengths of the sides at the base are: north and south 352 feet, east and west 396 feet, and the actual height is 197 feet. In shape this pyramid is oblong, and its sides do not exactly face the cardinal points. The arrangement of the chambers inside this pyramid is quite peculiar to itself.

II. The **Pyramid of Unās**           , called in Egyptian Nefer-ās-u, lies to the south-east of the Step Pyramid, and was reopened and cleared out in 1881 by M. Maspero, at the expense of Messrs. Thomas Cook and Son. Its original height was about 62 feet, and the length of its sides at the base 220 feet. Owing to the broken blocks and sand which lie round about it, Vyse was unable to give exact measurements. Several attempts had been made to break into it, and one of the Arabs who took part in one of these attempts, "Ahmed the Carpenter," seems to have left his name inside one of the chambers in red ink. It is probable that he is the same man who opened the Great Pyramid at Gîzah, A.D. 820. A black basalt sarcophagus, from which the cover had been dragged off, and an arm, a shin bone, some ribs and fragments of the skull from the mummy of Unās, were found in the sarcophagus chamber. The walls of the two largest chambers and two of the corridors are inscribed with ritual texts and prayers of a very interesting character. Unās, the last king of the Vth dynasty, reigned about thirty years. The Maṣṭabat al-Fir'âûn was thought by Mariette to be the tomb of Unās, but other scholars thought that the 'blunted pyramid' at Dahshûr was his tomb, because his name was written upon the top of it.

The **Pyramid of Tetâ** , called in Egyptian Tēṭ-âsu, lies to the north-east of the Step Pyramid, and was opened in 1881. The Arabs call it the 'Prison Pyramid,' because local tradition says that it is built near the ruins of the prison where Joseph the patriarch was confined. Its actual height is about 59 feet; the length of each side at the base is 210 feet, and the platform at the top is about 50 feet. The arrangement of the chambers and passages and the plan of construction followed is almost identical with that of the pyramid of Unâs. This pyramid was broken into in ancient days, and two of the walls of the sarcophagus chamber have literally been smashed to pieces by the hammer blows of those who expected to find treasure inside them. The inscriptions, painted in green upon the walls, have the same subject matter as those inscribed upon the walls of the chambers of the pyramid of Unâs. According to Manetho, Tetâ, the first king of the VIth dynasty, reigned about fifty years, and was murdered by one of his guards. The Pyramids of Tcheser, Unâs, and Tetâ belong to the Northern Group at Saḳḳâra.

The **Pyramid of Pepi I.** or    'Rā-meri, son of the Sun, Pepi,' lies to the south-west of the Step Pyramid, and forms one of the central group of pyramids at Saḳḳâra, where it is called the Pyramid of Shêkh Abû Mansûr; it was opened in 1880. Its actual height is about 40 feet, and the length of the sides at the base is about 250 feet; the arrangement of the chambers, etc., inside is the same as in the pyramids of Unâs and Tetâ, but the ornamentation is slightly different. It is the worst preserved of these pyramids, and has suffered most at the hands of the spoilers, probably because having been constructed with stones which were taken from tombs ancient already in those days, instead of stones fresh from the quarry, it was more easily injured. The granite

sarcophagus was broken to take out the mummy, fragments of which were found lying about on the ground; the cover too, smashed in pieces, lay on the ground close by. A small rose granite box, containing alabaster jars, was also found in the sarcophagus chamber. The inscriptions are, like those inscribed on the walls of the pyramids of Unás and Tetá, of a religious nature; some scholars see in them evidence that the pyramid was usurped by another Pepi, who lived at a much later period than the VIth dynasty. The pyramid of Pepi I., the third king of the VIth dynasty, who reigned, according to Manetho, fifty-three years, was called in Egyptian by the same name as Memphis, *i.e.*, Men-nefer, and numerous priests were attached to its service. Pepi's kingdom embraced all Egypt, and he waged war against the inhabitants of the peninsula of Sinai. He is said to have set up an obelisk at Heliopolis, and to have laid the foundation of the temple at Denderah. His success as a conqueror was due in a great measure to the splendid abilities of one of his chief officers called Uná, who warred successfully against the various hereditary foes of Egypt on its southern and eastern borders.

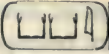
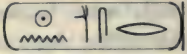
III. The **Serapeum** or APIS MAUSOLEUM contained the vaults in which all the **Apis bulls** that lived at Memphis were buried. According to Herodotus, Apis "is the calf of a cow incapable of conceiving another offspring; and the Egyptians say that lightning descends upon the cow from heaven, and that from thence it brings forth Apis. This calf, which is called Apis, has the following marks: it is black, and has a square spot of white on the forehead, and on the back the figure of an eagle; and in the tail double hairs; and on the tongue a beetle." Above each tomb of an Apis bull was built a chapel, and it was the series of chapels which formed the Serapeum properly so called; it was surrounded by walls like the other Egyptian temples, and it had pylons to which an avenue of sphinxes led. This remarkable

place was excavated in 1850 by M. Mariette, who having seen in various parts of Egypt sphinxes upon which were written the names of **Āsâr-Hāp**, or **Serapis**, concluded that they must have come from the Serapeum or temple of Serapis spoken of by Strabo.

Happening, by chance, to discover one day at ŞakĶâra a sphinx having the same characteristics, he made up his mind that he had lighted upon the remains of the long sought-for building. The excavations which he immediately undertook brought to light the **Avenue of Sphinxes**, eleven statues of Greek philosophers, and the vaults in which the Apis bulls were buried. These vaults are of three kinds, and show that the Apis bulls were buried in different ways at different periods: the oldest Apis sarcophagus laid here belongs to the reign of Amenophis III., about B.C. 1500. The parts of the Apis Mausoleum in which the Apis bulls were buried from the XVIIIth to the XXVIth dynasty are not shewn; but the **new gallery**, which contains sixty-four vaults, the oldest of which dates from the reign of Psammetichus I., and the most modern from the time of the Ptolemies, can be seen on application to the guardian of the tombs. The vaults are excavated on each side of the gallery, and each was intended to receive a granite sarcophagus. The names of Amāsis II., Cambyzes, and Khabbesha are found upon three of the sarcophagi, but most of them are uninscribed. Twenty-four granite sarcophagi still remain in position, and they each measure about $13 \times 8 \times 11$ feet. The discovery of these tombs was of the greatest importance historically, for on the walls were found thousands of dated stelæ which gave accurate chronological data for the history of Egypt. These votive tablets mention the years, months, and days of the reign of the king in which the Apis bulls, in whose honour the tablets were set up, were born and buried. The Apis tombs had been rifled in ancient times,

and only two of them contained any relics when M. Mariette opened them out.

IV. The **Tomb of Thi** lies to the north-east of the Apis Mausoleum, and was built during the Vth dynasty, about B.C. 3500. Thi , was a man who held the dignities of *smex*, royal councillor, superintendent of works, scribe of the court, confidant of the king, etc. ; he held also priestly rank as prophet, and was attached to the service of the pyramids of Abûşîr. He had sprung from a family of humble origin, but his abilities were so esteemed by one of the kings, whose faithful servant he was, that a princess called Nefer-hetep-s was given him to wife, and his children Thi and Tamut ranked as princes. Thi held several high offices

under Kakaâ  and User-en-Râ  kings of the Vth dynasty. The tomb or maştaba of Thi is now nearly covered with sand, but in ancient days the whole building was above the level of the ground. The chambers of the tomb having been carefully cleared, it is possible to enter them and examine the very beautiful sculptures and paintings with which the walls are decorated. To describe these wonderful works of art adequately would require more space than can be given here ; it must be sufficient to say that the scenes represent Thi superintending all the various operations connected with the management of his large agricultural estates and farmyard, together with illustrations of his hunting and fishing expeditions.

The **Necropolis** of Şakḥâra contains chiefly tombs of the Ancient Empire, that is to say, tombs that were built during the first eleven dynasties ; many tombs of a later period are found there, but they are of less interest and importance, and in many cases small, but fine, ancient tombs have been destroyed to make them. As our knowledge of Egyptian architecture is derived principally from tombs and temples, a brief description of the most ancient tombs now known

will not be out of place here ; the following observations on them are based upon the excellent articles of M. Mariette in the *Revue Archéologique*, S. 2^{ième}, t. xix. p. 8 ff. The tombs of the Ancient Empire found at ŞakĶâra belong to two classes, in the commoner of which the naked body was buried about three feet deep in the sand. When the yellowish-white skeletons of such bodies are found to-day, neither fragments of linen nor pieces of coffins are visible ; occasionally one is found laid within four walls roughly built of yellow bricks made of sand, lime, and small stones. A vaulted brick roof covers the space between the walls ; it is hardly necessary to say that such tombs represent the last resting places of the poor, and that nothing of any value is ever found inside them. The tombs of the better sort are carefully built, and were made for the wealthy and the great ; such a tomb is usually called by the Arabs *maşġaba** (the Arabic word for 'bench'), because its length in proportion to its height is great, and reminded them of the long, low seat common in Oriental houses, and familiar to them.

The *maşġaba* is a heavy, massive building, of rectangular shape, the four sides of which are four walls symmetrically inclined towards their common centre. Each course of stones, formed by blocks laid upon each other, is carried a little behind the other. The largest *maşġaba* measures about 170 feet long $\times$ 86 feet wide, and the smallest about 26 feet $\times$ 20 feet : they vary in height from 13 to 30 feet. The ground on which the *maşġabas* at ŞakĶâra are built is composed of rock covered with sand to the depth of a few feet ; their foundations are always on the rock. Near the pyramids of Gîzah they are arranged in a symmetrical manner ; they are oriented astronomically to the true north, and their larger axes are always towards the north. Though they have, at first sight, the appearance of unfinished

* Pronounced *maşġaba*, Arabic ^{مصطبة}, compare Gr. *στῖβάς*.

pyramids, still they have nothing in common with pyramids except their orientation towards the true north. Maṣṭābas are built of two kinds : of stone and of bricks, and they are usually entered on the eastern side ; their tops are quite flat.

The interior of a maṣṭaba may be divided into three parts ; the chamber, the *sirdāb*,* or place of retreat, and the pit. The entrance is made through a door in the middle of the eastern or northern side, and though the interior may be divided into many chambers, it is usual only to find one. The walls of the interior are sometimes sculptured, and in the lower part of the chamber, usually facing the east, is a stele ; the stele alone may be inscribed and the walls unsculptured, but no case is known where the walls are sculptured and the stele blank. A table of offerings is often found on the ground at the foot of the stele. A little distance from the chamber, built into the thickness of the walls, more often to the south than the north, is a high, narrow place of retreat or habitation, called by the Arabs a *sirdāb*. This place was walled up, and the only communication between it and the chamber was by means of a narrow hole sufficiently large to admit of the entrance of the hand. One or more statues of the dead man buried in the maṣṭaba were shut in here, and the small passage is said to have been made for the escape of the fumes of incense which was burnt in the chamber.

The pit was a square shaft varying in depth from 40 to 80 feet, sunk usually in the middle of the larger axis of the maṣṭaba, rather nearer the north than the south. There was neither ladder nor staircase, either outside or inside, leading to the funereal chamber at the bottom of the pit, hence the coffin and the mummy when once there were inaccessible. This pit was sunk through the maṣṭaba into the rock beneath.

* A سِرْدَاب is, strictly speaking, a lofty, vaulted, subterranean chamber, with a large opening in the north side to admit air in the hot season.

At the bottom of the pit, on the south side, is an opening into a passage, about four feet high, which leads obliquely to the south-east; soon after the passage increases in size in all directions, and becomes the sarcophagus chamber, which is thus exactly under the upper chamber. The sarcophagus, rectangular in shape, is usually made of limestone, and rests in a corner of the chamber; at Şakḥâra they are found uninscribed. When the mummy had been laid in the sarcophagus, and the other arrangements completed, the end of the passage near the shaft leading to the sarcophagus chamber was walled up, the shaft was filled with stones, earth, and sand, and the friends of the deceased might reasonably hope that he would rest there for ever. When M. Mariette found a maṣṭaba without inscriptions he rarely excavated it entirely. He found three belonging to one of the first three dynasties; forty-three of the IVth dynasty; sixty-one of the Vth dynasty; twenty-three of the VIth dynasty; and nine of doubtful date. The Egyptians called the tomb 'the house of eternity,'  , *per tchetta*.

Mariette's House.—This house was the headquarters of M. Mariette and his staff when employed in making excavations in the Necropolis of Şakḥâra in 1850 and 1851. It is not easy to estimate properly the value to science of the work of this distinguished man. It is true that fortune gave him the opportunity of excavating some of the most magnificent of the buildings of the Pharaohs of all periods, and of scores of ancient towns; nevertheless it is equally true that his energy and marvellous power of work enabled him to use to the fullest extent the means for advancing the science of Egyptology which had been put in his hands. It is to be hoped that his house will be preserved on its present site as a remembrance of a great man who did a great work.

The **Tomb of Ptah-hotep**, a priest who lived during the Vth dynasty, is a short distance from Mariette's house, and well worthy of more than one visit.

Other important tombs in the immediate neighbourhood are those of **Kaemna** and **Mereruka**, and the streets of tombs which were cleared out by M. Loret in 1899.

THE PYRAMIDS OF DAHSHÛR.

These pyramids, four of stone and two of brick, are $3\frac{1}{2}$ miles from the Maṣṭabat al-Fir'âûn, once thought to be the Pyramid of Unâs. The largest stone pyramid is about 326 feet high, and the length of each side at the base is about 700 feet; beneath it are three subterranean chambers. The second stone pyramid is about 321 feet high, and the



The Necropolis at Dahshûr.

A The Northern Pyramid, built of bricks.

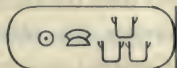
B The Southern Pyramid, built of bricks.

length of its sides at the base is 620 feet; it is usually called the 'Blunted Pyramid,' because the lowest parts of its sides are built at one angle, and the completing parts at another. The larger of the two brick pyramids is about 90

feet high, and the length of each side at the base is about 350 feet; the smaller is about 156 feet high, and the length of each side at the base is about 343 feet. The brick pyramids have recently been excavated by M. de Morgan.

The **northern pyramid** is built of bricks laid without mortar, in place of which sand is used, and an examination of it shows that it belongs to the period of the XIIth dynasty. Soon after the work of clearing had been begun, a

stone bearing the cartouche of Usertsen III.



was found, and thus a tolerably exact date was ascertained; on the 26th of February, 1894, the entrance to a pit was found, and in the east corner there appeared an opening which led through a gallery and sepulchral chamber to several tombs. In one chamber were the fragments of a sarcophagus and statuë of **Menthu-nesu**, and in another was the sarcophagus of **Nefert-hent**; it was quite clear that these tombs had been wrecked in ancient days, and therefore to the pit by which they were reached M. de Morgan gave the name, 'Pit of the spoilers.' Along the principal gallery were four tombs, and in the second of these a queen had been buried; on the lower stage eight sarcophagi were found, but only two were inscribed. Subsequently it was discovered that the burial place of a series of princesses had been found, and in consequence M. de Morgan called the place 'Gallery of Princesses.'

In one of the tombs (No. 3) a granite chest containing four uninscribed alabaster Canopic jars was found, and in another similar chest a worm-eaten wooden box, containing four Canopic jars, was also discovered. The four sides of the box were inscribed, but the jars were plain. While the ground of the galleries was being carefully examined, a hollow in the rock was found, and a few blows of the pick revealed a magnificent find of

gold and silver jewellery lying in a heap among the fragments of the worm-eaten wooden box which had held it. The box was about eleven inches long, and had been inlaid with silver hieroglyphics which formed the name of the princess Hathor-Sat, for whom the ornaments had been made. In the same tomb was found a box full of the jewellery of the lady Merit. It would seem that special care had been taken by the friends of the deceased to conceal her jewellery, and thus the ancient spoilers of the tomb had overlooked it. Among the objects found of special interest are the following :—

1. A gold pectoral, in the form of a shrine , inlaid with carnelian, emeralds, and lapis-lazuli. In the centre is

the cartouche of Usertsen II. 

neteru hetep Khā-kheper-Rā, and on each side is the hawk of Horus, wearing the double crown, and a disk

with pendent uræus and 'life' . The inlaying

and carving are magnificent specimens of the goldsmith's work.

2. Two gold clasps of bracelets, each containing a *tet*  inlaid with carnelian, emeralds, and lapis-lazuli; the bracelets were set with pearls.

3. Gold collar-clasp, inlaid with carnelian, emeralds, and lapis-lazuli, formed of two lotus flowers, the stems of which intertwine and form a knot, and a head of Hathor.

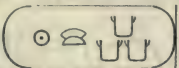
4. Gold clasp, inlaid as before, formed of the hieroglyphics



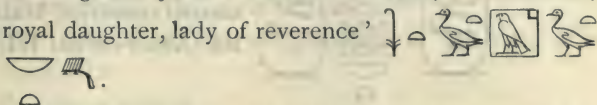
5. Gold shells to form necklaces.

6. Six lions .

7. Gold and lapis-lazuli cylindrical pendant, with ring.
8. Amethyst scarab inscribed with the prenomen of

Usertsen III.  Khā-kau-Rā, and line ornaments.

9. White glazed *faïence* scarab inscribed, 'Hathor-Sat, royal daughter, lady of reverence'

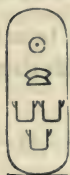


10. Amethyst scarab inscribed with a double scene of the two Niles tying a cord around the emblem of 'unity'



All the above objects belonged to the princess Hathor-Sat; the following belonged to the princess Merit, and they were placed in a box and hidden in the same manner as those of Hathor-Sat:

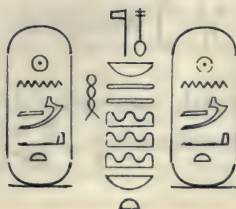
1. A gold pectoral in the form of a shrine, inlaid with carnelian, emeralds, and lapis-lazuli; the roof is supported by lotus columns, from each of which springs a lotus flower. In the centre is the prenomen of Usertsen



III., supported upon the right fore-paws of two hawk-headed sphinxes which have on their heads crowns of feathers and horns .

Each right fore-paw rests upon the head of a prostrate foe of red coloured skin, and each right hind-paw rests upon the stomach of a negro, thus typifying the sovereignty of the king over the light and dark races. Above the cartouche and sphinxes is a hawk with outstretched wings, holding , the emblem of the sun's orbit and eternity, in each claw. It would be impossible to overpraise the beauty of this wonderful piece of work and the harmonious blending of the colours.

2. Gold pectoral, in the form of a shrine, inlaid as before. In the centre is the inscription



i.e., 'Beautiful god, the lord of the North and South, the smiter of all eastern countries, Maât-en-Rā (Âmen-em-hât III.).'

Immediately above this inscription is a vulture with outstretched wings, holding the emblems of 'life' and 'stability' in each claw; she is called

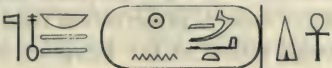
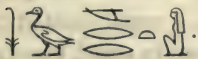
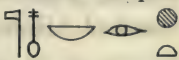
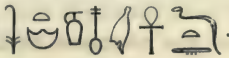
"lady of heaven, and mistress of the North and South."

On each side of the inscription is a figure of the king, who stands about to smite with a club a kneeling foe, whose hair he grasps with his right hand.

The hieroglyphics read 'the smiter of the Sati (Asiatics) and of the Menti

(Africans).' Behind the king is 'life' with human arms and hands moving a fan to waft the breath of 'life' to the king. The Menti are armed with daggers and boomerangs.

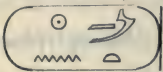
3. Golden hawk, inlaid, with outstretched wings; in each claw he holds .
4. Necklace formed of ten large gold shells.
5. Necklace formed of eight large gold ornaments, each of which is composed of four lions' heads.
6. Necklace of ninety-eight round and forty-three long pearls.
7. Necklace of amethyst, with spherical gold pendants inlaid with carnelian, emeralds, and lapis-lazuli.

8. Necklace of 252 beautiful amethyst beads.
9. Gold clasp of a bracelet, inlaid as before; the hieroglyphics read  'Beautiful god, the lord of the North and South, Maât-en-Rā (Âmenemhât III.), giver of life.'
10. Four gold lions, and two pendants in the form of a lion's claws.
11. Two silver mirrors.
12. Gold clasps, inlaid as before, made in the form of the hieroglyphics  i.e., 'peace and gladness of heart.'
13. Scarab of gold, carnelian, emerald, and lapis-lazuli, forming the bezel of a ring.
14. Scarab inscribed  set in gold.
15. Lapis-lazuli scarab inscribed 'Royal daughter, Merret,' .
16. Lapis-lazuli scarab, set in gold, inscribed with the pre-nomen and titles of Âmenemhât III.  'Beautiful god, the lord, creator of things, Maât-en-Rā, giver of life like the Sun for ever.'
17. Yellow glazed *faïence* scarab inscribed with the name of the queen Khnem-nefer-hetch .
18. Gold cylindrical stibium tube.

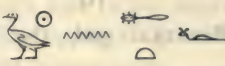
The **wooden boats and sledge** which were discovered outside the wall enclosing the pyramid are worthy of note, and are of considerable interest.

The **southern brick pyramid** of Dahshûr is on a lower level than the northern, and much of its upper portion has

been removed by the *fellahin*, who treated it as a quarry for the bricks with which they built their houses. It is, however, in a better state of preservation than its fellow, and is still an imposing object in the Egyptian landscape. M. de Morgan's estimate of the length of each side is 125 feet; this pyramid is, like the northern, built of unbaked bricks, and it was surrounded by a wall of unbaked bricks, which enclosed the ground wherein the members of the royal family were buried. While excavating in this spot, M. de Morgan found some fragments of a base of a statue inscribed

with the prenomen of Amen-em-hât III. ,

and judging from this fact and from the general appearance of the site, he would ascribe this necropolis to the period of the XIIth dynasty. About 20 feet from the enclosing wall, at the north-east corner of the pyramid, two pits were found, and the second of these proved to be the entrance to a tomb. An inclined brick wall led to a small vaulted door, and in the ruins here the workmen found a small, beautifully worked, gilded wooden statue, on the base of which was inscribed, 'Horus, the son of the Sun, of his body, giver of

life,'    . Near the

statue were two Canopic jars of alabaster, inscribed with

the prenomen of a new king  Āu-âb-Râ, who it

seems was co-regent with Amenemhât IV.; the nomen of

this king was  or  *Heru*. In

the tomb of this king were found :—

1. A magnificent wooden shrine for the statue of the *ka*  of king Āu-âb-Râ or Heru.

2. Statue in wood of the *ka* [] of king Āu-āb-Rā, a unique object of the highest interest ; the execution is simply wonderful. It is worthy of note that there was nothing on this figure to indicate the royal rank of him for whom it was made.
3. Rectangular alabaster stele with an inscription of king Āu-āb-Rā in fourteen lines ; the hieroglyphics are painted blue.
4. Rectangular alabaster stele inscribed with a prayer for funeral offerings for the same king.
5. Alabaster altar inscribed with four lines of hieroglyphics.
6. Two alabaster libation vases inscribed.
7. Small wooden statue of the *ka* of the king, covered with gold leaf ; the eyes are of quartz set in silver.
8. Box for holding the sceptres and weapons of the king.

In the coffin the wrecked mummy of the king was found.

On the 15th and 16th February, 1895, M. de Morgan succeeded in bringing to light, in the necropolis of Dahshûr, a further 'find' of jewellery. These beautiful and interesting objects were found in the tombs of the princesses Ita and Khnemit, which are situated to the west of the ruined pyramid of Āmenemhāt II. By good fortune they had been overlooked by the plunderers of tombs in ancient days, and so both the tombs and the coffins inside them remained in the state in which they had been left by the friends of the deceased more than four thousand years ago. Among the objects found were the following :—

1. Bronze dagger, set in a gold handle inlaid with carnelian, lapis-lazuli, and emerald.
2. Pieces of gold and lapis-lazuli from the sheath of the above.
3. Two golden bracelets.

4. Two silver plaques from a necklace.
5. Two gold clasps in the form of , inlaid with carnelian, lapis-lazuli, and emerald.
6. A carnelian hawk.
7. Two golden heads of hawks, inlaid with carnelian, etc.
8. One hundred and three gold objects in the form of   , inlaid with carnelian, etc.
9. One hundred and fourteen gold objects in the form of  and , inlaid with carnelian, etc.
10. A large number of gold, carnelian, lapis-lazuli, and emerald beads.
11. Two golden crowns inlaid with carnelian, etc.
12. Twenty-four gold amulets, inlaid with carnelian, etc.
in the form of the hieroglyphics , , , ,
, , , , , , , , etc.

THE QUARRIES OF MA'SARA AND TURRA.

These quarries have supplied excellent stone for building purposes for six thousand years at least. During the Ancient Empire the architects of the pyramids made their quarrymen tunnel into the mountains for hundreds of yards until they found a bed of stone suitable for their work, and traces of their excavations are plainly visible to-day. The Egyptians called the Turra quarry     Re-âu, or Ta-re-âu, from which the Arabic name Turra is probably derived. An inscription in one of the chambers tells us that during the reign of Amenophis III. a new part of the quarry was opened. Unâ, an officer who lived in the reign of Pepi I., was sent to Turra by this king to bring back a white limestone sarcophagus with its cover, libation stone, etc., etc.

UPPER EGYPT.

CAIRO TO ASWÂN BY THE UPPER EGYPT RAILWAY.

The journey from Cairo to Luxor by train occupies a few minutes over 14 hours, the distance being about 420 miles ; the journey from Luxor to Aswân occupies from 7 to 8 hours, the distance being about 130 miles. The Nile is crossed at Nag' Ḥamâdî by an iron bridge 1,362 feet long. The ordinary gauge is used from Cairo to Luxor, and a narrower gauge from Luxor to Aswân ; this necessitates a change of carriage at Luxor. The following are the stations passed :—

Distance in kilos. and metres from Cairo.	Name of Station.		Province.	Population in 1897.
13'331*	Gîzah	الجيزة	Gîzah	16,820
27'513	Ḥawâmdiyah	الحوامدية	„	1,995
32'180	Bedrashên	البدرشين	„	5,884
44'330	Maz'ûna	مزغونة	„	1,542
58'813	Al-'Ayât	العياط	„	94
64'546	Matâniyah	المتانية	„	1,975
72'814	Kafr 'Ammar	كفر عمار	„	1,669
83'134	Rikḳa	الرقه	„	3,128
91'844	Al-Waṣṭat†	الوسطى	Beni-Suwêf	1,644
101'440	Beni Ḥudêr	بنى حدير	„	1,131

* The formula for converting kilometres into miles is ($\frac{K}{2} + \frac{K}{8}$).

† The passenger for the Fayyûm changes carriages here.

Distance in kilos. and metres from Cairo.	Name of Station.	Province.	Population in 1897.
107·696	Ashmant	اشمنت Beni-Suwêf	4,375
115·018	Bûsh	بوش „	9,724
123·668	Beni-Suwêf	بنى سويف „	15,297
135·504	Beni Mâlû Tansa	بنى مالو طنسا „	2,096
145·354	Bibâ	ببا „	{ 101,340 (district)
159·436	Fashn	الفشن Minyah	8,935
168·408	Fant	الفنت „	3,281
179·874	Maghâgha	مغاغه „	3,542
187·840	Abâ al-Wakf	ابا الوقف „	140
197·596	Beni-Mazâr	بنى مزار „	5,180
207·855	Maţâtî	مطاي „	3,803
216·384	Ḳulûṣnah	قلوصنه „	4,263
221·916	Samâlûṭ	سمالوط „	6,786
232·014	Eṭsa	اطسا „	1,680
247·826	Minyâ (Minyah)	المنيا „	20,404
258·850	Mansafis	منسفيس „	2,770
267·802	Abû Ḳerḳâṣ	ابو قرقاص „	6,212
274·078	Atlîdam	اتلیدم Asyût	4,954
287·134	Fâwriḳa Al-Rôḍa	فاوريقه الروضه „	2,136
295·181	Malawî	ملوى „	15,471
305·124	Dêr Mawâs	دير مواس „	6,204
316·182	Dêrûṭ	ديروط „	1,624
330·042	Nazâlî Gânûb	نزالى جانب „	2,450

Distance in kilos. and metres from Cairo.	Name of Station.		Province.	Population in 1897.
338'290	Beni Kūrra	بنی قرد	Asyût	1,493
349'575	Manfalût	منفلوط	"	15,215
362'671	Beni Husên	بنی حسين	"	2,434
378'080	Asyût	اسيوط	"	42,012
391'305	Muṭi'ah	المطية	"	7,219
401'644	Abu Tîg	ابو تيج	"	183
412'419	Ṣadfâ	صدفا	"	3,841
421'079	Ṭemâ	طما	Girgah	9,784
427'644	Mashtâ	مشطا	"	4,801
438'226	Ṭahṭâ	طهطا	"	16,223
451'405	Marâghâ	المراغا	"	2,999
460'930	Shandawîl	شندويل	"	4,352
469'981	Sûhâg	سوهاج	"	13,930
485'194	Menshâh	المنشاء	"	10,451
494'884	Al-'Aṣṣîrât	العصيرات	"	583
504'782	Girgâ (Girgeh)	جرجا	"	17,271
513'793	Bardîs	برديس	"	6,156
521'096	Balyanâ	البلينا	"	7,232
529'172	Abû Shûshâ	ابو شوشه	"	374
538'254	Abû Tisht	ابو تشت	"	2,434
547'986	Farshût	فرشوط	Kanâ	9,839
556'284	Nag' Hamâdî	نجع حمادى	"	4,365
563'616	Ḍab'ih	الضبعيه	"	3,122

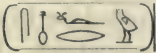
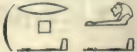
Distance in kilos. and metres from Cairo.	Name of Station.	Province.	Population in 1897.
575·097	Fâw Kiblî	فاو قبلی Kanah	5,056
580·966	Dashnâ	دشنا ,,	1,217
588·255	As-Samaţâ	ال مطا ,,	652
595·529	Awlâd 'Amrû	اولاد عمرو ,,	1,713
611·634	Kanâ (Keneh)	قنا ,,	24,364
632·215	Kuft	قفط ,,	4,187
642·332	Kûş	قوص ,,	12,646
658·315	Khizâm	خزام ,,	2,689
673·305	Al-Uḡṣur (Luxor)	الاقصر ,,	7,018
From Luxor.			
20·798	Armant	ارمنت ,,	10,222
46·142	Aṣṣûn al-Maţâ'na	اصفون المطاعنه ,,	5,600
57·534	Asnâ (Esneh)	اسنا ,,	13,564
85·096	Maḥâmîd	المحاميد ,,	3,609
105·389	Adfû (Edfu)	ادفو Nubia	4,760
136·463	Salwah	سلوه ,,	7,030
172·944	Darâw	دراو ,,	9,233
197·396	Al-Khattâra	الخطارة ,,	986
208·896	Al-Gazîra	الجزيرة ,,	448
213·134	Aswân	اصوان ,,	13,005
220·309	Shallâl	السلال ,,	5,049

CAIRO TO LUXOR.

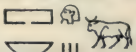
THE PYRAMIDS OF LISHT.

These pyramids lie near the village of Matâniyah, and were built by **Âmenemhât I.**, the first king of the XIIth dynasty, and his son **Usertsen I.**; they are about 35 miles to the south of Cairo.

THE PYRAMID OF MÊDÛM.

This pyramid, which is about 40 miles south of Cairo, is called by the Arabs *Al-Haram al-Kaddab*, or 'the False Pyramid'; it is probably so named because it is unlike any of the other pyramids known to them. It appears to have been built by **Seneferu** () , the first king of the IVth dynasty, for the name of this king is found at various places in and about it. The pyramid is about 115 feet high, and consists of three stages: the first is 70, the second 20, and the third about 25 feet high. The stone for this building was brought from the Muqattam hills, but it was never finished; as in all other pyramids, the entrance is on the north side. It was opened by Prof. Maspero in 1881, and was examined ten years later by Prof. Petrie. The sarcophagus chamber was found empty, and it would seem that this pyramid had been entered and rifled in ancient days. On the north of this pyramid are a number of maṣṭābas in which 'royal relatives' of Seneferu are buried; the most interesting of these are those of Nefermat, one of his feudal chiefs () erpā ḥā), and of Atet his widow. The sculptures and general

style of the work are similar to those found in the maṣṭābas of Ṣakḥâra.

Aṭfih, 51 miles from Cairo, on the east bank of the Nile, marks the site of the Greek city of Aphroditopolis, the Per-nebt-ṭepu-ah  of the ancient Egyptians, where the goddess Hathor was worshipped.

At **Wasta**, a town 55 miles from Cairo, is the railway junction for the **Fayyûm**. The line from Wasta runs westwards, and its terminus is at Medînet al-Fayyûm, a large Egyptian town situated a little distance from the site of Arsinoë in the Heptanomis,* called Crocodilopolis† by the Greeks, because the crocodile was here worshipped. The Egyptians called the Fayyûm Ta-she  'the lake district,' and the name Fayyûm is the Arabic form of the Coptic Φιοϣ,‡ 'the water.' The Fayyûm district has an area of about 850 square miles, and is watered by a branch of the Nile called the Baḥr-Yûsuf, which flows into it through the Libyan mountains. On the west of it lies the **Birket al-Ḳurûn**. This now fertile land is thought to have been reclaimed from the desert by Âmenemḥât III., a king of the XIIth dynasty. The Birket al-Ḳurûn is formed by a deep depression in the desert scooped out of the Parisian limestone, which has become covered in great part by thick belts of salted loams and marls. On these Nile mud has been deposited. The Birket al-Ḳurûn is all that is left of

* Heptanomis, or Middle Egypt, was the district which separated the Thebaïd from the Delta; the names of the seven nomes were: Memphites, Heracleopolites, Crocodilopolites or Arsinoïtes, Aphroditopolites, Oxyrhynchites, Cynopolites, and Hermopolites. The greater and lesser Oases were always reckoned parts of the Heptanomis.

† In Egyptian , *Neter het Sebek*.

‡ From the Egyptian , *Pa-iumâ*.

the ancient **Lake Moeris**,* and its water surface is about 130 feet below sea level. Its cubic contents are estimated at 1,500,000,000 of cubic metres.

According to Pliny (v. 9), Lake Moeris was 250 miles (Mucianus says 450 miles) in circumference, and 50 paces deep; and its functions are thus described by Strabo (xvii. 1. §37): "The Lake Moeris, by its magnitude and depth, is able to sustain the superabundance of water which flows into it at the time of the rise of the river, without overflowing the inhabited and cultivated parts of the country. On the decrease of the water of the river, it distributes the excess by the same canal at each of the mouths; and both the lake and the canal preserve a remainder, which is used for irrigation. These are the natural and independent properties of the lake, but in addition, on both mouths of the canal are placed locks, by which the engineers store up and distribute the water which enters or issues from the canal."

The Baḥr-Yûsuf is said by some to have been excavated under the direction of the patriarch Joseph, but there is no satisfactory evidence for this theory; strictly speaking, it is an arm of the Nile, which has always needed cleaning out from time to time, and the Yûsuf, or Joseph, after whom it is named, was probably one of the Muḥammadan rulers of Egypt. Herodotus says† of Lake Moeris, "The water in this lake does not spring from the soil, for these parts are excessively dry, but it is conveyed through a channel from the Nile, and for six months it flows into the lake, and six months out again into the Nile. And during the six months that it flows out it yields a talent of silver (£240) every day to the king's treasury from the fish;

* From the Egyptian   *mu-ur*, or   
mer-ur.

† Bk. II., 149.

but when the water is flowing into it, twenty minæ (£80)."

That Lake Moeris was artificially constructed is attested by many ancient writers, and Herodotus says, "That it is made by hand and dry, this circumstance proves, for about the middle of the lake stand two pyramids, each rising 50 orgyæ above the surface of the water, and the part built under water extends to an equal depth: on each of these is placed a stone statue, seated on a throne." The pyramids here referred to can be no other than the pedestals of two large sandstone statues of Âmen-em-hât III., which were set up either close by or in Lake Moeris; remains of these were found at Bihamû by Dr. Lepsius, and later by Prof. Petrie.

The **Pyramid of Hawâra** was the tomb of Âmen-em-hât III.; it is built of sun-dried bricks, and even now is of considerable size. It was entered in 1890 on the south side by Prof. Petrie, who discovered the mummy chamber; the remains of what must have been the funerary temple were also found near the entrance. The Pyramid of **Al-lâhûn** was entered by Mr. W. Fraser, who found it to be the tomb of Usertsen II.; like the Pyramid of Hawâra it is built of sun-dried bricks. The **Labyrinth** stood on the banks of Lake Moeris, and some have identified the ruins of the funerary temple of Âmen-em-hât with it. Strabo (xvii. i. § 37) declared that the tomb of the king who built the Labyrinth was near it, and describes it thus: "After proceeding beyond the first entrance of the canal about 30 or 40 stadia, there is a table-shaped plain, with a village and a large palace composed of as many palaces as there were formerly nomes. There are an equal number of aulæ, surrounded by pillars, and contiguous to one another, all in one line, and forming one building, like a long wall having the aulæ in front of it. The entrances into the aulæ are opposite to the wall. In front of the entrances there are long and numerous covered ways, with winding

passages communicating with each other, so that no stranger could find his way into the aulæ or out of them without a guide. The surprising circumstance is that the roofs of these dwellings consist of a single stone each, and that the covered ways through their whole range were roofed in the same manner with single slabs of stone of extraordinary size, without the intermixture of timber or of any other material. On ascending the roof—which is not of great height, for it consists only of a single story—there may be seen a stone-field, thus composed of stones. Descending again and looking into the aulæ, these may be seen in a line supported by 27 pillars, each consisting of a single stone. The walls also are constructed of stones not inferior in size to them. At the end of this building, which occupies more than a stadium, is the tomb, which is a quadrangular pyramid, each side of which is about four plethra (*i.e.*, about 404 feet) in length, and of equal height. The name of the person buried there is Imandes [Diodorus gives Mendes or Marrus]. They built, it is said, this number of aulæ, because it was the custom for all the nomes to assemble there according to their rank, with their own priests and priestesses, for the purpose of performing sacrifices and making offerings to the gods, and of administering justice in matters of great importance. Each of the nomes was conducted to the aula appointed for it.”

The account given by Herodotus (II., 148, Cary's translation) is as follows :—

“ Yet the labyrinth surpasses even the pyramids. For it has twelve courts enclosed with walls, with doors opposite each other, six facing the north, and six the south, contiguous to one another ; and the same exterior wall encloses them. It contains two kinds of rooms, some under ground and some above ground over them, to the number of three thousand, fifteen hundred of each. The rooms

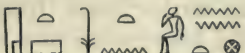
above ground I myself went through, and saw, and relate from personal inspection. But the underground rooms I only know from report; for the Egyptians who have charge of the building would, on no account, show me them, saying, that there were the sepulchres of the kings who originally built this labyrinth, and of the sacred crocodiles. I can therefore only relate what I have learnt by hearsay concerning the lower rooms; but the upper ones, which surpass all human works, I myself saw; for the passages through the corridors, and the windings through the courts, from their great variety, presented a thousand occasions of wonder, as I passed from a court to the rooms, and from the rooms to halls, and to other corridors from the halls, and to other courts from the rooms. The roofs of all these are of stone, as also are the walls; but the walls are full of sculptured figures. Each court is surrounded with a colonnade of white stone, closely fitted. And adjoining the extremity of the labyrinth is a pyramid, forty orgyæ (about 240 feet) in height, on which large figures are carved, and a way to it has been made under ground."

The whole district of the Fayyûm is one of considerable interest, and a careful examination of it would certainly result in the discovery of ruins now unknown. In recent years Messrs. Grenfell and Hunt have carried on excavations here with success, and they have recovered portions of the works of Greek authors of great value.

Beni Suwêf, 73 miles from Cairo, is the capital of the province bearing the same name, and is governed by a Mudîr. In ancient days it was famous for its textile fabrics, and supplied Aḥmîm and other weaving cities of Upper Egypt with flax. A main road led from this town to the Fayyûm.

About twelve miles to the north of Beni Suwêf the Baḥr Yûsuf bends towards the east, and runs by the side of large mounds of ruins of houses, broken pottery, etc.; these

mounds cover an area of 360 acres, and are commonly called Umm al-Kûmân, or 'Mother of Heaps,' though the official name is Henassîyeh al-Medîna or **Ahnâs**. They mark the site of the great city which was called by the

Egyptians  Het-Suten-henen, or

Henen-suten simply, from which the Copts made their name **Ⲭⲏⲛⲥ**; the Greeks made the city the capital of the nome Herakleopolites, and called it **Herakleopolis**. No date can be assigned for the founding of the city, but it was certainly a famous place in the early empire, and in mythological texts great importance is ascribed to it. According to Manetho the kings of the IXth and Xth dynasties were Herakleopolitans, but in the excavations which Prof. Naville and Prof. Petrie (1904) carried on at Henassîyeh, or Ahnâs, they found nothing there older than the XIIth dynasty. It has been maintained that Ahnâs represents the city of Hânês mentioned in Isaiah xxx. 4, but the city referred to by the prophet being coupled with Zoan was probably situated in the Delta. The gods worshipped by the Egyptians at Herakleopolis were Hêru-shef, or Hêru-shefit, who dwelt in the shrine of Ân-ruṭ-f, Shu, Beb, Osiris, and Sekhet; at this place Osiris was first crowned, and Horus assumed the rank and dignity of his father, and the sky was separated from the earth, and from here Sekhet set out on her journey to destroy mankind because they had rebelled against Râ, the Sun-god, who, they declared, had become old and incapable of ruling them rightly. The people of Herakleopolis used to worship the ichneumon, a valuable animal which destroyed the eggs of crocodiles and asps, and even the asps themselves. Strabo declares that the ichneumons used to drop into the jaws of the crocodiles as they lay basking with their mouths open and, having eaten through their intestines, issue out of the dead body.

Maghâghah, 106 miles from Cairo, is now celebrated for its large sugar manufactory, which is lighted by gas, and is well worth a visit; the manufacturing of sugar begins here early in January.

About twenty-four miles farther south, lying inland, on the western side of the Nile, between the river and the Baḥr Yûsuf, is the site of the town of **Oxyrrhynchus**, so called by the Greeks on account of the fish which they believed was worshipped there. The Egyptian name of the town was



, Per-mâchet, from which came the Coptic Pemge, ΠΕΡΓΕ, and the corrupt Arabic form **Behnesa**.

The Oxyrrhynchus fish was esteemed so sacred that the people of the city were afraid to eat any fish which had been caught with a hook, lest the hook should have injured one of the sacred fish; the Oxyrrhynchus fish was thought to have been produced from the blood of the wounded Osiris (Aelian, *De Nat. Animalium*, x. 46). The Oasis of Baḥrîyah (Oasis Parva), which is called by Abû Şalîḥ 'the Oasis of Behnesa,' is usually visited by the desert road which runs there from the city. The Arabic writer Al-Maḥrîzî says that there were once 360 churches in Behnesa, but that the only one remaining in his time was that dedicated to the Virgin Mary. In recent years the excavations which have been carried on by Messrs. Grenfell and Hunt at Oxyrrhynchus have resulted in the discovery of numerous papyri of a late period.

A little above Abû Girgah, on the west bank of the Nile, is the town of Al-Kais, which marks the site of the ancient **Cynopolis** or 'Dog-city'; it was the seat of a Coptic bishop, and is called Kais, ΚΑΙC, in Coptic.

Thirteen miles from Abû Girgah, also on the west bank of the Nile, is the town of **Ḳulûşna**, 134 miles from Cairo, and a few miles south, lying inland, is **Samallût**.

Farther south, on the east bank of the Nile, is **Gebel at-**

Têr, or the 'Bird mountain,' so called because tradition says that all the birds of Egypt assemble here once a year, and that they leave behind them when departing one solitary bird, that remains there until they return the following year to relieve him of his watch, and to set another in his place. As there are mountains called Gebel at-Têr in all parts of Arabic-speaking countries, because of the number of birds which frequent them, the story is only one which springs from the fertile Arab imagination. Gebel at-Têr rises above the river to a height of six or seven hundred feet, and upon its summit stands a Coptic convent dedicated to Mary the Virgin, Dêr al-'Adhrâ, but more commonly called **Dêr al-Bakrah**, or the دير البقرة 'Convent of the Pulley,' because the ascent to the convent is generally made by a rope and pulley.

Leaving the river and entering a fissure in the rocks, the traveller finds himself at the bottom of a natural shaft about 120 feet long. When Robert Curzon visited this convent, he had to climb up much in the same way as boys used to climb up inside chimneys. The convent stands about 400 feet from the top of the shaft, and is built of small square stones of Roman workmanship; the necessary repairs have, however, been made with mud or sun-dried brick. The outer walls of the enclosure form a square which measures about 200 feet each way; they are 20 feet high, and are perfectly unadorned. Tradition says that it was founded by the Empress Helena,* and there is in this case no reason to doubt it. The church "is partly subterranean, being built in the recesses of an ancient stone quarry; the other parts of it are of stone plastered over. The roof is flat and is formed of horizontal beams of palm trees, upon which a terrace of reeds and earth is laid. The height of the interior is about 25 feet. On entering the

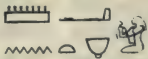
* Died about A.D. 328, aged 80. (Sozomen, *Eccles. Hist.*, II., 2.)

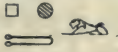
door we had to descend a flight of narrow steps, which led into a side aisle about ten feet wide, which is divided from the nave by octagon columns of great thickness supporting the walls of a sort of clerestory. The columns were surmounted by heavy square plinths almost in the Egyptian style. I consider this church to be interesting from its being half a catacomb, or cave, and one of the earliest Christian buildings which has preserved its originality. . . . it will be seen that it is constructed on the principle of a Latin basilica, as the buildings of the Empress Helena usually were." (Curzon, *Monasteries of the Levant*, p. 109.) In Curzon's time the convent possessed fifteen Coptic books with Arabic translations, and eight Arabic MSS. As the monks were, and are, extremely poor, they used to descend the rock and swim out to any passing boat to beg for charity; the Patriarch has forbidden this practice, but it is not entirely discontinued.

Abû Şalîḥ identifies Gebel al-Kaff, *i.e.*, the 'Mountain of the Palm of the Hand,' with Gebel at-Têr, and records an interesting tradition concerning our Lord. According to this writer there is at this place the mark of the palm of His hand (hence the name) on the rock in the mountain out of which the church is hewn. The mountain is said to have bowed down in worship before Him, and He grasped the mountain as it worshipped, and set it back in its place, and the mark of His palm remains impressed upon it until this day. In the impression of the hand there is a small hole, large enough to admit a stibium needle, and if the needle be inserted and drawn out, it brings with it a black powder, the mark of which cannot be effaced.

Two or three miles from the convent are some ancient quarries having rock bas-reliefs representing Rameses III. making an offering to the crocodile god Sebek  before Amen-Râ.

Minyah, 153 miles from Cairo, on the west bank of the

Nile, is the capital of the province of the same name; its Arabic name is derived from the Coptic Mone,  MONE, which in turn represents the Egyptian  *Ment* in its old name Khufu-menāt  (the 'Nurse of Khufu.' There is a large sugar factory here, in which about 2,000 men are employed. A few miles south, on the eastern side of the river, is the village of Zâwiyet al-Mêtîn, near which are the remains of some tombs of the VIth dynasty. They appear to be the tombs of the nobles of the city of Ḥebenu , the capital of the XVIth nome of Upper Egypt.

Beni-Ḥasân, 167 miles from Cairo, on the east bank of the Nile, is remarkable for the large collection of fine historical tombs which are situated at a short distance from the site of the villages known by this name. The villages of the 'Children of Hasân' were destroyed by order of Muḥammad 'Ali, on account of the thievish propensities of their inhabitants. The **Speos Artemidos** is the first rock excavation visited here. It was built by Queen Ḥâtshepset and her nephew Thothmes III.; about 250 years later Seti I. added his name to several of the half obliterated cartouches of Queen Ḥâtshepset, but it seems never to have been finished. The cavern was dedicated to the lioness-headed goddess Pakheth , who was called Artemis by the Greeks; hence the name 'cavern of Artemis.' The Arabs call the cavern the 'Stable of Anṣar,' a famous Muḥammadan hero. The portico had originally two rows of columns, four in each; the cavern is about 21 feet square, and the niche in the wall at the end was probably intended to hold a statue of Pakheth.

The famous **Tombs of Beni-Ḥasân** are hewn out of the living rock, and are situated high up in the mountain;

they are about thirty-nine in number, and all open on a terrace, somewhat similar to the terrace outside the tombs at Aswân. Each tomb preserves the chief characteristics of the *maṣṭābas* of Ṣaḳḳâra, that is to say, it consists of a hall for offerings and a shaft leading down to a corridor, which ends in the chamber containing the sarcophagus and the mummy. The tombs were hewn out of a thick layer of fine, white limestone, and the walls were partly smoothed, and then covered with a thin layer of plaster, upon which the scenes in the lives of the wealthy men who ordered them to be made might be painted. Lower down the hill are some scores of mummy pits, with small chambers attached, wherein, probably, the poorer class of people who lived near were buried. Of the 39 tombs at Beni-Ḥasân only twelve contain inscriptions, but it is clear from these that the men who made the necropolis there were well-born, independent, and almost feudal proprietors of the land in the neighbourhood, who filled various high offices in the city of Menât-Khufu, which was situated not far off, and that they flourished during the XIth and XIIth dynasties. Of the twelve inscribed tombs, eight are of governors of the nome Meḥ, two are of princes of Menât-Khufu, one is of the son of a prince, and one is of a royal scribe. The 39 tombs were divided by Lepsius into two groups, northern and southern; in the former are 13 and in the latter 26 tombs. Six of the inscribed tombs belong to the reigns of Āmenemḥāt I., Usertsen I., and Usertsen II., and the other six were probably made during the rule of the kings of the XIth dynasty.

No. 2. Tomb of Āmeni or Āmenemḥāt

 . Āmeni was the governor of the XVIth nome of Upper Egypt, called Meḥ by the Egyptians and Antinoë by the Greeks, and he flourished in the reign of Usertsen I. He was by birth the hereditary prince of the

district, and he held the rank of “hā” or “duke,” and the office of priest to various gods and goddesses ; he seems to have combined in his own person the offices of almost every high state official in the nome. Architecturally his tomb is of great interest, and it is instructive to find examples of the use of octagonal and polyhedral pillars in the same tomb ; the shrine is at the east end of the hall, and two shafts, which lead to mummy chambers below, are on one side of it. The inscription shows that Âmeni was buried in the 43rd year of the reign of Usertsen I., on the 15th day of the second month of the inundation, *i.e.*, about the end of May ; the feudal lords of the nome seem to have had an epoch of their own by which to reckon, for we are told that the 43rd year of Usertsen I. was he equivalent of “year 25 of the nome of Meh.”

Âmeni makes an appeal to those who visit his tomb to pray that abundant funeral offerings may be made to his *ka* (*i.e.*, double), in these words :—“O ye who love life, and who hate death, say ye, ‘Thousands of [cakes of] bread and [vessels of] beer, and thousands of oxen and feathered fowl be to the *ka* of the prince and duke* Âmeni, triumphant.’” He then goes on to say that he went with his lord to Ethiopia on an expedition against the peoples of that land, that he set the bounds of Egyptian territory further to the south, that he brought back tribute from the conquered peoples, and that there was no loss among his soldiers. His success was so great that his praise “ascended even into the heavens,” and soon afterwards he sailed up the river with 400 chosen men on a second expedition to bring back gold for his lord ; his mission was successful, and he was sent up once more, but this time with 600 men, and he returned in peace, having done all that he had been ordered to do.

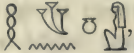
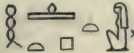
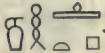
* Here follow other titles.

It is a great pity that we are not told how far south he went.

In the rest of the inscription Āmeni tells of the excellent way in which he ruled the nome under his charge. He says, "I was a gracious and a compassionate man, and a ruler who loved his city. I have passed [my] years as ruler of the nome of Meḥ, and all the works of the palace came under my hand. The cattle owners of the nome gave me 3,000 of their cattle, and I received praise therefor in the palace; at the appointed seasons I brought the proceeds of their toil to the palace, and nought remained due to him. I journeyed through the nome from one end to the other, making inspections frequently. I have never made the daughter of a poor man to grieve, I have never defrauded the widow, I have never oppressed the labourer, and I have never defrauded the owner of cattle. I have never impressed for forced labour the labourers of him who only employed five men; there was never a person in want in my time, and no one went hungry during my rule, for if years of leanness came, I [made them] to plough up all the arable land in the nome of Meḥ up to its very frontiers on the north and south [at my expense]. Thus I kept its people alive and obtained for them provisions, and so there was not a hungry person among them. To the widow I gave the same amount as I gave to her that had a husband, and I made no distinction between the great and the little in all that I gave. And afterwards, when the Nile floods were high, and wheat, and barley, and all things were abundant, I made no addition to the amounts due from them."

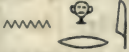
The pictures on the walls represent the working of flint weapons, the making of bows, the making of a bier, working in metal, the making of pottery and stone vessels, the weaving of rope, ploughing, reaping, the treading of corn, the making of wine, the netting of birds and fish, musicians

playing the harp and rattling the sistrum, the hunting of wild animals, games of wrestling, the attack of a fortress, the sailing of boats laden with men and women, the slaughter of the sacrificial bull, the bringing of offerings, etc. The name of Âmeni's father is unknown; his

mother was called Henu , his wife Hetepet, , and his son Khnemu-hetep .

No. 3. Tomb of Khnemu-Hetep II.

Khnemu-hetep was the governor of the Eastern Mountains, *i.e.*, of the land on the eastern side of the nome of Meh as far as the Arabian mountains; and he flourished in the reign of Usertsen II. He was by birth the hereditary prince of the district, and he held the rank of "hâ" or "duke," and the office of priest to various gods and goddesses. On the door-posts and lintel of his tomb is an inscription which records his name and titles, and gives a list of the days on which funeral services are to be performed at the tomb, and offerings made. On the jambs of the doorway are two short inscriptions in which "those who love their life and who hate death," and "those who love a long life, and would be brought to a state of fitness for heaven," are entreated to pray that thousands of meat and drink offerings may be made to the *ka* of Khnemu-hetep II.

From the inscriptions it is clear that Khnemu-hetep II. was the son of Neherâ , the son of Sebek-

Ânkh ; his father was a feudal prince, *erpâ* , and he held the rank of "hâ" or "duke." The mother of

Khnemu-hetep was Baqet , the daughter of a prince called Khnemu-hetep I., and of his wife Satâp, each of whom was of princely rank. His wives were called

Khati  and Tchat,   ; by the first he had

four sons and three daughters, and by the second two sons and one daughter. In the great inscription of 222 lines Khnemu-ḥetep II. records his biography. After stating that he built his tomb in such wise that his name, and those of his officers, might endure in the land for ever, he goes on to tell how in the 19th year of

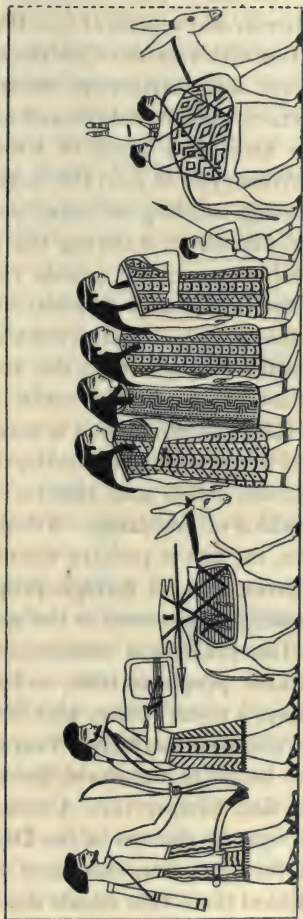
        “Nub-kau-Rā,

son of the Sun, Āmen-em-ḥāt [II.],” he was made prince of the city of Menāt-Khufu, and governor of the eastern desert, and generally raised to the rank of his maternal grandfather.

Following this up, Khnemu-ḥetep II. tells the story of how his maternal grandfather, who seems to have been called Khnemu-ḥetep I., was made lord of Menāt-Khufu in the half-nome of Tut-Ḥeru, and of the nome of

Meḥ by        Se-ḥetep-āb-Rā,

son of the Sun, Āmen-em-ḥāt [I.]. The maternal grandfather was succeeded by his eldest son Nekht I., the uncle of the builder of this tomb. The next section of the text tells how greatly Khnemu-ḥetep II. was honoured by his king, and how his sons Nekht II., and Khnemu-ḥetep III. were made governor of a nome, and governor of the foreign lands respectively. In the rest of the inscription Khnemu-ḥetep says that he restored the inscriptions on the tombs of his ancestors which had become defaced ; that he built a funeral chapel for himself, even as his father had done in the city of Mernefert, and made doors both for it and for the shrine within it ; and that he made near it a tank of water, and made arrangements for a supply of flowers for the festivals which were celebrated in the tomb. It is



A depiction of thirty-seven members of the Aamu people bringing eye paint to Khnemu-betep II. in the reign of Usersten II.

interesting to note that the name of the official who superintended these works is given—Baqet.

The scenes painted on the walls of this tomb are of great interest, and represent :—(*West Wall, over the doorway*) a shrine with a statue of the deceased being drawn to the tomb ; (*south side*) carpenters, washers of clothes, boat-builders, potters, weavers, bakers, and others at work, and (*middle row*) the wives and family of Khnemu-ḥetep sailing in boats to Abydos ; (*north side*) the storage and registration of grain, reaping, treading of corn, ploughing, gathering of grapes and other fruit, watering the garden, oxen fording a river, a fishing scene, and (*middle row*) the passage of the mummy of the deceased to Abydos. (*North Wall*) Khnemu-ḥetep, armed with bow and arrows, and his sons hunting in the desert ; with him went the scribe Menthu-ḥetep, who kept an account of the bag made. On the right is a large figure of Khnemu-ḥetep, who is accompanied by one of his sons, and by an attendant, and by three dogs, and the four lines of text above him state that he is inspecting his cattle and the produce of his lands. Of the four rows of figures before him, the first is perhaps the most important, for it illustrates a procession of foreign people who visited him in his capacity of governor of the nome.

The procession consists of 37 persons of the Āāmu, a Semitic people or tribe, and they are introduced by Nefer-ḥetep, a royal scribe, who holds in his hand a papyrus roll, on which is inscribed, “Year 6, under the majesty of Horus, the leader of the world, the king of the South and North, Rā-Khā-Kheper (*i.e.*, Usertsen II.). List of the Āāmu, brought by the son of the Duke Khnemu-ḥetep, on account of the eye-paint, Āāmu of Shu ; a list of 37 [persons].” Behind the scribe stands the official Khati, and behind him the Āāmu chief, or desert shêkh ; these are followed by the other members of the foreign tribe. The men of the Āāmu wear beards, and carry bows and arrows, and both men and

women are dressed in garments of many colours. The home of the Āāmu was situated to the east of Palestine. In this picture some have seen a representation of the arrival of Jacob's sons in Egypt to buy corn, but there is no evidence for the support of this theory; others have identified the Āāmu with the Hyksos. The company here seen are probably merchants who brought eye-paint, spices and the like from their own country, and sold their wares to the rich officials of Egypt. On the East and South Walls is a series of scenes in which Khnemu-ḥetep is depicted hunting the hippopotamus, and snaring birds, and spearing fish, and receiving offerings.

No. 13. Tomb of Khnemu-ḥetep III., a royal scribe, the son of Neteru-ḥetep. This tomb consists of one small, rectangular chamber with one mummy pit. The inscriptions record the name and titles of the deceased, and petitions to those who visit the tomb to pray that abundant offerings may be made to him. This is one of the oldest tombs at Beni-Ḥasân, and was probably made long before the site became a general burial ground for the nobles of Menât-Khufu.

No. 14. Tomb of Khnemu-ḥetep I., the governor of the nome of Meḥ, and prince of the town of Menât-Khufu. His father's name and titles are unknown, and the rank of his mother Baqet is also unknown; his wife was called Satâp, and his son Nekht succeeded to his rank, title, and dignities. He flourished during the reign of Āmen-em-ḥât I. On the south-west wall of the main chamber of this tomb is an inscription which contains the cartouches of Āmen-em-ḥât I., and which states that Khnemu-ḥetep I. went on an expedition with his king in boats to some country, probably to the south. The paintings in the tomb are much faded, but the remains of the figures of the foreigners represented are of considerable interest.

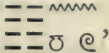
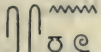
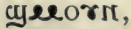
No. 15. Tomb of Baqet III., governor of the nome of Meḥ. Baqet held the rank of “ḥā” or “duke,” and flourished before the rule of the kings of the XIIth dynasty. This tomb contains seven shafts leading to mummy chambers. The North Wall is ornamented with some interesting scenes in which men and women are seen engaged in various handicrafts and occupations, and the deceased is seen enjoying himself hunting in the desert, and fishing in the Nile. On the East Wall wrestling scenes are painted, and over two hundred positions are illustrated; below these are illustrations of the events of a pitched battle. On the South Wall are scenes connected with the work on Baqet’s estates, and pictures of men engaged in their work or amusements.

No. 17. Tomb of Khati, governor of the nome of Meḥ, and commandant of the Eastern Desert; the main chamber is crossed by two rows of three quatrefoil columns, of the lotus bud type, and of these two remain perfect. Each column represents four lotus stems, with unopened buds, tied together below the buds, and is brilliantly painted in red, blue, and yellow. This tomb contains two shafts leading to mummy chambers, and is decorated with a large number of scenes which have, however, much in common with those in the other tombs already described.

Other inscribed tombs are:—No. 21, Tomb of Nekhtā, uncle of Khnemu-ḥetep II., and governor of Meḥ; No. 23, Tomb of Neter-nekht, governor of the Eastern Desert, and son of the priestess Ārit-ḥetep, and husband of Ḥer-āb; No. 27, Tomb of Re-mu-shentā, chief of the nome of Meḥ; No. 29, Tomb of Baqet I., chief of the nome of Meḥ; and No. 33, Tomb of Baqet II., who held the same office.*

Rôḍa, 176 miles from Cairo, and the seat of a large sugar manufactory, lies on the west bank of the river, just opposite

* See the Egypt Exploration Fund’s Memoirs entitled *Beni Hasan*, 4 parts, London, 1893–1899.

Shêkh 'Abâdah, or **Antinoë**, a town built by Hadrian, and named by him after Antinous,* who was drowned here in the Nile. To the south of Antinoë lies the convent of **Abû Honnês** (Father John), and in the districts in the immediate neighbourhood are the remains of several Coptic buildings which date back to the fifth century of our era. A little to the south-west of Rôḍa, lying inland, are the remains of the city of Hermopolis Magna, called in Egyptian , or , *Khemennu*, in Coptic Shmûn, , and in Arabic Ashmûnên; the tradition which attributes the building of this city to Ashmûn, son of Miṣr, is worthless. The Greeks called it Hermopolis, because the Egyptians there worshipped Thoth, , the scribe of the gods, who was named by the Greeks Hermes. A little distance from the town is the spot where large numbers of the ibis, a bird sacred to Thoth, were buried.

Ashmûnên is sometimes called an "Island" by Arabic writers; this is because it has the Nile on the east, the Baḥr Yûsuf or Al-Manhî on the west and south, and a connecting canal on the north. An old legend says that on the highest point of this town there was a cock, and beneath it a row of dromedaries, and that when a stranger approached, the cock crew, and the dromedaries went forth to destroy the stranger. When our Lord entered this town by the eastern gate these creatures worshipped Him and were straightway turned into stone. It is said that there were three hundred villages in the district, and many Christian churches. The most famous was the church dedicated to the Virgin Mary, which contained several altars and marble pillars, on one of which was the mark of the hand of our Lord. Outside it stood a tree bearing

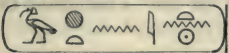
* A Bithynian youth, a favourite of the Emperor Hadrian.

fruit of a dark purple colour which resembled a plum, and is called *sebestan* ; when our Lord passed by it, this tree is said to have bowed its head in adoration before Him. About five miles south of Antinoë, and seven miles from Eshmûnên in a direct line across the Nile, on the north side of the rocky valley behind the modern **Dér Al-Nakhlah**, is a very important group of ancient Egyptian tombs at the place called **Al-Barsha**. The most important of these is the **Tomb of Tehuti-hetep**  , the chief of , the XVth nome of Upper Egypt, who flourished during the reigns of Âmen-em-hât II., Usertsen II., and Usertsen III., in the XIIth dynasty. The façade consists of two fine columns with palm leaf capitals, supporting a massive architrave, all coloured pink, and marbled with pale green to represent rose granite ; the ceiling, is painted blue and studded with quatrefoils, and the walls were sculptured with hunting and other scenes. The main chamber measures $25 \times 20 \times 13\frac{1}{2}$ feet, and on the upper part of the left hand wall is the famous painting of the "Colossus on a sledge," in which we see a huge alabaster statue of the deceased being dragged along by nearly two hundred men. This statue, we are told in the inscriptions, was 13 cubits in height, *i.e.*, nearly 21 feet, and it must have weighed about 60 tons ; the work of transporting this mass from the mountain many miles distant, where it was quarried, must have been enormous. Of Tehuti-hetep's career little is known, but the wealth and position of the man are sufficiently indicated by the fact that he was able to undertake such a work. The tomb was discovered by Messrs. Mangles and Irby about August 26, 1817.*

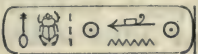
* Full descriptions of the tombs at Al-Barsha, with plans, etc., have been published by the Egypt Exploration Fund in their Memoir, in *El-Bersheh*, 2 parts, London (no date).

Melâwi, 185 miles from Cairo, is situated on the west bank of the river; it is the  of Coptic writers, and there were many Christian churches in the town, among others one dedicated to Abatir, one to Mercurius, one to Saint George, one to Gabriel the Archangel, one to Raphael the Archangel, and two to the Virgin and to Michael the Archangel.

Haggi Kandîl, or **Tall (Tell) al-‘Amarna**, 195 miles from Cairo, lies on the east bank of the river, about five miles from the ruins of the city built by Khut-en-âten,

, or Amenophis IV., the famous

“heretic” king of the XVIIIth dynasty, whose pre-

nomen was , Nefer-kheperu-Râ uâ-en-Râ.

Amenophis IV. was the son of Amenophis III., by a Mesopotamian princess called Thi, who came from the land of Mitani. When the young prince Amenophis IV. grew up, it was found that he had conceived a rooted dislike to the worship of Âmen-Râ, the king of the gods and great lord of Thebes, and that he preferred the worship of the disk of the sun to that of Âmen-Râ; as a sign of his opinions he called himself “beloved of the sun’s disk,” instead of the usual and time-honoured “beloved of Âmen.” The native Egyptian priesthood disliked the foreign queen, and the sight of her son with his protruding chin, thick lips, and other characteristic features of a foreign race, found no favour in their sight; that such a man should openly despise the worship of Âmen-Râ was a thing intolerable to the priesthood, and angry words and acts were, on their part, the result. In answer to their objections the king ordered the name of Âmen-Râ to be chiselled out of all the monuments, even from his father’s names. Rebellion then broke out, and Khut-en-âten thought it best to leave Thebes, and to found a new city for himself at a place between Memphis and Thebes, now

called Tell al-'Amarna. The famous architect Bek, whose father Men served under Amenophis III., designed the temple buildings, and in a very short time a splendid town with beautiful granite sculptures sprang out of the desert. As an insult to the priests and people of Thebes, he built a sandstone and granite temple at Thebes in honour of the god Harmachis. When Khut-en-âten's new town, Khut-âten, "the splendour of the sun's disk," was finished, his mother Thi came to live there; and here the king passed his life quietly with his mother, wife, and seven daughters. He died leaving no male issue, and each of the husbands of his daughters became king.

As long as the "heretic king" lived the city prospered and grew, and many wealthy people took up their abode in it; sculptors and artists and skilled workmen of every kind found abundant employment, therefore their patrons were determined to be buried in the mountains close by. Beautifully decorated houses and tombs became the order of the day, and the sculpture, and painting, and indeed art generally prove that artists of all kinds who settled there at that time threw off many of the old trammels and conventionalities of their professions, and indulged themselves in new designs, and new forms, and new treatment of their subjects. Indeed it is to the buildings of the city of Khut-âten and their decorations that we owe many ideas of the possibilities of Egyptian art. The new styles of sculpture and artistic decoration, however, only flourished as long as the king was alive, and as soon as he died the inhabitants of all classes drifted back to Thebes, and by degrees the city of Khut-âten became deserted; tradition and obedience to custom proved to be too strong for the would-be followers of the heretic king.

The length of the reign of Âmen-ĥetep IV. does not seem to have been more than twelve or fifteen years, and certainly long before a century had passed the beautiful city which he

built had fallen into ruins. Fortunately, however, the ruins are very instructive, and they allow visitors to follow its plan with success. In 1887 a number of **important cuneiform tablets** were found by a native woman near the palace, and most of these may be seen in the Museums of London, Berlin, and Cairo. They are inscribed with letters and despatches from kings of countries in and about Mesopotamia and from governors of cities in Palestine and Syria, and those from the last named countries show that, whilst the heretic king was occupying himself with theological problems and artistic developments, his Empire was falling to pieces. In 1892 Prof. Petrie carried on excavations at Tell al-'Amarna, and uncovered several painted plaster pavements of an unusual character.

In the neighbourhood of the town are a number of inscribed tombs of considerable interest, by reason of the religious texts that are found in them. In form and arrangement they have much in common with the tombs of the XIIth dynasty, but their decoration is characteristic of the period of Khut-en-Āten. Among them of special interest are:—(*Northern Group*) No. 1. Tomb of **Pa-nehsi**, which seems to have been used as a church by the Copts; No. 2. Tomb of **Pentu**, inscribed with a hymn to Āten; No. 3. Tomb of **Meri-Rā**, which is probably the most characteristic of the period, with sacrificial scenes, hymns to Āten, plans of houses, and scenes of the crowning of officials; No. 4. Tomb of **Āāhmes**, with a hymn to Āten; No. 5. Tomb of an unknown official which was being built when King Rā-seāa-ka came to the throne; and No. 7, a tomb which mentions the receipt of tribute from vassal nations. The scenes and portraits in this tomb are of great interest. (*Southern Group*), the Tomb of **Tutu**, with hymns to Āten; and the Tomb of **Ai**, the successor of King Khut-en-Āten. The **Tomb of Khut-en-Āten** lies at a considerable distance from the river, and it is chiefly

interesting on account of the scenes of sun-worship which are depicted in it.

Gebel Abu Fêdah.—Seventeen miles south of Haggi Kândîl, 209 miles from Cairo, on the east side of the river, is the range of low mountains about twelve miles long known by this name. Lying a little distance inland is the village of **Al-Kuṣiyeh**, which marks the site of the Greek City of **Cusae**, the Qes   of the hieroglyphic texts, and the capital of the XIVth nome of Upper Egypt. The name seems to mean, “the town of the mummy bandages.” According to Ælian (H.A. x. 27), the goddess of the city was worshipped under the form of a white cow. Towards the southern end of this range there are some crocodile mummy pits.

Manfalût, 220 miles from Cairo on the west bank of the Nile, occupies the site of an ancient Egyptian town. Leo Africanus says that the town was destroyed by the Romans, and adds that it was rebuilt under Muḥammadan rule. In his time he says that huge columns and buildings inscribed with hieroglyphs were still visible. The Coptic name Manbalot,                    

Egypt. Asyût is a large city, with spacious bazaars and fine mosques ; it is famous for its red pottery and for its market, held every Sunday, to which wares from Arabia and Upper Egypt are brought.

The **American Missionaries** have a large establishment, and the practical, useful education of the natives by these devoted men is carried on here, as well as at Cairo, on a large scale. The Asyût Training College was specially established to provide and prepare workers to carry on the educational and evangelistic operations of the Evangelical community in Egypt, and nearly all the male teachers, in number 215, have been trained in it. At the end of 1898 there were 604 boarders and day scholars in the institution, who represented 112 towns and villages, and came from all parts of Egypt. In the same year the American Mission had in all Egypt 180 schools with 11,872 pupils, and 295 teachers, and of its Protestant community 365 per 1,000 knew how to read, as against 48 per 1,000 of the entire population in Egypt. If the evangelical community is deducted from the entire population, the latter figure would become smaller still. Of the males of the evangelical community in Egypt, 521 per 1,000 know how to read, and of the females, 200 per 1,000. The number of stations belonging to the Mission, including churches, is 207, and in 1898 the pupils paid 26,741 dollars in tuition fees.

The Arabic geographers described Asyût as a town of considerable size, beauty, and importance, and before the abandonment of the Sûdân by the Khedive all caravans from that region stopped there. In the hills to the west of the town are a number of ancient Egyptian tombs, which date back as far as the XIIth dynasty. A large number have been destroyed during the present century for the sake of the limestone which forms the walls. When M. Denon stayed here he said that the

number of hieroglyphic inscriptions which cover the tombs was so great that many months would be required to read, and many years to copy them. The disfigurement of the tombs dates from the time when the Christians took up their abode in them. The **Barrage at Asyût** has already been described (see p. 146).

Fifteen miles farther south is the Coptic town of **Abu Tîg**, the name of which appears to be derived from ΑΠΟΘΗΚΗ, a "granary"; and $14\frac{1}{2}$ miles beyond, 279 miles from Cairo, is **Kau al-Kebir** (the **Ἱκνω** of the Copts), which marks the site of **Antaeopolis**, the capital of the Antaeopolite nome in Upper Egypt. The temple which formerly existed here was dedicated to Antaeus,* the Libyan wrestler, who fought with Hercules. In the plain close by it is said by Diodorus that the battle between Horus, the son of Osiris and Isis, and Set or Typhon, the murderer of Osiris, took place; Typhon was overcome, and fled away in the form of a crocodile. In Christian times Antaeopolis was the seat of a bishop.

Tahṭah, $291\frac{1}{2}$ miles from Cairo, contains some interesting mosques, and is the home of a large number of Copts, in consequence of which, probably, the town is kept clean.

Sûhâg, $317\frac{1}{2}$ miles from Cairo, is the capital of the province of Girgah; near it are the White and Red Monasteries.

The Dêr al-Abyaḍ or "**White Monastery**," so called because of the colour of the stone of which it is built, but better known by the name of Amba Shenûdah, is situated on the west bank of the river near Sûhâg, $317\frac{1}{2}$ miles from Cairo. "The peculiarity of this monastery is that the interior was once a magnificent basilica, while the exterior was built by the Empress Helena, in the ancient Egyptian

* He was the son of Poseidon and Ge, and was invincible as long as he remained in contact with his mother earth.

style. The walls slope inwards towards the summit, where they are crowned with a deep overhanging cornice. The building is of an oblong shape, about 200 feet in length by 90 wide, very well built of fine blocks of stone; it has no windows outside larger than loopholes, and these are at a great height from the ground. Of these there are twenty on the south side and nine at the east end. The monastery stands at the foot of the hill, on the edge of the Libyan desert, where the sand encroaches on the plain. The ancient doorway of red granite has been partially closed up." (Curzon, *Monasteries of the Levant*, p. 131.) There were formerly six gates; the single entrance now remaining is called the "mule gate," because when a certain heathen princess came riding on a mule to desecrate the church, the earth opened and swallowed her up. The walls enclose a space measuring about 240 feet by 133 feet. The convent was dedicated to Shenûti,* a celebrated Coptic saint who lived in the fourth century of our era. Curzon says (*op. cit.*, p. 132) "The tall granite columns of the ancient church reared themselves like an avenue on either side of the desecrated nave, which is now open to the sky, and is used as a promenade for a host of chickens. The principal entrance was formerly at the west end, where there is a small vestibule, immediately within the door of which, on the left hand, is a small chapel, perhaps the baptistery, about twenty-five feet long, and still in tolerable preservation. It is a splendid specimen of the richest Roman architecture of the latter empire, and is truly an imperial little room. The arched ceiling is of stone; and there are three beautifully ornamented niches on each side. The upper end is semi-circular, and has been entirely covered with a profusion of

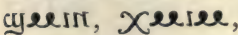
* Shenûdah, Coptic **ϣⲉⲛⲟⲩⲧ** Shenûti, was born A.D. 333; he died at midday on July 2, A.D. 451, aged, it is said, 118 years!

sculpture in panels, cornices, and every kind of architectural enrichment. When it was entire, and covered with gilding, painting, or mosaic, it must have been most gorgeous. The altar on such a chapel as this was probably of gold, set full of gems; or if it was the baptistery, as I suppose, it most likely contained a bath of the most precious jasper, or of some of the more rare kinds of marble, for the immersion of the converted heathen, whose entrance into the church was not permitted until they had been purified with the waters of baptism in a building without the door of the house of God" (p. 135). The library once contained over a hundred parchment books, but these were destroyed by the Mamlûks when they last sacked the convent.

In this monastery the bodies of Saint Bartholomew and Simon the Canaanite are said to be buried, but the body of its founder was laid in the monastery which stood on the Mountain of Athribis, a name derived from the Egyptian

Het-erpât, .

The Dêr al-Aḥmar or "**Red Monastery**," so called because of the red colour of the bricks of which it is built, was also built by the Empress Helena; it is smaller and better preserved than the White Monastery, and was dedicated to the Abba Bêsa, the disciple and friend of Shenûti. The pillars of both churches were taken from Athribis, which lay close by; the orientation of neither church is exact, for their axes point between N.E. and N.E. by E. The ruined church of Armant near Thebes is built on the same model.

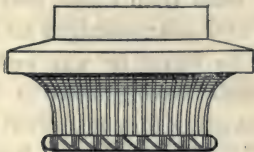
A few miles south of Sûhâg, on the east bank of the river, lies the town of **Akhmîm**, called Shmin or Chmim, , (hence **Khemmis**) by the Copts, and Panopolis by the Greeks; Strabo and Leo Africanus say that it was one of the most ancient cities of Egypt. The ithyphallic

god Åmsu, identified by the Greeks with Pan, was worshipped here, and the town was famous for its linen weavers and stone cutters. Its Egyptian name was  Åpu. Of this city Herodotus (ii, 91) says: "There is a large city called Chemmis (*i.e.*, Panopolis), situate in the Thebaic district, near Neapolis, in which is a quadrangular temple dedicated to Perseus, the son of Danaë; palm-trees grow around it, and the portico is of stone, very spacious, and over it are placed two stone statues. In this enclosure is a temple, and in it is placed a statue of Perseus. The Chemmites affirm, that Perseus has frequently appeared to them on earth, and frequently within the temple, and that a sandal worn by him is sometimes found, which is two cubits in length; and that after its appearance, all Egypt flourishes. They adopt the following Grecian customs in honour of Perseus: they celebrate gymnastic games, embracing every kind of contest; and they give as prizes, cattle, cloaks, and skins. When I enquired why Perseus appeared only to them, and why they differed from the rest of the Egyptians, in holding gymnastic games; they answered, 'that Perseus derived his origin from their city; for that Danaus and Lynceus, who were both natives of Chemmis, sailed from them into Greece'; and tracing the descent down from them they came to Perseus; and that he coming to Egypt, for the same reason as the Greeks allege, in order to bring away the Gorgon's head from Libya, they affirmed that he came to them also and acknowledged all his kindred; and that when he came to Egypt he was well acquainted with the name of Chemmis, having heard it from his mother: they add, that by his order they instituted gymnastic games in honour of him." Akhmîm is still famous for its linen weavers, who seem to have inherited the skill of their predecessors in making many-coloured woven fabrics. The city is also famous as the birth-place of Nonnus, the poet, A.D. 410, and as the burial-place of Nestorius, A.D. 450.

This wretched man was banished first to Petra, in Arabia, and then to the Oasis of Khârga in 435 ; he was seized by the Blemmyes and carried off, but eventually found his way to Panopolis. He was again banished and tortured by sufferings and privations, and at length died of a disease in the course of which his tongue was eaten by worms ; his religious opponents declared that rain never fell on his tomb. In ancient days Akhmîm had a large population of Copts, and large Coptic monasteries stood close by.

Al-Menshâh, on the west bank of the river, $328\frac{1}{2}$ miles from Cairo, stands on the site of a city which is said to have been the capital of the Panopolite nome ; its Coptic name was Psôî, $\Psi\omega\iota$. In the time of Shenûti the Blemmyes, a nomad warlike Ethiopian tribe, invaded Upper Egypt, and having acquired much booty, they returned to Psôî or Menshâh, and settled down there.

Girgah, on the west bank of the river, $341\frac{1}{2}$ miles from Cairo, has a large Christian population, and is said to occupy the site of the ancient This, whence sprang the first dynasty of historical Egyptian kings. A few miles further south is **Al-Balyanâ** البليانا, commonly, but erroneously pronounced Baliâna, where travellers usually start for Abydos.



ABYDOS.*



The Ruins of Abydos. (After Mariette).

- | | |
|-------------------------|---------------------|
| A Ancient town. | B Temple of Seti I. |
| C Temple of Rameses II. | D Temple of Osiris. |
| E Coptic convent. | |

Abydos, † in Egyptian  Ābṭu, Coptic εβωτ, Arabic 'Arâbat al-Madfûnah, on the west bank of the Nile, was one of the most renowned cities of ancient Egypt; it was famous as the chief seat of the worship of Osiris in Upper Egypt, because the head of this god was supposed to be buried here. The town itself was dedicated to Osiris, and the temple in it, wherein the most solemn ceremonies connected with the worship of this god were celebrated, was more revered than any other in the land. The town and its necropolis were built side by side, and the custom usually followed by the Egyptians in burying their dead away from the town in the mountains was not followed

* The Temples at Abydos are visited by Messrs. Cook's travellers on the return journey to Cairo.

† Greek Ἀβυδός; see Pape, *Wörterbuch*, p. 4. That the name was pronounced Abṭōs, and not Abṭos, is clear from:—

καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ διὰν Ἀρίσβην.

Iliad, ii., 836.

in this case. Though the hills of fine white stone were there ready, the people of Abydos did not make use of them for funereal purposes; the sandy plain interspersed every here and there with rocks was the place chosen for burial. The town of Abydos, a small town even in its best time, was built upon a narrow tongue of land situated between the canal, which lies inland some few miles, and the desert. It owed its importance solely to the position it held as a religious centre, and from this point of view it was the second city in Egypt. Thebes, Abydos, and Heliopolis practically represented the homes of religious thought and learning in Egypt. The necropolis of Abydos is not much older than the VIth dynasty, and the tombs found there belonging to this period are of the *maṣṭaba* class.

During the XIth and XIIth dynasties the tombs took the form of small pyramids, which were generally built of brick, and the ancient rectangular form of tomb was revived during the XVIIIth dynasty. Abydos attained its greatest splendour under the monarchs of the XIth and XIIth dynasties, and though its plain was used as a burial ground as late as Roman times, it became of little or no account as early as the time of Psammetichus I. It has often been assumed that the town of Abydos is to be identified with This, the home of Menes, the first historical king of Egypt; the evidence derived from the exhaustive excavations made by M. Mariette does not support this assumption. No trace of the shrine of Osiris, which was as famous in Upper Egypt as was the shrine of the same god at Busiris in Lower Egypt, has been found in the temple; neither can any trace be discovered of the royal tombs which Rameses II. declares he restored. Plutarch says that wealthy inhabitants of Egypt were often brought to Abydos to be buried near the mummy of Osiris, and curiously enough, the tombs close to certain parts of the temple of Osiris are more carefully executed than those elsewhere.

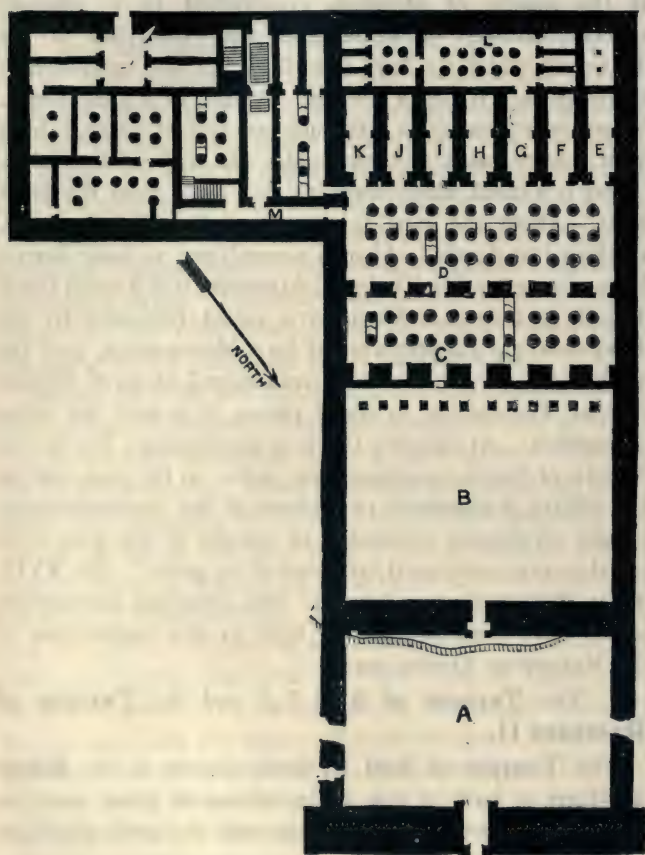
Of Abydos Strabo says (Bk. XVII., cap. i., sec. 42), "Above this city (Ptolemaïs) is Abydos, where is the palace of Memnon, constructed in a singular manner, entirely of stone, and after the plan of the Labyrinth, which we have described, but not composed of many parts. It has a fountain situated at a great depth. There is a descent to it through an arched passage built with single stones of remarkable size and workmanship. There is a canal which leads to this place from the great river. About the canal is a grove of Egyptian acanthus, dedicated to Apollo. Abydos seems once to have been a large city, second to Thebes. At present it is a small town. But if, as they say, Memnon is called Ismandes by the Egyptians, the Labyrinth might be a Memnonium, and the work of the same person who constructed those at Abydos and at Thebes; for in those places, it is said, are some Memnonia. At Abydos Osiris is worshipped; but in the temple of Osiris no singer, nor player on the pipe, nor on the cithara, is permitted to perform at the commencement of the ceremonies celebrated in honour of the god, as is usual in rites celebrated in honour of the gods." (Bk. XVII. 1, 44, Falconer's translation.) The principal monuments which have been brought to light by the excavations of M. Mariette at Abydos are:—

I. The Temple of Seti I.,* and the Temple of Rameses II.

The **Temple of Seti I.**, better known as the **Memnonium**, is built of fine white calcareous stone upon an artificial foundation made of stone, earth and sand, which has

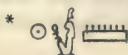
* The plans of the temples of Abydos, etc., printed in this book are copied from those which accompany the *Rapport sur les Temples Égyptiens adressé à S.E. Le Ministre des Travaux Publics* par Grand Bey. This gentleman's plans are more complete than the more elaborate drawings given by Lepsius in his *Denkmäler*, and by other savants.

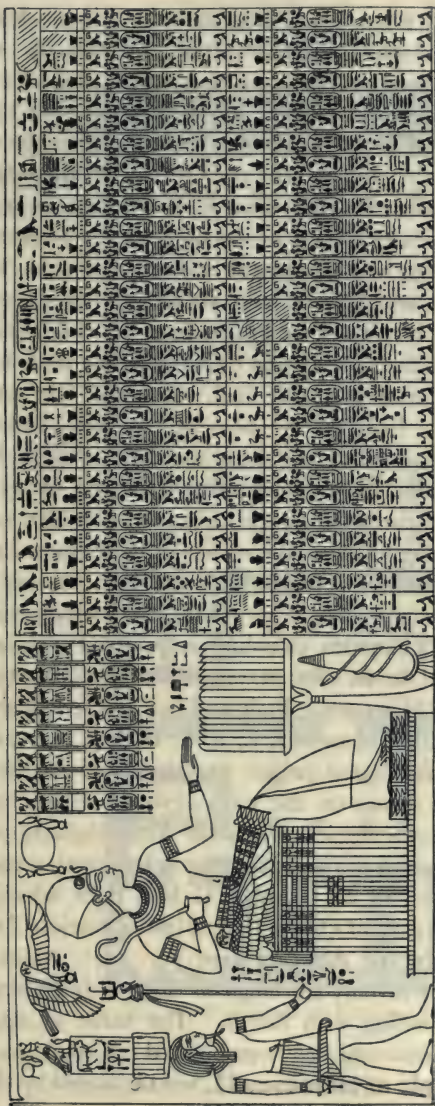
been laid upon a sloping piece of land ; it was called Men-maat-Rā,* after the prenomen of its builder. The Phœnician



Plan of the Temple of Seti I. at Abydos.

graffiti show that the temple must have ceased to be used at a comparatively early period. It would seem that it was





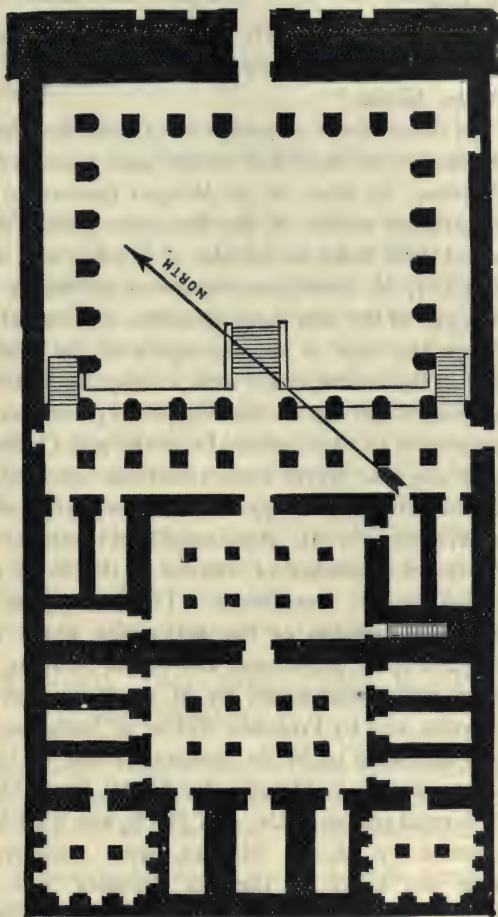
Sculptured relief in which King Seti I. is represented seated before a table of offerings; behind him is the king's KA or "double" bearing his Horus name. The hieroglyphic text consists of a series of addresses to the king, each containing the mention of a gift made to him by the "Eye of Horus."

nearly finished when Seti I. died, and that his son Rameses II. only added the pillars in front and the decoration. Its exterior consists of two courts, A and B, the wall which divides them, and the façade; all these parts were built by Rameses II. The pillars are inscribed with religious scenes and figures of the king and the god Osiris. On the large wall to the south of the central door is an inscription in which Rameses II. relates all that he has done for the honour of his father's memory, how he erected statues of him at Thebes and Memphis, and how he built up the sacred doors. At the end of it he gives a brief sketch of his childhood, and the various grades of rank and dignities which he held.

In the interior the first hall, C, is of the time of Rameses II., but it is possible to see under the rough hieroglyphics of this king the finer ones of Seti I.; this hall contains twenty-four pillars arranged in two rows. The scenes on the walls represent figures of the gods and of the king offering to them, the names of the nomes, etc., etc. The second hall, D, is larger than the first, the style and finish of the sculptures are very fine, the hieroglyphics are in relief, and it contains 36 columns, arranged in three rows. From this hall seven short naves dedicated to Horus, Isis, Osiris, Amen, Harmachis, Ptah, and Seti I. respectively, lead into seven vaulted chambers, E, F, G, H, I, J, K, beautifully shaped and decorated, which are dedicated to the same beings. The scenes on the walls of six of these chambers represent the ceremonies which the king ought to perform in them; those in the seventh refer to the apotheosis of the king. At the end of chamber G is a door which leads into the sanctuary of Osiris, L, and in the corridor M is the famous **Tablet of Abydos** (see pp. 5-7), which gives the names of seventy-six kings of Egypt, beginning with Menes and ending with Seti I. The value of this most interesting monument has been pointed out on p. 4.

The **Temple of Rameses II.** was dedicated by this king

to the god Osiris ; it lies a little to the north of the temple of Seti I. Many distinguished scholars thought that this was the famous shrine which all Egypt adored, but the excavations made there by M. Mariette proved that it was not. It would seem that during the French occupation of Egypt in the early part of this century this temple stood almost intact ; since that time, however, so much damage has been wrought upon it, that the portions of wall which now remain



Plan of the Temple of Rameses II. at Abydos.

are only about eight or nine feet high. The fragment of the second Tablet of Abydos, now in the British Museum,

came from this temple. The few scenes and fragments of inscriptions which remain are interesting but not important.

A little to the north of the temple of Rameses II. is a Coptic monastery, the church of which is dedicated to Ainba Musas.

In recent years a number of excavations which have been productive of important results have been carried on near Abydos. In 1896 M. de Morgan discovered a number of remarkable tombs of the Neolithic Period at Al-'Amrah, about three miles to the east of Abydos, and in 1895, 1896, and 1897 M. Amélineau excavated the tombs of a number of kings of the first three dynasties at Umm al-Ḳa'ab, which lies to the west of the necropolis of the Middle Empire; and in the course of his work at Abydos he also discovered a shrine which the ancient Egyptians placed on a spot where they seem to have believed that the god Osiris was buried, or at any rate where some traditions declared he was laid. In the winter of 1899-00 Professor Petrie also carried on excavations on M. Amélineau's old sites at Abydos, and recovered a number of objects of the same class as those found by M. Amélineau. The true value and general historical position of the antiquities which were found at Abydos by M. Amélineau and M. de Morgan, as well as of those which were found by M. de Morgan at Naḳâda and Abydos, and by Professor Petrie at Ballas and Tûkh, were first indicated by M. de Morgan himself in his volumes of *Recherches sur les Origines de l'Égypte*, Paris, 1896 and 1897. The royal names ṬEN, ATCHAB, and SMERKHAT, discovered by M. de Morgan, were tentatively identified with the kings of the 1st Dynasty who are usually called Ḥesepti, Merbapen, and Semen-Ptaḥ, by Herr Sethe in the *Aegyptische Zeitschrift*, Bd. 35, p. 1, ff. 1897. M. Jéquier identified PERÂBSEN with Neter-baiu, a king of the 2nd dynasty, and Professor Petrie

identified QĀ with the king of the 1st dynasty who is usually called Qebḥ. The identifications of ĀḤĀ with Menes, and NARMER with Tetā, and TCHA with Ateth, and MER-NIT with Ata, kings of the 1st dynasty, at present need further evidence. Some of these are more probably pre-dynastic kings.

Farshût, 368 miles from Cairo, on the west bank of the river, called in Coptic Βερσοϣϣ, contains a sugar factory.

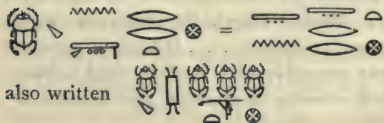
At **Nag' Hamâdi**, 373 miles from Cairo, is the iron railway bridge across the Nile. It is 1,362 feet long.

Kaṣr eṣ-Ṣayyād, or "the hunter's castle," 376 miles from Cairo, on the east bank of the river, marks the site of the ancient Chenoboscion, *i.e.*, the "Goose-pen," or place where geese were kept in large numbers and fattened for market. The Copts call the town **ϣενεσκντ**, which is probably a corruption of some old Egyptian name, meaning the place where geese were fattened. The town is famous in Coptic annals as the place where Pachomius (he died about A.D. 349, aged 57 years) embraced Christianity, and a few miles to the south of it stood the great monastery of Tabenna, which he founded. In the neighbourhood are a number of interesting tombs of the Early Empire.

ḲANÂ (ḲENEH) AND THE TEMPLE OF
DENDERAH.*

Kaná, 405½ miles from Cairo, on the east bank of the river, is the capital of the province of the same name. This city is famous for its dates, and for the trade which it

* The Greek Tentyra, or Tentyris, is derived from the Egyptian



Ta-en-ta-rert; the name is

carries on with the Arabian peninsula, and for its manufactories of the drinking bottle called “*Ḳullah*,” commonly pronounced “gullah.”

A short distance from the river, on the west bank, a little to the north of the village of Denderah, stands the **Temple of Denderah**, which marks the site of the classical Tentyra or Tentyris, called **TENTWPE** by the Copts, where the goddess Hathor was worshipped. During the Middle Empire quantities of flax and linen fabrics were produced at Tentyra, and it gained some reputation thereby. In very ancient times Khufu, or Cheops, a king of the IVth dynasty, founded a temple here, but it seems never to have become of much importance,* probably because it lay so close to the famous shrines of Abydos and Thebes. The wonderfully preserved Temple now standing there is probably not older than the beginning of our era; indeed, it cannot, in any case, be older than the time of the later Ptolemies: hence it must be considered as the architectural product of a time when the ancient Egyptian traditions of sculpture were already dead and nearly forgotten. It is, however, a majestic monument, and worthy of careful examination.† Strabo says (Bk. xvii., ch. i. 44) of this town and its inhabitants: “Next to Abydos is the city Tentyra, where the crocodile is held in peculiar abhorrence, and is regarded as the most odious of all animals. For the other Egyptians, although acquainted with its mischievous disposition, and

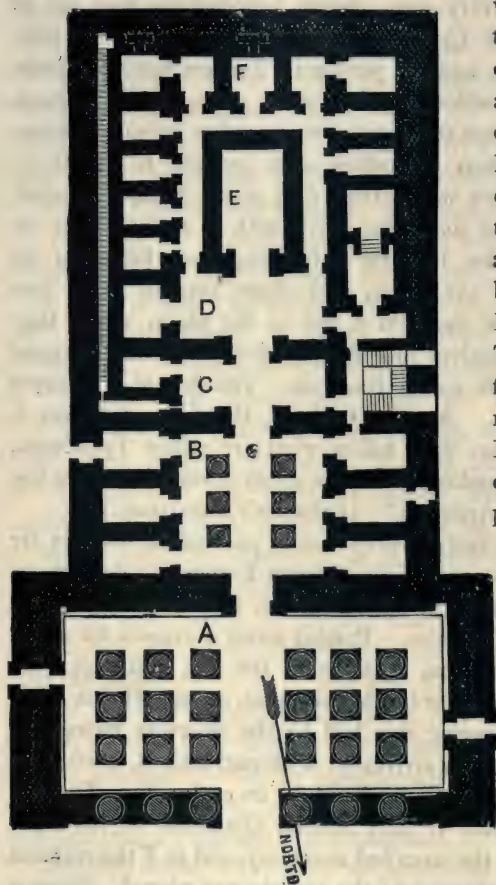
* M. Mariette thought that a temple to Hathor existed at Denderah during the XIIth, XVIIIth and XIXth dynasties.

† “Accessible comme il l’est aujourd’hui jusque dans la dernière de ses chambres, il semble se présenter au visiteur comme un livre qu’il n’a qu’à ouvrir et à consulter. Mais le temple de Dendérah est, en somme, un monument terriblement complexe. . . . Il faudrait plusieurs années pour copier tout ce vaste ensemble, et il faudrait vingt volumes du format (folio !) de nos quatre volumes de planches pour le publier.”
—Mariette, *Dendérah, Description Générale*, p. 10.

hostility towards the human race, yet worship it, and abstain from doing it harm. But the people of Tentyra track and destroy it in every way. Some, however, as they say of the Psyllians of Cyrenæa, possess a certain natural antipathy to snakes, and the people of Tentyra have the same dislike to crocodiles, yet they suffer no injury from them, but dive and cross the river when no other person ventures to do so. When crocodiles were brought to Rome to be exhibited, they were attended by some of the Tentyritæ. A reservoir was made for them with a sort of stage on one of the sides, to form a basking place for them on coming out of the water, and these persons went into the water, drew them in a net to the place, where they might sun themselves and be exhibited, and then dragged them back again to the reservoir. The people of Tentyra worship Venus. At the back of the fane of Venus is a temple of Isis; then follow what are called Typhoneia, and the canal leading to Coptos, a city common both to the Egyptians and Arabians." (Falconer's translation.)

On the walls and on various other parts of the temples are the names of several of the Roman Emperors; the famous portraits of Cleopatra and Cæsarion her son are on the end wall of the exterior. Passing along a dromos for about 250 feet, the portico, A, open at the top, and supported by twenty-four Hathor-headed columns, arranged in six rows, is reached. Leaving this hall by the doorway facing the entrance, the visitor arrives in a second hall, B, having six columns and three small chambers on each side. The two chambers C and D have smaller chambers on the right and left, E was the so-called sanctuary, and in F the emblem of the god worshipped in the temple was placed. From a room on each side of C a staircase led up to the roof. The purposes for which the chambers were used are stated by M. Mariette in his *Dendérah, Descrip. Gén. du Grand Temple de cette ville*. On the ceiling of the portico is the

famous "Zodiac," which was thought to have been made in ancient Egyptian times; the Greek inscription=A.D. 35,



Plan of the Temple at Denderah.

written in the twenty-first year of Tiberius, and the names of the Roman Emperors, have clearly proved that, like that at Esna, it belongs to the Roman time. The Zodiac from Denderah, now at Paris, was cut out, with the permission of

M u ḥ a m-mad 'Alī, in 1821, from the small temple of Osiris, generally called the "Temple on the Roof."

The **Iseium** is situated to the

south of the temple of Hathor, and consists of three chambers and a corridor; near by is a pylon which was dedicated to Isis in the 31st year of Cæsar Augustus.

The **Mammisi**,  *Per-mestu*, or "house of giving birth," also built by Augustus, is the name given to the celestial dwelling where the goddess was supposed to have brought forth the third person of the triad which was adored in the temple close by.

The **Typhonium** stands to the north of the Temple of Hathor, and was so named because the god Bes , figures of whom occur on its walls, was confused with Typhon; it measures about 120 feet $\times$ 60 feet, and is surrounded by a peristyle of twenty-two columns.

The Temple of Denderah was nearly buried among the rubbish which centuries had accumulated round about it, and a whole village of wretched mud-huts actually stood upon the roof! The excavation of this fine monument was undertaken and completed by M. Mariette, who published many of the texts and scenes inscribed upon its walls in his work mentioned above.

The crocodile was worshipped at Kom Ombo, and Juvenal gives an account of a fight which took place between the people of this place and those of Denderah, in which one of the former stumbled, while running along, and was caught by his foes, cut up, and eaten.

A few miles beyond Denderah, on the east bank of the river, lies the town of **Kuft**, the  *Qebt* of the hieroglyphics, and  of the Copts; it was the principal city in the Coptites nome, and was the Thebaïs Secunda of the Itineraries. From **Koft** the road which crossed the desert to Berenice on the Red Sea started, and the merchandise which passed through the town from the east, and the stone from the famous porphyry quarries in the Arabian desert must have made it wealthy and important. It held the position of a port on the Nile for merchandise from a very early period; and there is no doubt that every Egyptian

king who sent expeditions to Punt, and the countries round about, found Kufṭ most usefully situated for this purpose. A temple dedicated to the ithyphallic god Āmsu, Isis and Osiris, stood here. It was nearly destroyed by Diocletian A.D. 292. A copy of a medical papyrus in the British Museum states that the work was originally discovered at Coptos during the time of Cheops, a king of the IVth dynasty; it is certain then that the Egyptians considered this city to be of very old foundation.

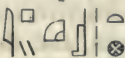
Kûṣ, 425 miles from Cairo, on the east bank of the Nile, marks the site of the city called Apollinopolis Parva by the Greeks, and Qeset  by the Egyptians. To the west of the city stood the monastery of Saint Pisentius, who flourished in the VIIth century, and the well of water which is said to have been visited by our Lord and the Virgin Mary and Joseph; the Copts built numbers of churches in the neighbourhood.

Nakāda, 428 miles from Cairo, on the west bank of the river, nearly opposite the island of Maṭarah, was the home of a large number of Copts in early Christian times, and several monasteries were situated there. The four which now remain are dedicated to the Cross, St. Michael, St. Victor, and St. George respectively, and tradition says that they were founded by the Empress Helena; the most important of them is that of St. Michael. The church in this monastery "is one of the most remarkable Christian structures in Egypt, possessing as it does some unique peculiarities. There are four churches, of which three stand side by side in such a manner that they have a single continuous western wall. Two of the four have an apsidal haikal with rectangular side chapels, while the other two are entirely rectangular; but the two apses differ from all other apses in Egyptian churches by projecting . . . beyond the

eastern wall and by showing an outward curvature. They form a solitary exception to the rule that the Coptic apse is merely internal, and so far belong rather to Syrian architecture than to Coptic. The principal church shows two other features which do not occur elsewhere in the Christian buildings of Egypt, namely, an external atrium surrounded with a cloister, and a central tower with a clerestory Possibly the same remark may apply to the structure of the iconostasis, which has two side-doors and no central entrance, though this arrangement is not quite unparalleled in the churches of Upper Egypt, and may be a later alteration. It will be noticed that the church has a triple western entrance from the cloisters." (Butler, *Ancient Coptic Churches of Egypt*, Vol. I., p. 361.) In 1897 M. de Morgan carried on some important excavations here, and discovered a large number of prehistoric tombs, and the tomb of a king called Āḥā, who has, by some, been identified with Menā, the first king of the 1st dynasty.

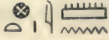


LUXOR (AL-UKŞUR) AND THEBES.

Luxor, 450 miles from Cairo, on the east bank of the river, is a small town with a few thousand inhabitants, and owes its importance to the fact that it is situated close to the ruins of the temples of the ancient city of Thebes. The name Luxor is a corruption of the Arabic name of the place, Al-Ukşûr, which means "the palaces." Ancient Thebes stood on both sides of the Nile, and was generally called in hieroglyphics , Uast; that part of the city which was situated on the east bank of the river, and included the temples of Karnak and Luxor, appears to have been called  Apet,* whence the Coptic  and the name Thebes have been derived. The cuneiform inscriptions and Hebrew Scriptures call it No (Ezek. xxx. 14) and No-Amon† (Nahum iii. 8), and the Greek and Roman writers Diospolis Magna. When or by whom Thebes was founded it is impossible to say. Diodorus says that it is the most ancient city of Egypt; some say that, like Memphis, it was founded by Menes, and others, that it was a colony from Memphis. It is certain, however, that it did not become a city of the first importance until after the decay of Memphis, and as the progress of Egyptian civilization was from north to south, this is only what was to be expected. During the early dynasties no mention is made of Thebes, but we know that as early as the XIIth dynasty some kings were buried there.

The spot on which ancient Thebes stood is so admirably adapted for the site of a great city, that it would have been impossible for the Egyptians to over-

* *I.e.*, "throne city."

† In Revised Version, =  Nut-Amen.

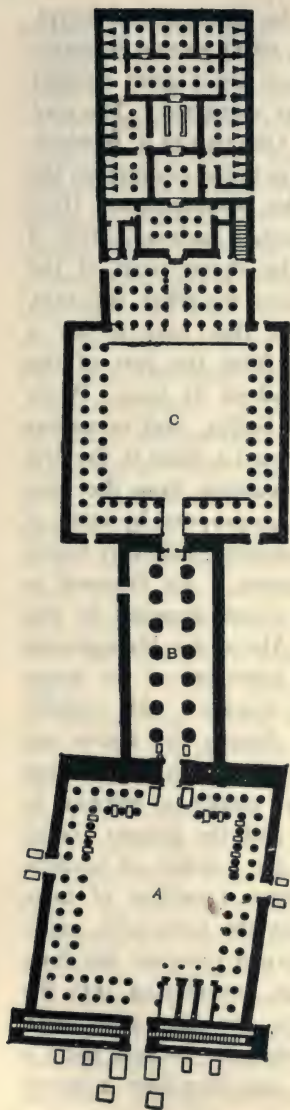
look it. The mountains on the east and west side of the river sweep away from it, and leave a broad plain on each bank of several square miles in extent. It has been calculated that modern Paris could stand on this space of ground. We have, unfortunately, no Egyptian description of Thebes, or any statement as to its size; it may, however, be assumed from the remains of its buildings which still exist, that the descriptions of the city as given by Strabo and Diodorus are on the whole trustworthy. The fame of the greatness of Thebes had reached the Greeks of Homer's age, and its "hundred gates" and 20,000 war chariots are referred to in *Iliad* IX, 381. The city must have reached its highest point of splendour during the rule of the XVIIIth and XIXth dynasties over Egypt, and as little by little the local god Amen-Rā became the great god of all Egypt, his dwelling-place Thebes also gained in importance and splendour. The city suffered severely at the hands of Cambyses, who left nothing in it unburnt that fire would consume.

Herodotus appears never to have visited Thebes, and the account he gives of it is not satisfactory; the account of Diodorus, who saw it about B.C. 57, is as follows: "Afterwards reigned Busiris, and eight of his posterity after him; the last of which (of the same name with the first) built that great city which the Egyptians call Diospolis, the Greeks Thebes; it was in circuit 140 stades (about twelve miles), adorned with stately public buildings, magnificent temples, and rich donations and revenues to admiration; and he built all the private houses, some four, some five stories high. And to sum up all in a word, made it not only the most beautiful and stateliest city of Egypt, but of all others in the world. The fame therefore of the riches and grandeur of this city was so noised abroad in every place, that the poet Homer takes notice of it. Although there are some that say it had not a hundred

gates; but that there were many large porches to the temples, whence the city was called *Hecatompylus*, a hundred gates, for many gates: yet that it was certain they had in it 20,000 chariots of war; for there were a hundred stables all along the river from Memphis to Thebes towards Lybia, each of which was capable to hold two hundred horses, the marks and signs of which are visible at this day. And we have it related, that not only this king, but the succeeding princes from time to time, made it their business to beautify this city; for that there was no city under the sun so adorned with so many and stately monuments of gold, silver, and ivory, and multitudes of colossi and obelisks, cut out of one entire stone. For there were there four temples built, for beauty and greatness to be admired, the most ancient of which was in circuit thirteen furlongs (about one and a half miles), and five and forty cubits high, and had a wall twenty-four feet broad. The ornaments of this temple were suitable to its magnificence, both for cost and workmanship. The fabric hath continued to our time, but the silver and the gold, and ornaments of ivory and precious stones were carried away by the Persians when Cambyses burnt the temples of Egypt. . . . There, they say, are the wonderful sepulchres of the ancient kings, which for state and grandeur far exceed all that posterity can attain unto at this day. The Egyptian priests say that in their sacred registers there are 47 of these sepulchres; but in the reign of Ptolemy Lagus there remained only 17, many of which were ruined and destroyed when I myself came into those parts." (Bk. I., chaps. 45, 46, Booth's translation, pp. 23, 24.)

Strabo, who visited Thebes about B.C. 24, says:—"Next to the city of Apollo is Thebes, now called Diospolis, 'with her hundred gates, through each of which issue 200 men, with horses and chariots,' according to Homer, who mentions also its wealth; 'not all the wealth the palaces of Egyptian Thebes contain.' Other writers use the same

language, and consider Thebes as the metropolis of Egypt. Vestiges of its magnitude still exist, which extend 80 stadia (about nine miles) in length. There are a great number of temples, many of which Cambyzes mutilated. The spot is at present occupied by villages. One part of it, in which is the city, lies in Arabia; another is in the country on the other side of the river, where is the Memnonium. Here are two colossal figures near one another, each consisting of a single stone. One is entire; the upper parts of the other, from the chair, are fallen down, the effect, it is said, of an earthquake. It is believed that once a day a noise as of a slight blow issues from the part of the statue which remains in the seat and on its base. When I was at those places with Ælius Gallus, and numerous friends and soldiers about him, I heard a noise at the first hour (of the day), but whether proceeding from the base or from the colossus, or produced on purpose by some of those standing around the base, I cannot confidently assert. For from the uncertainty of the cause, I am disposed to believe anything rather than that stones disposed in that manner could send forth sound. Above the Memnonium are tombs of kings in caves, and hewn out of the stone, about forty in number; they are executed with singular skill, and are worthy of notice. Among the tombs are obelisks with inscriptions, denoting the wealth of the kings of that time, and the extent of their empire, as reaching to the Scythians, Bactrians, Indians, and the present Ionia; the amount of tribute also, and the number of soldiers, which composed an army of about a million of men. The priests there are said to be, for the most part, astronomers and philosophers. The former compute the days, not by the moon, but by the sun, introducing into the twelve months, of thirty days each, five days every year. But in order to complete the whole year, because there is (annually) an excess of a part of a day, they form a period



[F. 1] The Temple of Luxor.

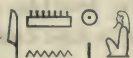
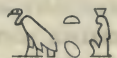
from out of whole days and whole years, the supernumerary portions of which in that period, when collected together, amount to a day. They ascribe to Mercury (Thoth) all knowledge of this kind. To Jupiter, whom they worship above all other deities, a virgin of the greatest beauty and of the most illustrious family (such persons the Greeks call *pallades*) is dedicated" (Bk. XVII, chap. 1, sec. 46, translated by Falconer.)

The principal objects of interest on the East or right Bank of the river are :—

I. The Temple of Luxor. Compared with Karnak the temple of Luxor is not of the greatest importance, and until recent years the greater part of its courts and chambers was buried by the accumulated rubbish and mud upon which a large number of houses stood. The excavation of the ruins of this temple was begun by M. Maspero, who, with the help of several hundred pounds collected by public subscription in England, began the work in the winter of 1883,

and it was prosecuted with such vigour, that the natives almost resisted by force the removal of the soil upon which their houses stood. In 1887 M. Grébaut, the successor of M. Maspero, continued the clearing, and shortly afterwards M. Grand Bey, an official who has carried out at Luxor and Karnak works of the highest value for the preservation of the temples, was appointed to report on the means which ought to be taken to prevent the collapse of the temple remains, which was beginning to take place owing to the removal of the earth from the walls and pillars.

In 1888 and the following years much clearing was done, and many portions of the building were strengthened with modern masonry, and now it is possible for the visitor to walk about in the temple and get an idea of its general plan. The temple is built of sandstone, and stands, probably, upon the site of an earlier religious edifice; it formed an important part of the sacred buildings of Thebes, which were dedicated to the Theban

triad of Amen-Rā , Mut,  and Khonsu, , and was called "The House of Amen in the

Southern Apt," to distinguish it from "The House of Amen in the Northern Apt," *i.e.*, Karnak. It was built by Amenophis III. about B.C. 1500, and was at that time the most beautiful temple in Egypt; it was nearly 500 feet long and about 180 feet wide, and was connected with Karnak by means of a paved way, on each side of which was arranged a row of rams with their faces turned towards its main axis.

Soon after the death of Amenophis III. his son, the heretic king Amenophis IV., ordered the name and figure of the god Amen to be erased throughout the temple, and built a small shrine or chapel near his father's great

work in honour of the god Âten. The building was not popular among the Egyptians, for on the death of Amenophis IV. it was pulled down, and the stones were employed in other parts of the main edifice. Heru-em-heb and Seti I. added a number of bas-reliefs, and Rameses II. built the large colonnade, a large courtyard with porticoes, a pylon, two obelisks, and some colossal statues. This last king, in building the courtyard and pylon, made their axes be in continuation of that of the paved way which led to Karnak, instead of that of the colonnade and other parts of the temple. During the rule of the Persians over Egypt the temple was sacked and burnt, but under the Ptolemies the damage was partially made good; in B.C. 27 the temple was greatly damaged by the earthquake which wrecked many a noble temple and tomb in Egypt, and a little later the stones which had been thrown down from the walls and columns were employed in building a barrier to keep out the waters from the city.

The damage wrought by the Christians in the Luxor temple was, as at Dêr al-Bahârî, terrible, for not content with turning certain sections of it into churches, the more fanatical among them smashed statues, and disfigured bas-reliefs, and wrecked shrines with characteristic savage and ignorant zeal. When the Christians could afford to build churches for themselves they forsook the temple, and then the inhabitants of the town began to build mud houses for themselves in the courtyard and other parts of the building. As these fell down year by year the natives, who never repair a building if they can help it, built new ones on the old sites, and thus the temple became filled with earth and rubbish. In the XVth century a mosque was built in the large courtyard of Rameses II. by the descendants of a Muḥammadan saint, who is said to have flourished near Mecca either during the life of Muḥammad the Prophet or shortly after; this saint was called Abû Ḥaggâg, and

several families now living at Luxor claim him as an ancestor.

The **Obelisk**, hewn out of fine Aswân granite, is one of a pair which stood before the pylon of the temple and proclaimed the names and titles of Rameses II. ; it is nearly 82 feet high. The companion obelisk now stands in the Place de la Concorde in Paris. The front of the temple was ornamented with six colossal statues of Rameses II., four standing and two seated, but of the former three have been destroyed. The seated statues, one on each side of the door, were of black granite, and on the side of the throne of the one which now remains are conventional representations of members of vanquished nations. The top of the **pylon** when first built was about 80 feet above the ground, and its width was nearly 100 feet; each of its towers was hollow, and in their front walls were channels with sockets in the ground, in which large poles with flags flying from them were placed when Thebes was keeping a festival. The face of the pylon is covered with sculptures and texts which refer to the dedication of the pylon to Âmen-Râ, and to the victory of Rameses I. over the Kheta. The battle, which took place near the city of Kadesh on the Orontes, resulted in the overthrow of a great confederation of Syrian tribes, and Rameses was greatly elated by his victory. Among the texts on the pylon is a description of the fight written by one Pen-ta-urt, and this poetical narrative of the momentous event was so much esteemed by the king, that he ordered it to be inscribed on stelæ and many public buildings throughout the country. The outsides of the walls built by Rameses II. are covered with scenes relating to the same campaign and describing the return of the king in triumph.

The doorway of the **Court** of Rameses II. (A) contains reliefs by Shabaka, a king of the XXVth

dynasty, and in the north-west corner are the ruins of a small chapel which Rameses II. built against the pylon; a portico with two rows of pillars runs round most of the four sides. Of the reliefs on the walls some date from the reign of Amenophis III. and Heru-em-heb, but most of them have been usurped by Rameses II.; here also are figures of personifications of geographical localities bearing offerings, and in the south-west corner are figures of seventeen of the sons of Rameses II., who are making offerings at the ceremony of dedication of the pylon. These are followed by a number of sacrificial scenes. The columns of the portico are 72 in number and have lotus capitals; on each is a relief representing Rameses II. making an offering either to Åmen-Rā, or Åmsu, and some goddess. The little chapel in the north-west corner contains three chambers, which are dedicated respectively to Åmen-Rā, Mut, and Khonsu. On each side of the doorway which leads into the colonnade Rameses II. placed a huge black granite statue of himself, and between the columns close by were eleven statues of himself in red granite; on the side of each of these last is a figure of one of his wives. The **Colonnade** (B) beyond the courtyard of Rameses II. is a part of the original building of Amenophis III., though the names of many other kings are found in it; but it is doubtful if any of the reliefs on the walls were made by him; the scenes represent the celebration of the festival of Åmen-Rā, the procession of sacred boats to the Nile and back, the ceremonies in the shrine, etc., and many of them date from the time of Heru-em-heb. The lotus columns, 14 in number, are massive but beautifully proportioned; they are about 51 feet high, and about 11 feet in diameter.

The **Court of Amenophis III.** (C) is next reached. Round three sides of this runs a colonnade with two rows of columns, and the walls are decorated with reliefs belonging to various periods, from that of Amenophis III. to that of

Alexander and Philip. Beyond this courtyard is a hall containing 32 columns; the walls are ornamented with reliefs of various periods, and the occurrence of the names of several kings in this portion of the building shows that, in parts, it has been often repaired. To the left, between the two last columns, is an altar of the Roman period, with a Latin inscription dedicating it to the Emperor Augustus. Passing through the doorway, a chamber which originally had eight columns is entered; this was altered in several ways, and turned into a church by the Christians, who plastered over the interesting reliefs of the time of Amenophis III. with lime, and then painted it with elaborate designs in bright colours. On each side of this chamber is a small chapel; that on the left was dedicated to Mut, and that on the right to Khensu. Leaving the chamber which was turned into a Christian church, and passing through a smaller chamber with four columns, the **shrine of Alexander the Great** is reached. In the time of Amenophis III. it contained four columns, but these Alexander removed, and turned it into a shrine in place of the old shrine which was originally in the last room of the building. In the centre a rectangular building open at both ends was built, and within this was carefully preserved the sacred boat of Rā, wherein was seated a figure of the god. The walls of this shrine are ornamented with reliefs, in which Amenophis III. is seen adoring the various gods of Thebes; the ceiling is decorated with figures of vultures and a large number of five-rayed stars painted in yellow on a blue ground. Through a doorway on the left in the sanctuary, and through a second doorway immediately on the left of it, the chamber on which is depicted the **Birth of Amenophis III.** is reached; the roof of the chamber is supported by three columns with lotus capitals. Here on the west wall are the following scenes, arranged in three rows:—

First or Lowest Row. 1. Khnemu, seated opposite Isis, fashioning the body of the young king and his *ka* or double upon a potter's wheel; he predicts that the child shall be king of Egypt. 2. Amen and Khnemu holding converse. 3. Amen and Mut-em-ua, wife of Thothmes IV., and mother of Amenophis III., holding converse in the presence of the goddesses Selq, or Serq, and Neith. In the text the god Amen declares that he had taken the form of the husband of Mut-em-ua and that he is the father of the child who is to be born. 4. Amen and Thothmes IV. 5. Mut-em-ua being embraced by the goddess Isis in the presence of Amen. *Second or Middle Row.* 1. Thoth telling the queen that Amen has given her a son. 2. The queen being great with child, is being sustained by Khnemu and Isis, who make her to breathe "life." 3. The child is born in the presence of Thoueris, the goddess of children, and Bes, the driver away of evil spirits from the bed of birth. 4. Isis offering the child to Amen, who addresses him as "son of the Sun." 5. The child Amenophis III. seated on the knees of Amen, whilst his destiny is being decreed in the presence of Isis or Hathor; Mut offers to him a palm branch, at the end of which is the emblem of festivals. Amen declares that he will give him "millions of years, like the Sun." *Third or Top Row.* 1. The queen seated on the bed of birth, and the child being suckled by Hathor in the form of a cow. 2. The seven Hathors (?) and two goddesses. 3. The Niles of the South and North purifying the child. 4. Horus presenting the king and his *ka* to Amen. 5. The gods Khnemu and Anubis. 6. The king and his *ka* seated and also standing before Amen. 7. Amenophis seated on his throne. The scenes on the south wall refer to the acknowledgment of his sovereignty by the gods of Egypt. The remaining chambers of the temple are not of any special interest. It will be noted that the idea of the scenes of the Birth

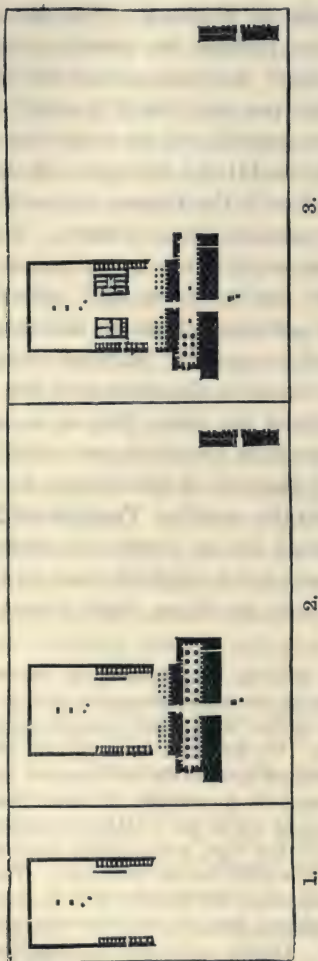
Chamber is copied from the temple of Hâtshepset at Dêr el-Baharî.

II. The **Temple at Karnak**. The ruins of the buildings at Karnak are perhaps the most wonderful of any in Egypt, and they merit many visits from the traveller. It is probable that this spot was "holy ground" from a very early to a very late period, and we know that a number of kings from Thothmes III. to Euergetes II. lavished much wealth to make splendid the famous shrine of Âmen in the Âpts, and other temples situated there. The temples of Luxor and Karnak were united by an avenue about 6,500 feet long and 80 feet wide, on each side of which was arranged a row of sphinxes; from the fact that these monuments are without names, M. Mariette thought that the avenue was constructed at the expense of the priests or the wealthy inhabitants of the town, just as in later days the pronaos of the temple at Denderah was built by the people of that town. At the end of this avenue, to the right, is a road which leads to the so-called **Temple of Mut**,* which was also approached by an avenue of sphinxes. Within the enclosure there stood originally two temples, both of which were dedicated to Âmen, built during the reign of

* In the Temple of Mut, by permission of the authorities, Miss Margaret Benson carried out some excavations, and in the first court discovered an almost perfect black granite squatting statue of a scribe called Âmen-em-hât. On the front were several lines of well cut hieroglyphics containing prayers to the various great gods of Thebes, and the cartouches on it of Amenophis II. show that the deceased flourished during the first half of the XVIIIth dynasty, about B.C. 1550. The statue is about two feet high, and probably stood in a prominent place in the temple with which he was associated. This site had been dug through more than once by Mariette and by natives, and Miss Benson's "find" indicates that the neighbouring ground should be explored once again. Further excavations by Miss Benson brought to light about forty Sekhet figures, and cartouches of Rameses II., Rameses III., Rameses IV., Rameses VI., and Shishak I. inscribed upon statues and walls.

Amenophis III. ; Rameses II. erected two obelisks in front of the larger temple. To the north-west of these a smaller

PLANS OF KARNAK—I-3.



1. Karnak before the time of Thothmes I., B.C. 1633.

2. Karnak during the reign of Thothmes I.

3. Karnak during the reign of Queen Hatshepsut, B.C. 1600.

From Mariette, *Karnak*, Pl. VI.

temple was built in Ptolemaic times, and the ruins on one side of it show that the small temples which stood there

were either founded or restored by Rameses II., Osorkon, Thekeleth, Sabaco, Nectanebus I., and the Ptolemies. Behind the temple enclosure are the remains of a temple dedicated to Ptah of Memphis by Thothmes III.; the three doors behind it and the courts into which they lead were added by Sabaco, Tirhakah, and the Ptolemies.

Returning to the end of the avenue of sphinxes which leads from Luxor to Karnak, a second smaller avenue ornamented with a row of ram-headed sphinxes on each side is entered; at the end of it stands the splendid pylon built by Ptolemy IX. Euergetes II. Passing through the door, a smaller avenue of sphinxes leading to the temple built by Rameses III. is



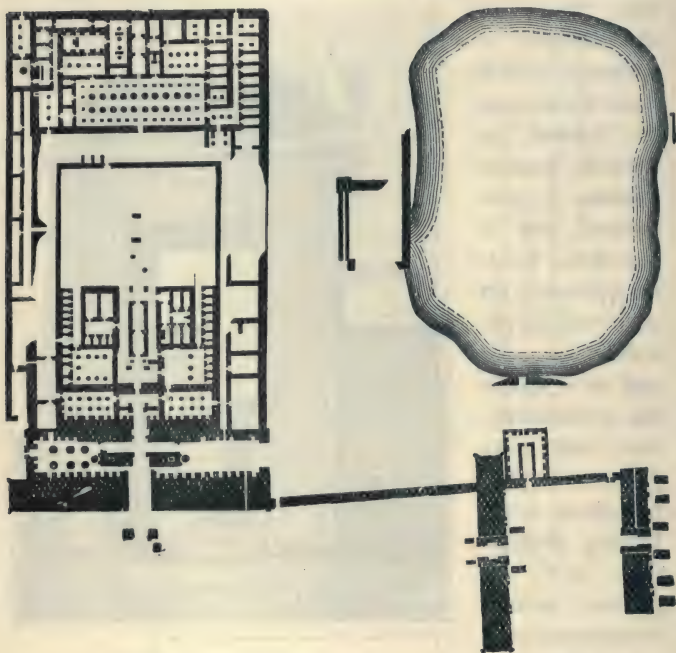
Ptolemaic gateway at Karnak.
(From a photograph by A. Beato, of Luxor.)

reached; the small avenue of sphinxes and eight of its columns were added by Rameses XIII. This temple was dedicated to Khonsu, and appears to have been built upon the site of an ancient temple of the time

of Amenophis III. To the west of this temple is a smaller temple built by Ptolemy IX. Euergetes II.

The great Temple of Karnak fronted the Nile, and was approached by means of a small avenue of ram-headed sphinxes which were placed in position by Rameses II.

PLAN OF KARNAK—4.



Karnak during the reign of Thothmes III., B.C. 1600.

From Mariette, *Karnak*, Pl. VI.

Passing through the first pylon, a court or hall, having a double row of pillars down the centre, is entered; on each side is a corridor with a row of columns. On the right hand (south) side **are** the ruins of a temple built by

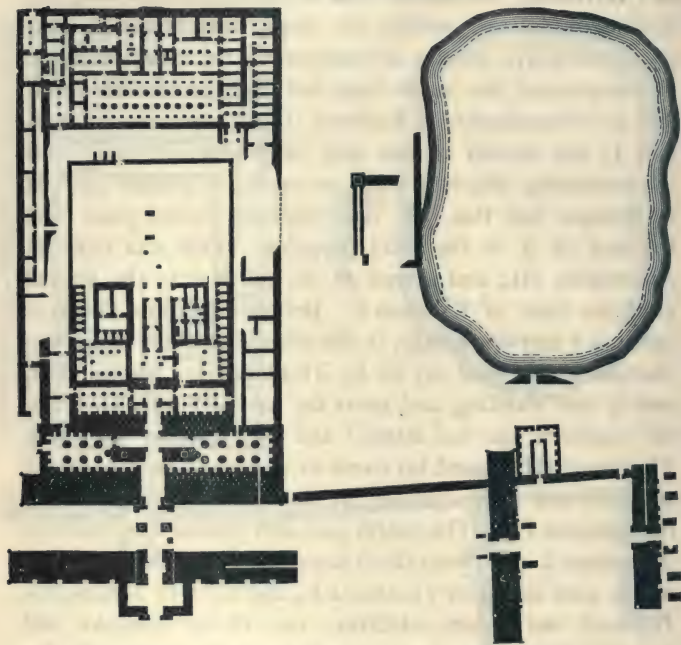
Rameses III., and on the left are those of another built by Seti II. This court or hall was the work of Shashanq, the first king of the XXIIInd dynasty. On each side of the steps leading through the second pylon was a colossal statue of Rameses II.; that on the right hand has now disappeared. Passing through this pylon, the famous "**Hall of Columns**" is entered. The twelve columns forming the double row in the middle are about sixty feet high and about thirty-five feet in circumference; the other columns, 122 in number, are about forty feet high and twenty-seven feet in circumference. Rameses I. set up one column, Seti I., the builder of this hall, set up seventy-nine, and the remaining fifty-four were set up by Rameses II. It is thought that this hall was originally roofed over. At the end of it is the third propylon, which was built by Amenophis III., and served as the entrance to the temple until the time of Rameses I. Between this and the next pylon is a narrow passage, in the middle of which stood two obelisks which were set up by Thothmes I.; the southern one is still standing, and bears the names of this king, but the northern one has fallen,* and its fragments show that Thothmes III. caused his name to be carved on it. At the southern end of this passage are the remains of a gate built by Rameses IX. The fourth and fifth pylons were built by Thothmes I. Between them stood fourteen columns, six of which were set up by Thothmes I., and eight by Amenophis II., and two granite obelisks; one of the obelisks still stands. They were hewn out of the granite quarry by the command of Hâtshepset,† the daughter of Thothmes I., and

* It was standing when Pococke visited Egypt in 1737-1739.

† "Scarcely had the royal brother and husband of Hashop (*sic*) closed his eyes, when the proud queen threw aside her woman's veil, and appeared in all the splendour of Pharaoh, as a born king. For she laid aside her woman's dress, clothed herself in man's attire, and adorned herself with the crown and insignia of royalty." (Brugsch's *Egypt under the Pharaohs*, Vol. I., p. 349.)

sister of Thothmes II. and aunt of Thothmes III. This able woman set them up in honour of "father Amen," and she relates in the inscriptions on the base of the standing obelisk that she covered their tops with *smu* metal, or copper, that they could be seen from a very great distance, and that

PLAN OF KARNAK—5.



Karnak during the reign of Amenophis III., B.C. 1500.

From Mariette, *Karnak*, Pl. VI.

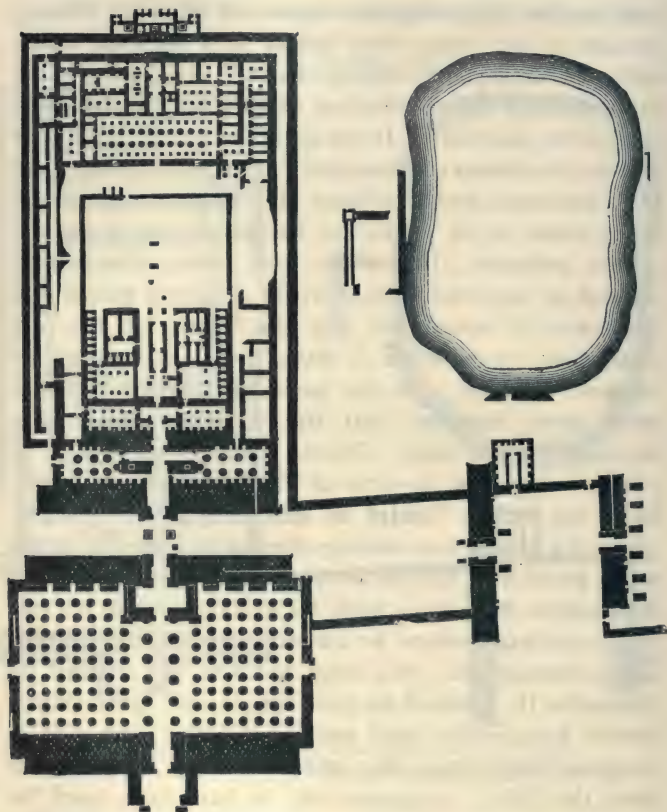
she had them hewn and brought down to Thebes in about seven months. These obelisks were brought into their chamber from the south side, and were 98 and 105 feet high respectively; the masonry round their bases is of the time of Thothmes III.

The sixth pylon and the two walls which flank it on the north and south are the work of Thothmes III., but Seti II., Rameses III., and Rameses IV. have added their cartouches to them. On this pylon are inscribed a large number of geographical names of interest. Passing through it, the visitor finds himself in a vestibule which leads into a red granite oblong chamber, inscribed with the name of Philip III. of Macedon, which is often said to have formed the sanctuary. In the chambers on each side of it are found the names of Amenophis I., Thothmes I., Thothmes II., Hâtshepset, and Thothmes III. The sanctuary stood in the centre of the large court beyond the two oblong red granite pedestals. In ancient days, when Thebes was pillaged by her conquerors, it would seem that special care was taken to uproot not only the shrine, but the very foundations upon which it rested. Some fragments of columns inscribed with the name of Usertsen I. found there prove, however, that its foundation dates from the reign of this king. Beyond the sanctuary court is a large building of the time of Thothmes III. In it was found the famous **Tablet of Ancestors**, now in Paris, where this king is seen making offerings to a number of his royal ancestors. On the north side of the building is the chamber in which he made his offerings, and on the east side is a chamber where he adored the hawk, the emblem of the Sun-god Râ; this latter chamber was restored by Alexander II. Behind the great temple, and quite distinct from it, was another small temple. On the south side of the great temple was a lake which was filled by infiltration from the Nile; it appears only to have been used for processional purposes, as water for ablutionary and other purposes was drawn from the well on the north side of the interior of the temple. The lake was dug during the reign of Thothmes III., and its stone quays probably belong to the same period.

Passing through the gate at the {southern} end of the

passage in which stands the obelisk of Hâtshepset, a long avenue with four pylons is entered; the first was built by

PLAN OF KARNAK--6.



Karnak under Rameses II., B.C. 1333.

From Mariette, *Karnak*, Pl. VII.

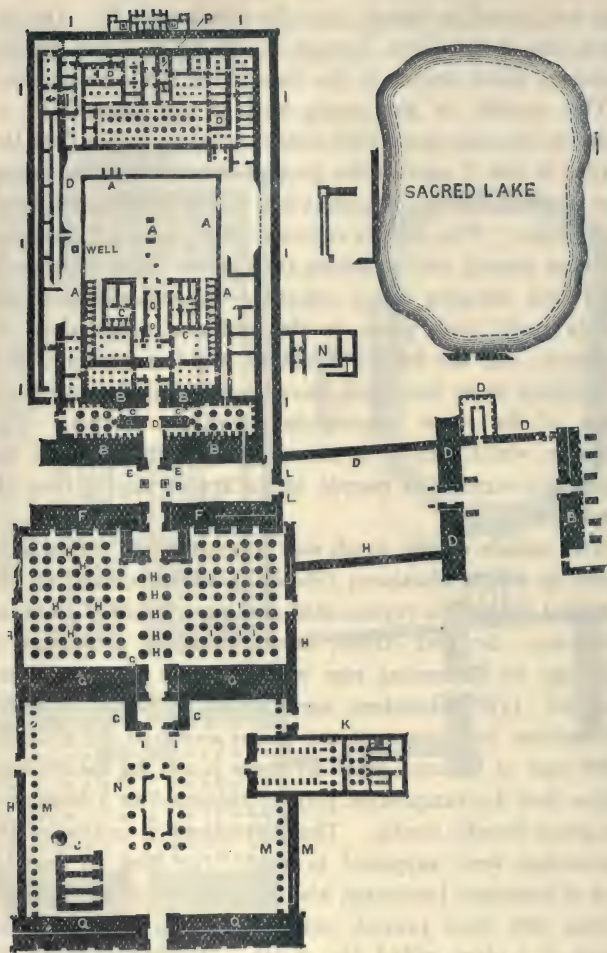
Thothmes III., the second by Thothmes I., and the third and fourth by Heru-em-heb. Between these last two, on the

east side, stood a temple built by Amenophis II. On the north side of the Great Temple are the ruins of two smaller buildings which belong to the time of the XXVIth dynasty.

The outside of the north wall of the Great Hall of Columns is ornamented with some interesting scenes from the battles of Seti I. against the peoples who lived to the north-east of Syria and in Mesopotamia, called Shasu, Rutennu, and Kharu. The king is represented as having conquered all these people, and returning to Thebes laden with much spoil and bringing many captives. It is doubtful if the events really took place in the order in which they are depicted; but the fidelity to nature, and the spirit and skill with which these bas-reliefs have been executed, make them some of the most remarkable sculptures known. The scene in which Seti I. is shown grasping the hair of the heads of a number of people, in the act of slaying them, is symbolic.

The outside of the south wall is ornamented with a large scene in which Shashanq (Shishak), the first king of the XXIIInd dynasty, is represented smiting a group of kneeling prisoners; the god Amen, in the form of a woman, is standing by presenting him with weapons of war. Here also are 150 cartouches, surmounted by heads, in which are written the names of the towns captured by Shishak. The type of features given to these heads by the sculptor shows that the vanquished peoples belonged to a branch of the great Semitic family. The hieroglyphics in one of the cartouches were supposed to read "the king of Judah," and to represent Jeroboam, who was vanquished by Shishak: it has now been proved conclusively that they form the name of a place called Iuta-melek. Passing along to the east, the visitor comes to a wall at right angles to the first, upon which is inscribed a copy of the poem of Pen-ta-urt, celebrating the victory of Rameses II. over the Kheta, in the fifth year of his reign; and on the west side of the

PLAN OF KARNAK—7.



Karnak under the Ptolemies. From Mariette, *Karnak*, Pl. VII.

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| <p>A. Walls standing before the time of Thothmes I.
 B. Pylons built by Thothmes I.
 C. Walls and obelisks of Hâtshesut.
 D. Walls, pylon, etc., of Thothmes-III.
 E. Gateway of Thothmes IV.
 F. Pylon of Amenophis III.
 G. Pylon of Rameses I.
 H. Walls and columns of Seti I.
 I. Columns, walls, and statue of Rameses II.</p> | <p>J. Temple of Seti II.
 K. Temple of Rameses III.
 L. Gateway of Rameses IX.
 M. Pillars and walls of the XXIIInd dynasty.
 N. Pillars of Tirhakali.
 O. Corridor of Philip III. of Macedon
 P. Chamber and shrine of Alexander II.
 Q. Pylon built by the Ptolemies.</p> |
|--|---|

wall is a stele on which is set forth a copy of the offensive and defensive treaty between this king and the prince of the Kheta.

The inscriptions on the magnificent ruins at Karnak show that from the time of Usertsen I., B.C. 2433, to that of Alexander II. of Egypt, B.C. 312 (?), the chief religious centre* of Upper Egypt was at Thebes, and that the most powerful of the kings of Egypt who reigned during this period spared neither pains nor expense in adding to and beautifying the temples there. In fact, it was as much a pleasure as a duty for a king to repair the old buildings of the famous shrine of Karnak, or to build new ones, for the walls and pylons of that ancient sanctuary constituted a book of fame in the best and greatest sense in the opinion of the Egyptians. The fury of the elements, the attacks of Egypt's enemies, and the yearly rise of the Nile have all contributed powerfully towards the destruction of these splendid buildings; but what has helped most of all to injure them is the weakness of the foundations of their walls and columns, and the insufficiency of their bases. So long as the columns were partly buried in earth and rubbish, very little strain was put upon them, and they appeared sound enough; but when the masses of earth which surrounded their bases were removed, experts declared that a number of them would fall. In 1899 eleven of the columns in the Great Hall at Karnak *did* fall, and an examination of their foundations showed the reasons, viz., insufficiency of base, poor foundations, and to these may be added, as Sir W. Garstin said, unstable equilibrium of the soil caused by alteration of the levels of the Nile. Much injury has, of course, also been caused to the stones of the columns by the salts which were

* The short-lived heresy of the worship of the disk of the Sun instead of that of Amen-Rā would not interfere with the general popularity of Theban temples.

present in the masses of earth which formerly surrounded them. We are glad to say that funds have been found by Lord Cromer, and that Grand Bey has already re-erected the eleven columns to a height of 20 feet. Many parts of the building have, no doubt, suffered through the shock of the fall of these columns, and exhaustive repairs ought to be taken in hand at once. It is much to be hoped that Grand Bey will be enabled to increase the scale of the good work upon which he has been engaged at Karnak for so many years. The repairs which have still to be carried out are, naturally, too great and costly for private enterprise, and we must therefore hope that Lord Cromer will find a means of restoring Karnak as effectually as he has revived Egypt.

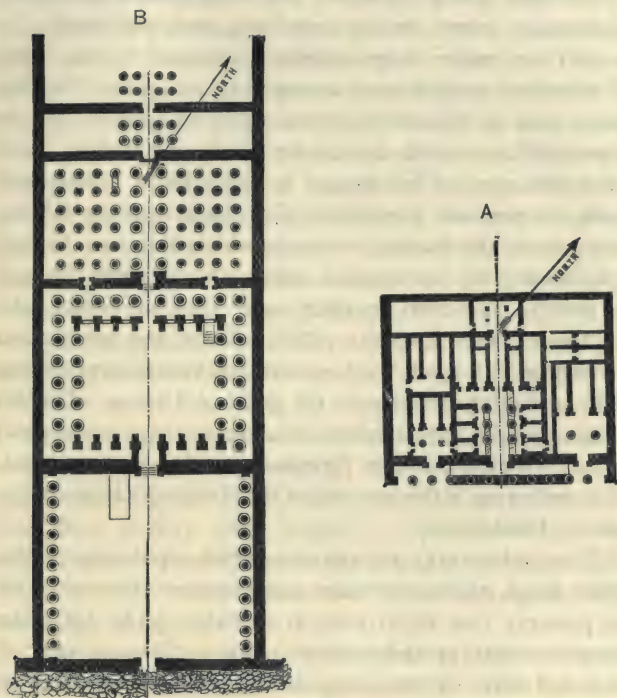
The **Temple of Âmen-hetep II. at Madâmûd** المداود, about 6 miles from Luxor, is well worth a visit.

On the **West Bank** of the river the following are the most interesting antiquities:—

I. The **Temple of Kûrna**. This temple was built by Seti I. in memory of his father Rameses I.; it was completed by Rameses II., by whom it was re-dedicated to the memory of his father Seti I. Two pylons stood before it, and joining them was an Avenue of Sphinxes. This temple was to all intents and purposes a cenotaph, and as such its position on the edge of the desert, at the entrance to a necropolis, is explained. In the temple were six columns, and on each side were several small chambers. The sculptures on the walls represent Rameses II. making offerings to the gods, among whom are Rameses I. and Seti I. According to an inscription there, it is said that Seti I. went to heaven and was united with the Sun-god before this temple was finished, and that Rameses II. made and fixed the doors, finished the building of the walls,

and decorated the interior. The workmanship in certain parts of this temple recalls that of certain parts of Abydos it is probable that the same artists were employed.

II. The **Ramesseum**. This temple, called also the **Memnonium** and the tomb of Osymandyas (Diodorus I.,



A. Plan of the Temple at Kurna.

B. Plan of the Ramesseum at Kurna.

iv), was built by Rameses II., in honour of Amen-Rā. As at Kurna, two pylons stood in front of it. The first court had a single row of pillars on each side of it; passing up a flight of steps, and through the second

pylon, is a second court, having a double row of round columns on the east and west sides, and a row of pilasters, to which large figures of Rameses II. under the form of Osiris are attached, on the north and south sides. Before the second pylon stood a colossal statue of Rameses II., at least sixty feet high, which has been thrown down (by Cambyses?), turned over on its back, and mutilated. In the hall are twelve huge columns, arranged in two rows, and thirty-six smaller ones arranged in six rows. On the interior face of the second pylon are sculptured scenes in the war of Rameses II. against the Kheta, which took place in the fifth year of his reign; in them he is represented slaying the personal attendants of the prince of the Kheta. Elsewhere is the famous scene in which Rameses, having been forsaken by his army, is seen cutting his way through the enemy, and hurling them one after the other into the Orontes near Kadesh. The walls of the temple are ornamented with small battle scenes and reliefs representing the king making offerings to the gods of Thebes. On the ceiling of one of the chambers is an interesting astronomical piece on which the twelve Egyptian months are mentioned.

The following is the account of the Tomb of Osymandyas given by Diodorus:—

“There, they say, are the wonderful sepulchres of the antient kings, which, for state and grandeur, far exceed all that posterity can attain unto at this day. The Egyptian priests say that in their sacred registers there are entered seven and forty of these sepulchres; but in the reign of Ptolemy Lagus, there remained only seventeen, many of which were ruined and destroyed, when I myself came into those parts, which was in the hundred-and-eightieth Olympiad. And these things are not only reported by the Egyptian priests, out of their sacred records, but many of the Grecians, who travelled to Thebes in the time of Ptolemy Lagus, and wrote histories of Egypt (among whom

was Hecateus), agree with what we have related. Of the first sepulchres (wherein they say the women of Jupiter were buried), that of king Osymandyas was ten furlongs in circuit ; at the entrance of which they say, was a portico of various coloured marble, in length two hundred feet ; and in height, five-and-forty cubits : thence going forward, you come into a four-square stone gallery, every square being four hundred feet, supported, instead of pillars, with beasts, each of one entire stone, sixteen cubits high, carved after the antique manner. The roof was entirely of stone ; each stone eight cubits broad, with an azure sky, bespangled with stars. Passing out of this peristylion, you enter into another portico, much like the former, but more curiously carved, and with more variety. At the entrance stand three statues, each of one entire stone, the workmanship of Memnon of Sienitas. One of these, made in a sitting posture, is the greatest in all Egypt, the measure of his foot exceeding seven cubits ; the one standing on the right, and the other on the left, being his daughter and mother. This piece is not only commendable for its greatness, but admirable for its cut and workmanship, and the excellency of the stone. In so great a work there is not to be discerned the least flaw, or any other blemish. Upon it there is this inscription :—‘ I am Osymandyas, king of kings ; if any would know how great I am, and where I lie, let him excel me in any of my works.’

“ There was likewise at this second gate, another statue or his mother, by herself, of one stone, twenty cubits in height ; upon her head were placed three crowns, to denote she was both the daughter, wife, and mother of a king. Near to this portico, they say there was another gallery or piazza, more remarkable than the former, in which were various sculptures, representing his wars with the Bactrians, who had revolted from him, against whom (it is said) he marched with four hundred thousand foot, and twenty thousand

horse ; which army he divided into four bodies, and appointed his sons generals of the whole.

“In the first wall might be seen the king assaulting a bulwark, environed with the river, and fighting at the head of his men, each against some that make up against him, assisted by a lion, in a terrible manner ; which some affirm, is to be taken for a true and real lion, which the king bred up tame, which went along with him in all his wars, and by his great strength, ever put the enemy to flight. Others make this construction of it, that the king being a man of extraordinary courage and strength, he was willing to trumpet forth his own praises, setting forth the bravery of his own spirit, by the representation of a lion. In the second wall were carved the captives dragged after the king, represented without hands, etc. ; which was to signify that they were of effeminate spirits, and had no hands when they came to fight. The third wall represented all sorts of sculptures, and curious images, in which were set forth the king’s sacrificing of oxen, and his triumphs in that war.

“In the middle of the peristylion, open to the air at the top, was reared an altar of shining marble, of excellent workmanship, and for largeness to be admired. In the last wall were two statues, each of one entire stone, seven-and-twenty cubits high : near to which, three passages opened out of the peristylion, into a stately room, supported with pillars like to a theatre for music ; every side of the theatre was two hundred feet square. In this, there were many statues of wood, representing the pleaders and spectators, looking upon the judges that gave judgment. Of these, there were thirty carved upon one of the walls. In the middle sat the chief justice, with the image of truth lying about his neck, with his eyes closed, having many books lying before him. This signified that a judge ought not to take any bribes, but ought only to regard the truth and merits of the cause.”

III. The **Colossi**.—These two interesting statues were set up in honour of Amenophis III., whom they represent ; they stood in front of the pylon of a calcareous stone temple which was built by this king ; this has now entirely disappeared. They were hewn out of a hard grit-stone, and the top of each was about sixty feet above the ground ; originally each was monolithic. The statue on the north is the famous **Colossus of Memnon**, from which a sound was said to issue every morning when the sun rose. The upper part of it was thrown down by an earthquake, it is said, about B.C. 27 ; the damage was partially repaired during the reign of Septimius Severus, who restored the head and shoulders of the figure by adding to it five layers of stone. When Strabo was at Thebes with Ælius Gallus he heard “a noise at the first hour of the day, but whether proceeding from the base or from the colossus, or produced on purpose by some of those standing round the base, I cannot confidently assert.” It is said that after the colossus was repaired no sound issued from it. Some think that the noise was caused by the sun’s rays striking upon the stone, while others believe that a priest hidden in the colossus produced it by striking a stone. The inscriptions show that many distinguished Romans visited the “vocal Memnon” and heard the sound ; one Petronianus, of a poetical turn of mind, stated that it made a sighing sound in complaining to its mother, the dawn, of the injuries inflicted upon it by Cambyzes. The inscriptions on the back of the colossi give the names of Amenophis III.

IV. **Medinet Habû**.—This village lies to the south of the colossi, and its foundation dates from Coptic times. The early Christians established themselves around the ancient Egyptian temple there, and having carefully plastered over the wall sculptures in one of its chambers, they used it as a chapel. Round and about this temple many Greek and Coptic inscriptions have been found, which prove that the

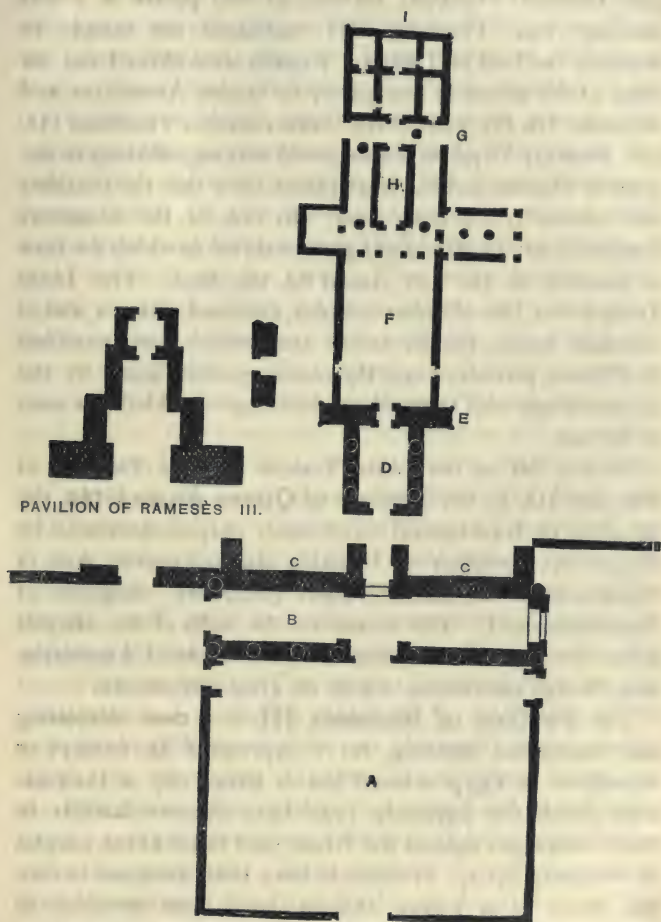
Coptic community here was one of the largest and most important in Upper Egypt.

The Egyptian name of the site was Aat-tcha-Mutet

, which the Copts turned into

ⲭⲙⲓⲙⲉ. The principal buildings at Medînet Habû are:—

The Little Temple, the chapels built by royal personages in the XXVIth dynasty, the “Pavilion of Rameses III.,” and the Great Temple. The collection of buildings which forms the **Little Temple** belongs to various periods, the oldest dating from the reigns of the early kings of the XVIIIth dynasty (Thothmes II. and III.), and the most recent from the time of the Roman rule over Egypt. The paved courtyard (A) is the work of the Roman period, and in it are inscriptions which record the addresses made to various gods by the Emperor Antoninus. The pylon (C), which was built by Ptolemy X. and Ptolemy XIII., is reached by crossing a smaller court (B), also of the Roman period; the reliefs upon it represent these kings making offerings to the great gods of Egypt, and below them is the text of a hymn to the Sun. This pylon leads to the courtyard built by Nectanebus II. (D), and to the pylon built at the end of it by royal Ethiopian personages (E). The scenes on the walls of the court of Nectanebus represent the king slaughtering prisoners, processions of the personifications of nomes, the king making offerings, etc. The pylon was built by Shabaka, and additions were made by Tirhakah, Nectanebus II., and Ptolemy X. Beyond this pylon is another courtyard, of uncertain date, containing 16 pillars, eight on each side (F). The oldest part of the building is the XVIIIth dynasty temple (G), which consists of a shrine chamber (H), open at each end, and surrounded by an open gallery, and a group of six small chambers beyond (I). The royal name most frequently found on the temple is that of Rameses III., who added several reliefs, in which he is



The Little Temple of Thothmes II. at Medinet Habû.

represented making offerings to the gods. In the open gallery are the names of Thothmes III., Heru-em-heb, Seti I. and Ptolemy Physkon; on one of the pillars is a text showing that Thothmes III. dedicated the temple to Menthu, the lord of Thebes. Repairs were carried out on some of the pillars in this gallery by Queen Amenartas and Achoris. On the walls of the shrine chamber Thothmes III. and Ptolemy Physkon are depicted making offerings to the gods of Thebes, and the inscriptions show that the chamber was rebuilt by the latter king. In one of the chambers beyond is an unfinished red granite shrine in which the boat or emblem of the god Amen-Rā was kept. The Little Temple was, like all other temples, enclosed within a wall of unbaked bricks, but its extent and outline were modified at different periods to suit the rearrangements made by the various kings who restored old buildings or added new ones to the site.

To the left of the Little Temple and the Pavilion of Rameses III. lie the **Temple of Queen Amenartas**, the daughter of Kashta, and three small chapels dedicated by Shep-en-āp, daughter of Piānkhi, Meht-en-usekht, wife of Psammetichus I., and Nit-āqert (Nitocris), daughter of Psammetichus I. The scenes on the walls of the chapels are of the same class as those on the Temple of Amenartas, and, though interesting, are of no great importance.

The **Pavilion of Rameses III.** is a most interesting and instructive building, for it represents an attempt to reproduce in Egypt a small fort or strong city of the class with which the Egyptians must have become familiar in their campaigns against the Kheta and other allied peoples in Northern Syria. It seems to have been designed to take the place of a pylon, and to have been intended to add to the dignity and grandeur of the Great Temple of Rameses III., which lay beyond it. It was approached through an opening in the eastern side of the great unbaked

mud brick wall, some 30 feet high and 30 feet thick, with which this king surrounded the temple buildings at Medînet Habû. In front of the building was a stone crenelated wall, nearly ten feet thick and eleven feet high, with a doorway nearly five feet wide, and in each side of this was a small room which served as a guard chamber. On the outside of these chambers are scenes representing Rameses III. and Rameses IV. making offerings to the gods. The Pavilion consists of two large rectangular towers, about 26 feet wide, and, when complete, their height must have been about 72 feet; the distance between them is about 22 ft. 6 in. The walls behind them open out and form a small court, but they soon contract, and becoming still narrower, at length the two wings of the building unite; in the portion where they unite is a door, above which are two windows. On each side of the stone walls which remain are a number of chambers built of brick, and it appears that these filled the whole of the thickness of the great mud brick wall which enclosed all the temple buildings. The wall of the front of the pavilion slopes backwards, and its lower part rests upon a low foundation wall which slopes rapidly. On the south tower are reliefs representing Rameses III. clubbing his enemies in the presence of Harmachis, who hands him a sword. The peoples depicted here are the Ethiopians and the tribes that lived in the deserts to the west of the Nile; and those on the north tower are the Kheta, the Ameru, the Tchakari, the Shardana of the sea, the Shakalasha, the Tursha of the sea, and the Pulasta, *i.e.*, the sea-coast dwellers of Phœnicia and the neighbouring coasts and islands (?). The scenes on the towers represent the king bringing his prisoners before Âmen-Râ, and the texts give the words spoken by the god and the king and the chiefs of the vanquished peoples. In the widest part of the space between the towers are scenes depicting

Rameses III. making offerings to the gods Anher-Shu Tefnut, Temu, Iusââset, Ptaḥ, Sekhet, Thoth, etc. On the walls further in the king is being led to Amen by Menthu and Temu, and he receives a crown from Amen, whilst Thoth inscribes his name upon a palm-branch for long years of life. The entrance to the upper rooms was by a staircase in the south tower. The walls of the rooms are decorated with scenes in which the king is seen surrounded by naked women, who play tambourines, and bring him fruit and flowers, and play draughts with him.

The **Great Temple of Rameses III.** is one of the most interesting of the funerary chapels on the western bank of the Nile at Thebes, and was built by this king to his own memory; its length is nearly 500 feet, and its width about 160 feet. The upper parts of the towers of the first pylon have neither texts nor sculptures, but the lower parts have both. The reliefs on both sides of the doorways are, substantially, the same. Here we see Rameses III. clubbing a number of representatives of vanquished peoples, and near these are 86 captives with their names enclosed within ovals upon their bodies. It is clear from some of the names that the peoples here represented lived in Syria, Phœnicia, Cyprus, and parts of Africa. Here also is the god Thoth, who inscribes the king's name upon the leaves of a tree, probably a kind of celestial acacia, for the cult of which the neighbourhood was famous; and close by are Amen, Mut, and Khonsu, before whom the king kneels. The text on the north side is a poetical description of the king's conquest of the Libyans. To the right of one of the flag-pole channels, on the south side, is a stele, dated in the 12th year of the king, in which his benefactions to the temples are extolled, and a speech of the god Ptaḥ is reported.

The door leading to the **First Court** is decorated with reliefs in which Rameses III. is seen adoring

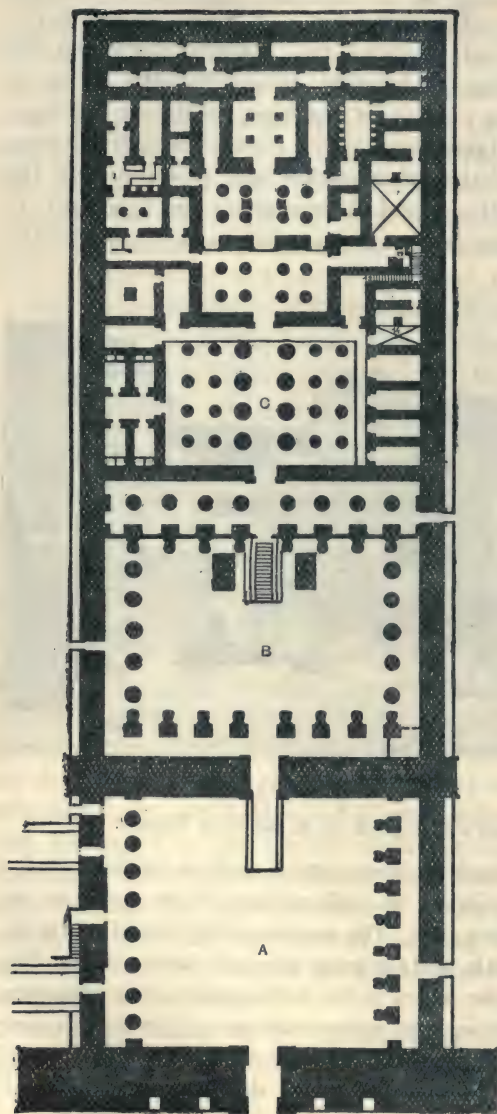
various gods. The first court (A), which measures 111 feet by 136 feet, contains two porticoes; that on the right has seven rectangular pillars, in the front of each of which is a statue of the king, nearly 20 feet high, in the form of Osiris, and that on the left has eight columns. On the back of the pylon leading into this courtyard the defeat of the Libyans and the triumph of the Egyptians are depicted; in one portion of the relief on the right side the



Court at Medinet Habû.

(From a photograph by A. Beato, of Luxor.)

hands of the dead are being cut off, and the numbers of men killed and mutilated, as well as lists of the spoil, are set forth with evident care. The accompanying text of course describes the battle, and the great valour of Rameses III. The seven rectangular pillars of the north portico are ornamented with battle scenes and representations of the king making offerings to the gods, etc.; in the statues the king has all the attributes of Osiris, and by the side of the legs are small



The Temple of Rameses III. at Medinet Habû.

statues of the sons and daughters of Rameses III. The eight columns with cup - shaped capitals of the south portico have each a double relief representing the king slaying prisoners in the presence of Âmen-Râ or Menthu. On the north side of the face of the second pylon is a long inscription recording the triumph of the king over some tribes of Western Asia, and on the south side is a representation of Rameses III. reviewing his army and battle scenes, etc.

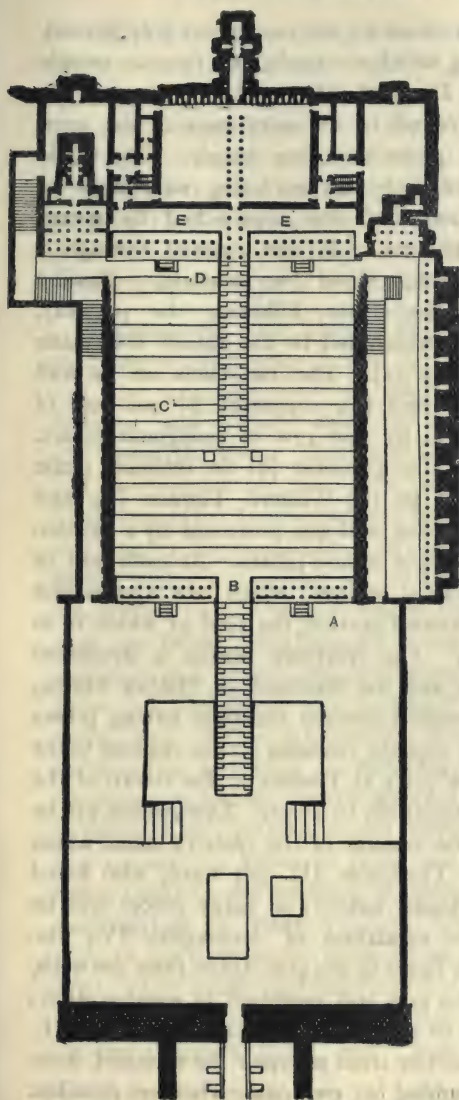
The **Second Court** (B) is about the same size as the first, and on each of the four sides is a portico; on the north and south sides the roof is supported by five columns with lotus capitals, and on the east and west sides by eight rectangular pillars, each of which had a statue of the king as Osiris in front of it.

The walls on the **south-east** side are decorated with reliefs of battle scenes, among them being :—The Theban triad giving the king victory over the invaders of Egypt; defeat of northern tribes by the Egyptians; counting the hands (3,000!) cut off from dead enemies; Rameses leading three rows of captives; and captives being offered to Åmen; the accompanying text celebrates the king's victories.

On the **north-east** are representations of religious processions at the festival of Seker, the festival of Åmen, and the festival of Åmsu; these reliefs are of great interest. This courtyard was turned into a church by the Copts, who removed the middle column of the northern portico, and built an altar against the wall behind it. On the west wall are figures of a number of the king's sons. Passing into the Hall of Columns (c) it is seen that this part of the temple is not as well preserved as the First and Second Courts, for of the 24 columns which supported the roof, only the bases remain. This damage is said to have been wrought by the earthquake of B.C. 27, and the portions of the overthrown columns were probably used by the Copts and Arabs to make stones for corn mills. This hall measures about 87 feet by 62 feet. On the walls are reliefs in which the king is seen making offerings of various kinds to the gods of Thebes. On the south side are five small chambers wherein the treasures of the temple were kept. After the Hall of Columns come two small chambers, each with eight columns; the first, the reliefs of which are destroyed, measures about 56 feet by 27 feet. On each side are

numbers of small chambers, the walls of which are decorated with mythological, astronomical, and other scenes, and some were clearly set apart for the service of special gods ; in most of them are sculptured figures of the king adoring the gods. The spaces left hollow by the foundation walls, and commonly called crypts, were often used as tombs. On the outside of the temple walls are series of reliefs which refer to :—1. Calendar of Festivals (*South Wall*) ; 2. Wars against the people of the Sûdân, etc. (*West Wall*) ; and 3. Wars against the Libyans and peoples of Asia Minor (*North Wall and part of West Wall*). For a full account of the temple, see M. Daressy's excellent *Notice Explicative des Ruines de Médinet Habou*, Cairo, 1897.

V. The **Temple of Dêr al-Bahârî** was built by order of Hâtshepset in terraces on a wide, open space, bounded at its further end by the semi-circular wall of cliffs which divides this space from the valley of the Tombs of the Kings ; it is approached from the plain on the western side of the river through a narrow gorge, the sides of which are honeycombed with tombs. It was called by the Great Queen, "Tcheser Tcheseru"  i.e., Holy of Holies." At the end of the XVIIIth century (1798) MM. Jollois and Devilliers visited it, and made a plan of the ruins as they found them ; they declared that the approach from the plain was by an Avenue of Sphinxes, and that the avenue was about 42 feet wide, and 437 yards long, omitting to count a break of 54 yards ; but they, apparently, did not know the building, which they imperfectly described, by the name it now bears, "Dêr al-Bahârî," i.e., the Northern Monastery. In 1827 Wilkinson made excavations on the site, and Lepsius seems to have done the same, but no serious clearance of the ruins was begun until Mariette began to work at them in 1858, in which year he uncovered the bas-reliefs which depict the Expedition to Punt.



At an early stage in his labours he recognized that Hâtshepset's temple was, like many another temple on the western bank of the Nile at Thebes, a fune-
 rary temple, and that it must be classed with buildings like the Ramesseum and the great temple at Medi-
 net Habû. In other words, the temple of Dêr al-Baharî was a huge private chapel which was built by the great queen for the express pur-
 pose that offer-
 ings might be made to her *ka*, or "double," on the appointed days of festival, and to that of her father, Thothmes I.

The Temple of Hâtshepset at Dêr al-Baharî.

The site which she chose for the temple was holy ground, for ruins of a building, which was probably a funerary temple of **Menthu-hetep II. Neb-kheru-Rā**, a king of the XIth dynasty, were found to the south-west of the open space on which the queen built her temple. The whole temple was surrounded by an enclosing wall, most of which has disappeared, and was approached by means of an avenue of sphinxes. It was entered through a pylon, in front of which stood two obelisks. Passing through this pylon the visitor, following the pathway, arrived at an incline which led to the raised colonnade of the Eastern Terrace (A). The bas-reliefs on its wall were protected by a roof (B), supported by one row of rectangular pillars, and by one row of polygonal pillars. From the centre of this platform (C) an inclined plane or flight of steps led to the Western Terrace (D), and the face of the supporting wall was protected by a portico (E), formed by two rows of square pillars. At each end of the portico are rock-cut shrines, which are approached through a twelve-columned portico, the roof of which is in perfect preservation. The Northern Shrine is decorated with religious scenes, and the Southern or Hathor Shrine, which is entered through a covered vestibule having pillars with Hathor-headed capitals, contains scenes relating to the rejoicings which took place at Thebes on the return of the queen's successful expedition to Punt. Everywhere will be seen the marks of the erasure of the queen's name which was carried out by Thothmes III. her ward, who hated Hātshepset with a deadly hatred; in many places will be found marks of the vandalism of Amenophis IV., who erased the name and figure of the god Āmen from the walls, because he hated this god and preferred to worship Āten; and everywhere will be seen the cartouche of Rameses II., who, because in places he tried to repair the mischief done by Amenophis IV., added his own name wherever possible.

At the end of the building is a small rectangular court, which is entered through a granite gateway, and directly opposite it is a rock-hewn shrine with a vaulted roof. The plan of the temple given on p. 537 is from Mariette's work,* and will be found useful; from it, however, the reader would think that the northern part of the buildings on the Western Terrace was similar to that on the south, but this is not so. The total length of the whole building, not including the Avenue of Sphinxes, was about 800 feet.

Hātshepset, the builder of the temple, was the daughter of Thothmes I. and of his half-sister Aāhmes, and the granddaughter of Amenophis I.; her father, however, had another wife, Mut-nefert, called Senseneb, who bore him a son, Thothmes II., who married Åset, or Isis, a woman of low rank, who bore him a son, Thothmes III. Hātshepset was half-sister to Thothmes II. and aunt to Thothmes III., and she became the wife of the former and the guardian of the latter, her stepson. The inscriptions on her temple record that she was associated with her father, Thothmes I., in the rule of the kingdom, and that she herself was enthroned at a very early age. From her childhood she is always represented in *male* attire, and in the inscriptions masculine pronouns and verbal forms are used in speaking of her, and masculine attributes, including a beard, are ascribed to her; only when considered as a goddess is she represented in female form. She reigned for about 16 years, and the chief event of her reign, omitting the building of the temple, was the famous **expedition to Punt**, a general name of the land on both sides of the Red Sea as far south as, and including, Somali-land. The queen sent five ships to the coast of Africa, and M. Maspero believes that they were sailed by their crews up the Elephant River, near Cape Guardafui, and made

* *Deir-el-Bahari*, Leipzig, 1877.

fast near one of the native villages inland. Then followed the exchange of objects brought from Egypt for native produce, and the natives appear to have given large quantities of gold in return for almost valueless articles.

The bas-reliefs which illustrate these scenes are found on the southern half of the wall which supports the Western Terrace, and it is easy to see that what the natives are giving to the Egyptians is both valuable and bulky. The chief of Punt, called Pa-rehu, is seen with uplifted hands, and wearing a dagger in his belt; he is followed by his wife, a lady with a remarkable figure, who wears a single yellow garment and a necklace, and by his two sons and a daughter. The following drawing illustrates this scene.

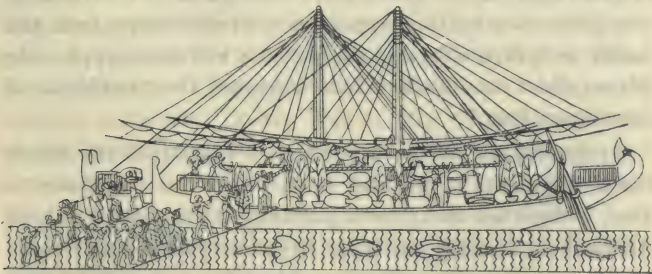


Pa-rehu, the Prince of Punt, his wife and his two sons, and a daughter.
(This portion of the relief was stolen from the temple, and has not been recovered.)

The native products given by the Prince of Punt to the Egyptians consisted of aromatic woods, spices, incense, ānti, rare trees and plants, which were afterwards planted in the gardens of Āmen at Thebes, gold, etc. : these things were given to the Egyptians in such large quantities that their boats were filled with them, and they formed a very substantial offering to the god Āmen. Among the gifts of the Prince of Punt were leopards, panthers, and other wild animals. Hātshepset seems to have been a capable ruler and administrator, but the conquests of foreign lands during her reign were few.

Her husband, Thothmes II., waged war against the

nomad, raiding tribes of the Eastern Desert, and he conducted a campaign of considerable importance in Nubia; he seems to have died while he was comparatively young. After his death Hâtshepset associated Thothmes III. with her in the rule of the kingdom, but, as after her death he always obliterated her name from her temple, it seems that the relations between the rulers were not always happy. M. Naville thinks that Thothmes III. hated Hâtshepset because her husband, Thothmes II., had not raised his (Thothmes III.'s) mother Âset to royal rank, and that he was jealous of his mother's honour; Hâtshepset had no son, and she seems to have been obliged to associate



An Egyptian ship being loaded by the people of Punt.
(After Mariette.)

Âset's son with her in the rule of the kingdom. Thothmes III. seems to have married first Neferu-Râ, a daughter of Hâtshepset, and secondly, another daughter of the great queen called Hâtshepset-meri-Râ.

It would be unjust to the memory of a great man and a loyal servant of Hâtshepset if we omitted to mention the name of **Senmut**, the architect and overseer of works of Dêr al-Baḥarî. His tomb is still to be seen on a hill about a mile from the temple. There is little doubt that he was influenced in making the plan of the temple which he built for the Great Queen by that of the temple of Mentuḥetep,

but it says much for the good sense of the ablest woman who ever sat on the throne of Egypt, that she gave this distinguished architect the opportunity of building the unique and beautiful temple, which has shed glory on the name, both of the subject and of his great sovereign. The visitor to the temple of Dêr al-Baḥarî owes the ease with which he is able to visit every part of it to the labours of M. Naville, assisted by Mr. Hogarth, who spent three winters in clearing it at the expense of the Egypt Exploration Fund. An idea of the vastness of the work may be gleaned from the fact that in two winters the enormous amount of 60,000 cubic metres of rubbish and stones were removed from the site and carried away to a distance of 200 yards. This temple now presents a striking appearance, whether seen from the Luxor or Kârna side, and every visitor will much appreciate the excellent results which have attended the completion of the undertaking.*

Archæologists will be interested to know that the newly found fragments of the wall upon which the expedition to Punt is depicted all agree in pointing to the eastern side of Africa as the country which the Egyptians called Punt; some of the animals in the reliefs are identical with those found to this day on the Abyssinian coast, and the general products of the two countries are the same. Punt was famous for its ebony, and all tradition agrees in making Abyssinia, and the countries south and east of it, the home of the ebony tree. The tombs at Dêr al-Baḥarî were opened many, many years ago, and a very large number of the coffins with which Mariette furnished the first Egyptian Museum at Bûlâk came from them; since that time the whole site has been carefully searched by diggers for antiquities, hence com-

* M. Naville's description of the temple has been published under the title, "*The Temple of Deir el Bahari*," 4 parts, London, 1894-1898.

paratively few antiquities have been unearthed by M. Naville. In the course of the work he discovered an interesting mummy-pit, and in a small chamber hewn in the solid rock, about twelve feet below the pavement, he found three wooden rectangular coffins (each containing two inner coffins), with arched lids, wooden hawks and jackals, wreaths of flowers, and a box containing a large number of *ushabtiu* figures. These coffins contained the mummies of a priest called Menthu-Tehuti-âui-ânhk, and of his mother and of his aunt; they belong to the period of the XXVIth dynasty, or perhaps a little earlier.

During the last days of the excavations at Dêr al-Baharî M. Naville's workmen came upon a very interesting "foundation deposit," which they discovered in a small rock-hewn pit. It consisted of fifty wooden hoes, four bronze slabs, a hatchet, a knife, eight wooden models of adzes, eight wooden adzes with bronze blades, fifty wooden models of an implement of unknown use, ten pots of alabaster, and ten baskets; above these were a few common earthenware pots, and over all were some mats. All the objects bear the same inscription, *i.e.*, the prenomen and titles of queen Hâtshepset.

VI. The **Tomb of Hâtshepset**.—The great interest which attaches to the name of this queen, and the romantic circumstances under which she lived and reigned, have induced many to endeavour to discover both her mummy and her tomb, and during his excavations M. Naville kept this object steadily before him. Good fortune, tenacity of purpose, and a lavish but enlightened expenditure of money, gave the clue to the well-known American archaeologist, **Mr. Theodore M. Davis**, and this gentleman, having overcome difficulties of a more than ordinary character, early in the year 1904 declared that he had found the tomb of the Great Queen. He was assisted in his work by Mr. Howard Carter, one of the two English

Inspectors of Egyptian Antiquities, and he superintended the excavation operations. An account of the works and the discovery of the tomb appeared in the *Times* of March 14th, 1904, and from that the following statements are taken :—

“Like the other royal sepulchres in the Valley of the Tombs of the Kings at Thebes, the tomb of ‘the Great Queen’ consists for the most part of a corridor sloping downward at a somewhat sharp angle into the heart of a limestone mountain. The entrance of the tomb, commonly called ‘Number Twenty,’ was already known to the members of the French Commission, and it was excavated by Lepsius for a distance of 56 mètres. Beyond this point he had not the patience, or perhaps the means, to go ; and an idea grew up that the corridor did not lead to a tomb at all, but was an underground passage from the Valley of the Royal Tombs to the Temple of Dêr el-Bâhari.

“A clearance of the rubbish near the mouth of it, made by Mr. Davis last spring, settled the question. Here a number of small articles were found which showed not only that it was the entrance to the tomb, but that the tomb was that of Hatshepsu. The work of clearing out the tomb itself was at once taken in hand, and has but just been brought to a conclusion. The mouth of the corridor happened to be in the path of a watercourse, the result being that whenever a thunderstorm took place the water poured down a sloping passage, filling it with boulders of stone and breccia almost harder than the rock itself. All this it has been necessary to move foot by foot for a distance of no less than 194 mètres. The latter part of the work of excavating has been particularly difficult owing to the foul air and excessive heat of the interior.

“The direction taken by the long corridor of the tomb is most remarkable. The entrance is in the axis of the temple of Dêr el-Bâhari, which stands on the other side of the cliff, and it was natural to suppose that the corridor was intended to lead to the temple. Instead of doing so, it suddenly curves southward, and, after continuing for more than 60 mètres in a southerly direction, once more turns to the west. At a distance of 56 mètres a chamber is reached—the extreme point attained by Lepsius; then, after another 60 mètres, there is a second chamber, and after 36 mètres more a third. From this third chamber a passage curves inward and leads to the burial chamber, in which two sarcophagi have just been found. The sarcophagi are of hard sandstone, which has been polished like a copper disk, and are covered with beautifully formed hieroglyphics. From these we learn that one of the sarcophagi contained the mummy of Hatshepsu, and the other that of her father Thothmes I. The lids of the sarcophagi lie on the floor, and by the side of that of Hatshepsu is a canopic jar of polished sandstone.

“The sarcophagi are empty; the mummy of Thothmes I., in fact, was one of those which were found in the pit at Dêr el-Bâhari, and is now in the Cairo Museum. The mummy of Hatshepsu may still be lying in one of the unexplored side chambers of the tomb, where it would have been deposited for the sake of safety in some period of danger. But the work of completely clearing out the burial chamber and such chambers as exist will be a long one. The rock through which the Tomb has been cut is bad—the cause, probably, both of the length and of the curious curvature of the corridor—and the chambers are blocked with fragments of it which have fallen from the ceiling. This is more especially the case with the third chamber, the roof of which was originally supported by

“columns, whose heads now appear above the masses of
 “fallen rock. It would seem that the sides of the chamber
 “were coated with limestone, since square blocks of fine
 “limestone have been found among the *débris*, painted with
 “representations of scenes from the *Book of the Dead*.
 “The chamber is 40 feet to 50 feet in length, and there are
 “several side chambers opening from it. These are still
 “filled with fallen rock and rubbish, but enough is visible
 “to show that they also were panelled with painted lime-
 “stone.

“Until the *débris* are removed, it will be impossible to
 “tell whether any objects of historical importance await
 “the explorer. In the third chamber, however, fragments
 “of large and beautiful vases have been picked up; and
 “the fact that the sarcophagus of Thothmes I. has been
 “found by the side of that of Hatshepsu throws a new light
 “on the history of the tomb, and explains why it has no
 “connection with the temple of Dêr el-Bâhari. It was
 “made, as we now learn, not by the queen, but by her
 “father. Indeed, a fragmentary inscription on a vase from
 “the third chamber has even suggested the possibility that
 “it was of still older origin, constructed in the earliest
 “years of the XVIIIth dynasty, and intended to be the
 “common burial place of the Royal family. Whether this
 “suggestion is right or wrong cannot be definitely settled
 “until the summer, when the work of removing all the
 “rubbish from the chambers may be expected to have
 “come to an end.”

VII. The **Temple of Menthu-Hetep Neb Kheru-Râ**.—In the winter of 1903-4, Professor Naville and Mr. H. R. Hall, M.A., of the British Museum, continued their excavations at Dêr al-Bâhari on behalf of the Egypt Exploration Fund, and in the course of their work they were so fortunate as to discover the remains of the Temple of

Menthu-Hetep. This discovery is the most important which has been made for some years, for the temple of Menthu-Hetep is the oldest at Thebes, and its ruins throw a flood of light upon temple construction and ornamentation at a period of which extremely little is known. It is too soon to attempt to sum up the additions which the discovery will make to our knowledge, for the excavation of the temple will not be completed until early in 1905. The excavators, however, drew up a statement on the subject, which appeared in the *Times* of April 23rd, 1904, and from that the following remarks are taken :—

“ After four years of excavation, the beautiful temple
 “ erected by the Queen Hatshepsu or Hatasu of the
 “ XVIIIth dynasty (B.C. 1500) was entirely cleared of the
 “ chaotic mounds of rubbish and Coptic walls which almost
 “ hid it from view. But after the conclusion of the excava-
 “ tions an unexplored space still remained to the south of
 “ the temple, between it and the southern horn of the semi-
 “ circle of cliffs which rise at the back of Deir-el-Bahari.
 “ This space was likewise covered by confused mounds of
 “ rubbish. During the winter season of 1903-4 the syste-
 “ matic exploration of this untouched tract has been begun
 “ by us, working on behalf of the Egypt Exploration Fund,
 “ and has already met with a success which promises well
 “ for further work on the same site. The chief result has
 “ been the discovery of another temple side by side with the
 “ great building of Hatshepsu ; this is the most ancient
 “ shrine yet discovered at Thebes, being the funerary
 “ temple or mortuary chapel of the King Mentuhetep
 “ Neb-kheru-rā of the XIth dynasty (B.C. 2500). Frag-
 “ ments of architraves, etc., bearing the name of this king
 “ had previously been found at Deir-el-Bahari by MM.
 “ Mariette, Maspero, and Brugsch Bey, so that it had
 “ always been known that an XIth dynasty building existed
 “ hereabouts. Also some fragments of octagonal sandstone

“ columns, lying on the rubbish, had been conjectured to
“ belong to this building, and the present excavations have
“ shown this conjecture to be correct. But the precise
“ condition and nature of the building itself were unknown
“ until now. It is in an unexpectedly good state of pre-
“ servation, and is, as far as can be seen, one of the best
“ preserved of the few Egyptian temples which can show
“ any structures *in situ* older than the time of the XVIIIth
“ dynasty. It has already yielded results of great import-
“ ance to our knowledge of Egyptian art and architecture.
“ A large number of the sculptured slabs which once
“ adorned the walls of its pillared hall, some in good
“ preservation, others fragmentary, have been found among
“ the ruins. These originally depicted the coronation of
“ the king in whose honour it was built, his reception of
“ the magnates and chief warriors of his court and of
“ tribute bearers, his servants driving the cattle belonging
“ to the domain of his temple, and cutting down reeds to
“ build boats with, the procession of funeral boats on the
“ Nile—all scenes appropriate to the ante-chamber of a
“ royal tomb at that period. These reliefs vary in artistic
“ quality; some are of the rough style which has usually
“ been supposed typical of the work of the XIth dynasty,
“ but others are of very good work, equal to the best XIIth
“ dynasty, delicate in touch and at the same time bold and
“ free in style. Further, the aspect of the new temple forces
“ us to modify various speculations which have been made
“ with regard to the origin of the peculiar style in which
“ the great temple of Deir-el-Bahari, that of Hatshepsu, was
“ built. One of the greatest charms of this temple is
“ the unconventionality of its design, with its ramps or
“ ascents leading up from court to court, its colonnades
“ on either side of the ramps, and its simple ‘proto-
“ Doric’ columns, like those of the tombs at Beni Hasan.
“ Hitherto this design has been unparalleled in Egypt, *

“ and various theories have been propounded to account
“ for it. It has been supposed that the great queen wished
“ to model her temple on the terraced hills of Somaliland
“ (Punt), from which her famous naval expedition brought
“ back the strange animals and plants, the frankincense and
“ myrrh, which are depicted on the walls of her temple.
“ The real explanation has only come to light with the dis-
“ covery of the temple of Mentuhetep. This was built on
“ an artificially-squared rock-platform, approached by an
“ inclined ramp, flanked by colonnades (only one has as
“ yet been excavated). The pillars of the colonnade are of
“ the same square form as those of Hatshepsu's lower
“ colonnades, and its sculptured facing-wall has the same
“ batter or slope. Further, the pillars of the temple-hall
“ on the platform are of the ‘proto-Doric’ type of those
“ of Hatshepsu's upper colonnades, the Shrine of Anubis,
“ etc.; the only difference being that they are eight-sided,
“ while Hatshepsu's are sixteen-sided. We are now
“ reminded that the ‘proto-Doric’ column is unknown after
“ the Middle Empire, except in Hatshepsu's temple, whereas
“ its most typical form is found in the XIIth dynasty tombs
“ at Beni Hasan, and it occurs in other early tombs; further,
“ we find a modification of it used as a decorative motive
“ in the ‘proto-Doric’ pillar form commonly given to the
“ central supports of the head-rests which are found in
“ tombs of the Vth and VIth dynasties. It is, in fact,
“ typically early. The conclusion is obvious: Hatshepsu's
“ architects simply imitated and enlarged upon the design of
“ the older temple of Mentuhetep which had already existed
“ at Deir-el-Bahari for a thousand years before they began
“ their work; for some reason they chose, instead of
“ building in the style of their time, to imitate an XIth
“ dynasty temple; the great temple of Deir-el-Bahari is
“ then simply a magnificent piece of archaism. Since
“ Hatshepsu copied her temple from one of the XIth

“dynasty, a further interesting possibility presents itself. Hatshepsu’s expedition to Punt is the only one known to us at the comparatively late period of the New Empire; all other known relations between Egypt and Punt are confined to the period between the Vth and VIth dynasties. Mentubetep Sankhkara, a follower of Nebkheru-rā on the throne, sent an expedition to Punt. It may well be that Hatshepsu’s expedition was merely an echo of those of Sankhkara and his predecessors; she copied the XIth dynasty in her temple building, and carried her archaistic tendencies so far as to imitate them also in sending an expedition to Punt. The new discovery explains why Hatshepsu’s architects, instead of building in the exact centre of the circus of Deir-el-Bahari, crammed the new temple up against the northern slope of the cliffs, leaving the great space to the south which had seemed unoccupied until this season’s work. We now see that they were compelled to do this by the presence, which we moderns had hardly suspected, of the older temple at Deir-el-Bahari. This temple, the newly discovered one, certainly existed side by side with the new temple of Hatshepsu, throughout the XVIIIth dynasty, and did not fall into ruin until the Ramesside period or later. One of the pillars of the hypostyle hall bears the royal label of a Rameses. The relief-slabs of the hall and the pillars of the colonnade are covered with Ramesside graffiti, both written and incised, and the colonnade seems indeed to have been used as a sort of school or practice ground for young scribes and decorators. This would hardly have been tolerated if the building had still been in good repair, so that we can date its decadence with some certainty to the Ramesside period. As it was, in order to obtain room for their temple at all, Hatshepsu’s architects were compelled to plant its upper platform, and the shrine of the goddess Hathor adjoining, right on the

“ top of part of the temenos-wall of the older temple. This
“ comes out from under the XVIIIth dynasty building and
“ passes along masking the face of the cliff, till it joins, at
“ a remarkably acute angle, the facing-wall of the platform
“ of the XIth dynasty temple. The platform, which was
“ originally about 15 to 18 feet high, is separated from the
“ Hathor shrine of Hatshepsu's temple by an open court
“ some 60 feet broad. Its facing-wall, of remarkably fine
“ stonework, reminding one of Knossos and of the nearly
“ contemporary walls of Dashur in its general effect, and far
“ superior to anything of the kind in Hatshepsu's temple, is
“ about 120 feet long, running nearly east and west, roughly
“ parallel with the later temple. The platform is rectangular ;
“ its eastern side is cut off vertically like the northern side,
“ and the facing-wall follows its right-angled turn round into
“ the colonnade. The stone pavement of the colonnade is
“ perfectly preserved ; it is 68 feet long and 14 feet wide.
“ Of its columns, which originally numbered 24, disposed
“ in two parallel rows of 12 each, the row nearest the
“ platform is complete. The columns, which are a little
“ over 2 feet square, were originally 11 feet or 12 feet high.
“ They are broken off short at a height of from 4 feet to
“ 7 feet above the ground. The ramp at the southern end
“ of the colonnade has not yet been excavated. This
“ ramp led up to a great entrance gate on the platform, of
“ which the original finely-polished red granite threshold,
“ measuring 9 feet by 5 feet, was discovered in position,
“ with its door-socket, etc. This gate leads directly into
“ the hypostyle hall of octagonal ‘proto-Doric’ columns which
“ has already been mentioned. These pillars are small and
“ thin ; they are about 2 feet 6 inches in diameter, and rest
“ upon circular bases 4 feet across. The bases of all are in
“ position, but of the pillars themselves only a few remain ;
“ the highest (now covered up again for the summer) is
“ about 9 feet high. Each bears the royal titles of King

“Mentuhetep, as do also the square columns of the
“colonnade below, and, like these also, they are made,
“not of the white limestone which was used for the
“facing-walls and relief-blocks of the temple and for
“similar columns of Hatshepsu’s temple, but of a grey
“sandstone which seems to have been specially affected
“by Mentuhetep Neb-kheru-rā; we find it also in
“work of his at Abydos. At Deir-el-Bahari the sand-
“stone columns are covered with a white colour-wash; the
“hieroglyphs are sometimes blue, sometimes yellow. There
“seem to have been eight rows of columns on either
“side of the central axis of the hall; the inter-columniation
“is very narrow, measuring only 7 feet from centre to
“centre. The half-width of the platform from the northern
“corner to the central axis is about 80 feet. The hall was
“surrounded by a thick wall of limestone, which was
“decorated with the reliefs already mentioned. On the
“facing-wall of the colonnade below remain the only
“reliefs still in their original position. They represent a
“procession of boats. Outside the pillared hall, on the
“platform, an upper colonnade seems to have existed,
“with pillars of greater size than those in the colonnade
“below; of this colonnade only the base-slabs of the pillars
“remain. Only the north-eastern corner of the platform
“has as yet been uncovered; there remains, therefore,
“much important work to be done, which, it is hoped, will
“produce results even more important than those gained in
“the present season’s work. Several tombs of the XIth-
“XIIth dynasty, in the court and on the platform, were
“opened in the course of the work. Though violated by
“tomb-robbers, probably in Ramesside times, they have
“yielded objects typical of interments of the period, in good
“condition.”

VIII. Dêr al-Medînet. The temple built in this place
owes its name to the Coptic Dêr, or Monastery, which

stood near here when Thebes was the home of a flourishing Coptic community, and was dedicated to Saint Paul of Pikolol, of whom, however, nothing is known. The monastery must have contained a society of considerable size, for it is said to have possessed *two* stewards. The small Egyptian temple, which stands between the Colossi and Medînet Habû, was begun by Ptolemy IV., Philopator, and continued by Ptolemy VII., Philometor, and finished by Ptolemy IX. Euergetes II. It is built of the ordinary sandstone of the district, and though in many respects it resembles most of the funeral temples built by the Ptolemies, it is a beautiful little example of its class. It appears to have been dedicated to more than one of the goddesses of the underworld, but Hathor was regarded as its tutelary deity. The capitals of some of the columns are Hathor-headed, and over the doorway of the large chamber are the heads of the Seven Hathors, who, in their forms of cows, supplied the deceased with food in the underworld. In one of the chambers is a relief representing the Judgment Scene, which forms the Vignette of the CXXVth Chapter of the *Book of the Dead*, and has been described above. (See pp. 237-245.) The chief interest of the scene here is that it proclaims the nature of the building, and proves how anxious the Ptolemies were officially to adopt and to maintain the principal religious views of the Egyptians. The temple was much visited by travellers in ancient times, as the number of names written on the walls testify, and by both Greeks and Copts it was regarded as very holy.

IX. The principal cemeteries at Thebes are :—(1) **Drah Abu'l-Nekka**, which lies between the Temple of Seti I. and the Temple of Dêr al-Baḥarî; graves were made here at the time when the princes of Thebes began to acquire power, *i.e.*, so far back as the XIth dynasty, and many officials under the XVIIIth dynasty were buried here. The coffins of the Ântef kings (XIth dynasty), now in the

Louvre and British Museum, were discovered here, and here was made the marvellous "find" of the jewellery of *Āāḥ-ḥetep*, wife of Kames, a king of the XVIIth dynasty, about B.C. 1750. A little more to the south is the **necropolis of Asasif**, where during the XIXth, XXIInd, and XXVIth dynasties many beautiful tombs were constructed. Most of the tombs are in a ruined state, and do not repay a visit. (2) **Shêkh 'Abd al-Kûrna**, which contains a large number of important tombs, chiefly of the XVIIIth dynasty. (3) **Kurnet Murrai**, which contains the Tombs of the Queens, and the tombs of many of the officials of the XIXth and XXth dynasties.

The tombs of **Shêkh 'Abd al-Kûrna** are extremely interesting, for in many of them are depicted events which took place under the rule of the greatest of the kings of the XVIIIth dynasty, and they illustrate scenes in the public and private life of some of the officials who played a prominent part in the development of Theban conquest and civilization. The tombs in their leading features resemble each other, and there is at times a sameness in the subjects represented, and even in the treatment of them. The scenes depicted comprise representations of agricultural operations, of the amusements of the deceased, of festivals and banquets, of official functions in which the deceased played a prominent part—*e.g.*, in the receipt of tribute from vassal nations, and of funeral rites and ceremonies. The scenes are usually painted in *tempera* upon a thin layer of white plaster laid upon the bedding of mud, or perhaps very poor dark-coloured mortar, with which the limestone slabs that formed the walls were covered. Among such tombs may be specially mentioned :—

1. The Tomb* of Rekhmārā, which is situated in the

* No. 35, according to Wilkinson, and No. 15, according to Champollion.

hill behind the Ramesseum called Shêkh 'Abd al-Ḳûrna ; it is one of the most interesting of all the private tombs found at Thebes. The scenes on the walls represent a procession of tribute bearers from Punt carrying apes, ivory, etc., and of people from parts of Syria and the shores of the Mediterranean bringing to him gifts consisting of the choicest products of their

lands, which Rekhmârâ receives for Thothmes III.

The countries can in many cases be identified by means of the articles depicted. The scenes in the inner chamber represent brickmaking, ropemaking, smiths' and masons' work, etc., etc., superintended by Rekhmârâ, prefect of Thebes ; elsewhere are domestic scenes and a representation of Rekhmârâ sailing in a boat, lists of offerings, etc.



View in the tomb of Nekht.

(From a photograph by A. Beato of Luxor.)

2. Tomb of Nekht at Shêkh 'Abd al-Ḳûrna.

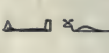
This beautiful little tomb was opened out in the year 1889, but there is little doubt that it was known to the inhabitants of Ḳûrna some time before. Though small, it is of considerable interest, and the freshness of the

colours in the scenes is unusual; it is, moreover, a fine example of the tomb of a Theban gentleman of the Middle Empire. As the paintings and inscriptions are typical of their class, they are here described at some length. The tomb of Nekht consists of two chambers, but the larger one only is ornamented; the ceiling is painted with a wave pattern, and the cornice is formed of the *khakeru* pattern



. On the left end wall a granite stele is painted, and upon it are the following inscriptions:—

I.         
tā suten hetep Āsār Un-neferu, neter āa neb
 Grant royal oblation Osiris Unnefer, god great, lord

     
Ābtu tā - f āq it

of Abydos, may he grant a coming in [and] a going out

     
em Neter-khert ān khesef ba em

from the underworld, not being repulsed the soul

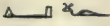
     
en ka en un [nut]

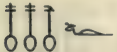
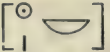
{ [at the gates of the underworld] }, to the double of the { temple-servant [Nekht] }



maākheru

triumphant!

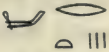
2.      
tā suten hetep [Heru-khuti] tā - f maa
 Grant royal oblation [Harmachis], may he grant a view

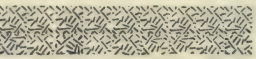
    
neferu - f hru neb pert em ta
 of his splendours every day, and a coming forth upon earth

       
er maa āten mā sekheru en
 to see the Disk according to [his] wont when

       
unen tep ta en ka en unnut
 living upon earth, to the double of the temple-servant

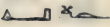
 
 [Nekht, triumphant]!

3.       
tā suten hetep Āmen khent tchesert neter
 Grant royal oblation Āmen, president of the god

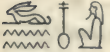
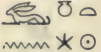
      
āa her Uast khet hru neb
 great, chief of Thebes, . . . [may he grant] things day every

   
en ka en
 to the double of [the temple-servant Nekht, triumphant]!

4.      
tā suten hetep Anpu khent neter seh
 Grant royal oblation Anubis, chief of the divine hall,

       
tā - f khu em pet kher Rā us em
 may he grant glory in heaven with Rā, power upon

       
tā kher Seb maākheru em Set-Āmentet kher
 earth with Seb, triumph in the underworld with

     
Un-nefer en ka en unnut Nekht
 Unnefer, to the double of the temple-servant Nekht.

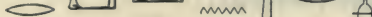
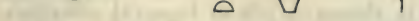
On the upper part of the stele the deceased Nekht and his sister and wife Taui, a lady of the College of Āmen, are represented sitting before a table of offerings; the inscription reads, "a coming forth always to the table of the lords of eternity every day, to the *ka* of the temple-servant, Nekht, triumphant, and to his sister, the lady of the house, triumphant!" Beneath this scene are two *utchts* facing

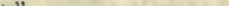
each other  , and the signs . The four perpendicular lines of inscription state that the deceased is "watchfully devoted" to the four children of Horus, whose

names are Mesthā  , Qebhsennuf   , Hāpi  , and Tuamutef   .

1. Kneeling figure of a man offering ☸, and the legend,

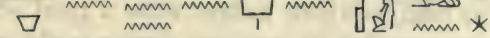
- 
tā em heqt en ān Nekht,
 "the giving of beer to the scribe Nekht."

- the legend  *ertāt āb en arp en*
 *Āsār unnut ān Nekht āb-k āb Set*, "the giving of a vase of
 wine to Osiris the temple-servant, the scribe Nekht. Thou
 art pure, Set is pure."

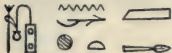
-  *ertāt menkh hebs en Āsār ān*
Nekht, "the giving of linen bandages to Osiris, the scribe
Nekht."

1. Kneeling figure offering , , etc., and the legend

- 
ertāt neter ḥetep en ān
Nekht, "the giving of holy offerings to the scribe Nekht."

- 

āb en mu en ka en Āsar unnut en Āmen ān Nekht
maākheru āb-k āb Heru, "the giving of a vase of water to the
double of Osiris, the temple-servant of Āmen, the scribe
Nekht, triumphant! 'Thou art pure, Horus is pure.'"

3. Kneeling figure of a man offering , and the legend, 
 *er*tāt *met*chet *u*atch *mes*tem *en* ān *Nekht*

maākheru, "the giving of fresh unguents and eye-paint to the scribe Nekht, triumphant!"

Beneath the stele is shown a pile of funereal offerings consisting of fruits and flowers, bread and cakes, ducks, haunches of beef, *etc.*; on each side is a female wearing a sycamore, the emblem of the goddess Hathor, upon her head, and holding offerings of fruit, flowers, *etc.*, in her hands, and behind each is a young man bringing additional offerings.

The scene on the wall at the other end of the chamber was never finished by the artist. In the upper division are Nekht and his wife Tauī seated, having a table loaded with funereal offerings before them; a priestly official and the nine *smeri* bring offerings of oil, flowers, *etc.* In the lower division also are Nekht and his wife Tauī seated, having a table of offerings before them, and four priestly officials are bringing haunches of veal or beef to them.

On the wall to the left of the doorway leading into the smaller chamber are painted the following scenes connected with agriculture:—1. An arm of the Nile or a canal. On one side are two men ploughing with oxen, and labourers breaking up hard sods with mallets, while a third scatters the seed; on the other are seen men digging up the ground with hoes , and the sower sowing seed. At one end sits the deceased Nekht in the *seh* hall, , and at the other is a tree having a water-skin on one of the branches, from which a man drinks. 2. Men reaping, a woman gleaning, men tying up sheaves in a sack, women twisting

flax. 3. The measuring of the grain. 4. Winnowing the grain. Above the head of Nekht, who sits in a *seh* chamber, is the inscription :—

<i>hemset</i>	<i>em</i>	<i>seh</i>	<i>maa</i>	<i>sekhet</i>	<i>- f</i>	<i>ân</i>	
Sitting	in the	seh	seeth	his	fields		

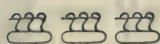
<i>unnut</i>	<i>en</i>				<i>maākheru</i>	<i>kher</i>	
the temple-servant	of	[Āmen, Nekht],	triumphant	before			

<i>neter</i>	<i>āā</i>
the great god.	

On the left of the agricultural scenes stands Nekht pouring out a libation over an altar loaded with all manner of funereal offerings ; behind him is his wife Tauī holding a *menāt* , emblem of joy and pleasure, in her right hand, and a sistrum in her left. Beneath the altar two priests are sacrificing a bull. The inscription above the whole scene reads :—

<i>uten</i>	<i>khet</i>	<i>nebt</i>	<i>nefert</i>	<i>ābt</i>	<i>ta</i>	<i>heq</i>	<i>āh</i>
Offering of things	all beautiful,	pure,	bread,	beer,	oxen,		

<i>apt</i>	<i>āua</i>	<i>untū</i>	<i>gema</i>	<i>her</i>	<i>ākh</i>		
ducks,	heifers,	calves,	to be made	upon	the altars		

*seš*

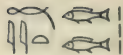
wild-fowl marshes

*sekhemkhem*

with gladness,

*satet*

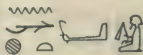
speareth

*mehit*

fish

*ân**Nekht*

Nekht,

*maākheru*

triumphant!



On the bank stand two of Nekht's servants holding sandals, staff, boomerang, *etc.*, and beneath is another servant carrying to Nekht the birds which Nekht himself has brought down. The inscriptions above read :—

*sekhemkhem*

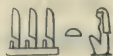
Rejoiceth,

maa

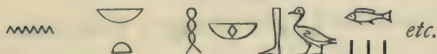
seeth

bu nefer

happiness [in] making the chase,

*âri**sekhet**em**kat**Sekhet**ân**smai*

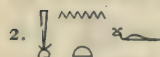
[and] in the work of the goddess Sekhet, the friend

*en**nebt*

of the lady

hebu

of the chase, the temple-servant, the scribe Nekht, triumphant

*sent - f*

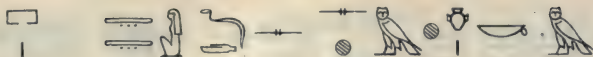
His sister

*gemait*

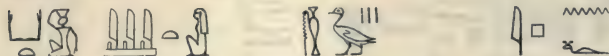
the singing priestess

*en**nebt*

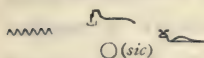
of [Âmen], the lady



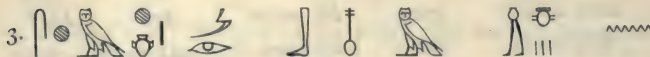
per *Tau* *tchet - s* *sekhemkhem - k* *em*
of the house, Tau, saith, "Rejoice thou in



kat *Sekhet* *qebh* *ap - nef*
the work of Sekhet,* [and] the birds [which] he sets apart



en *setep - f*
for his selection."



sekhemkhem *maa* *bu nefer* *em* *annu* *en*
Rejoiceth, seeth happiness in the produce of



sekh *ta* *meh* *an* *etc.*
the fields of the land of the north, the temple-
[servant, the scribe Nekht, triumphant !

* Sekhet was the goddess of the country, and was the wife of the god Khnum. She is represented with the sign for field , upon her head, she wears a girdle of lotus plants round her waist, and upon her hands she bears a plantation filled with all manner of wild fowl. See Lanzone, *Dizionario*, p. 1095.

Lower register. Nekht and his wife sitting in a summer-house "to make himself glad and to experience the happiness of the land of the north" (*i.e.*, Lower Egypt); before them funereal offerings are heaped up. In the upper division of this register are seen Nekht's servants gathering grapes, the treading of the grapes in the wine-press, the drawing of the new wine, the jars for holding it, and two servants making offerings to Nekht of birds, flowers, etc. In the lower division we see Nekht instructing his servants in the art of snaring birds in nets, the plucking and cleaning of the birds newly caught, and two servants offering to Nekht fish, birds, fruit, etc. In the other scenes we have Nekht, accompanied by his wife Tauī, making an offering of *ānta* unguent and incense to the gods of the tomb, and a representation of his funereal feast.

Other sepulchres worthy of a visit are:—

IX. (1) The tomb of **Āmsu** (or **Min**)-nekht, 

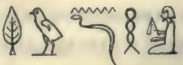
 an overseer of granaries.

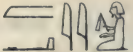
(2) The tomb of **Sen-nefer**, an official of Āmen-ḥetep II., and an important member of the brotherhood of Āmen.

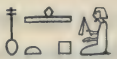
(3) The tomb of **Men-kheper-Rā-senb**, , high priest of Āmen under Thothmes III.

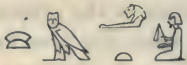
(4) The tomb of **Peḥsukher**, .

(5) The tomb of **Mentu-ḥer-khepesh-f**, , a prince and chancellor.

(6) The tomb of **Amu-netcheh**, , a high official of Thothmes III.

(7) The tomb of **Māi**, .

(8) The tomb of **Nefer-ḥetep**, , a divine father of Āmen under Ḥer-u-em-ḥeb.

(9) The tomb of **Khā-em-ḥāt**, , an official of Āmen-ḥetep IV.

(10) The tomb of **Āmen-em-ḥeb**, , one of the generals of Thothes III.

(11) The tomb of **Ḥer-u-em-ḥeb**, , the chancellor of Thothes IV.

During the winters of 1902-1904 Mr. Robert Mond cleared out and repaired, at his own expense, a number of the tombs of officials who flourished under the XVIIIth and XIXth dynasties; among these may specially be mentioned the tombs of Qen-Āmen, Sen-nefer, Menna, Rā-men-kheper-senb, Khā-em-ḥāt, Userḥāt, a priest, Teḥuti-em-ḥeb, a baker, and the mummy pits of User and Āmen-mes. In 1904 Mr. Mond began to excavate some tombs of the XIth dynasty, which lie between Dêr al-Medîna and Dêr al-Baḥarî.

In the cemetery at **Kurnet Murrai** are large numbers of tombs, also of the XVIIIth dynasty, but few of them are sufficiently important to need careful examination. The most interesting, that of Ḥui, a viceroy of Nubia under the XVIIIth dynasty, has been provided with a door by the Administration of Antiquities, and many will be glad that the uncommon scenes depicted on the walls will be preserved. Those who have the time and are prepared to face a large number of bats, should visit the tomb of **Petā-**

Âmen-em-âpt, a nobleman and priest who flourished under the XXVIth dynasty. During his own lifetime this priest prepared for himself a tomb containing 22 rooms, and a large number of corridors, all hewn out of the living rock, and he decorated the walls of these with texts and scenes referring to the making of funeral offerings, according to the use employed in the Pyramid Period ; the ritual of Funeral Sacrifice, with scenes ; the “ Book of the Gates of the Underworld ” ; and a number of hymns and religious scenes copied from documents of a much older period. A great many of these have, unfortunately, been destroyed, but large numbers of passages may be restored by the help of the texts on the walls of the corridors and chambers in the pyramids at Şakḥâra. In the **Valley of the Tombs of the Queens** the most important sepulchre is that of **Queen Thi** ; the colouring of the scenes is very good, and the paintings are comparatively well preserved.

X. The **Tombs of the Kings**, called in Arabic Bibân al-Mulûk, are hewn out of the living rock in a valley, which is reached by passing the temple at Kûrna ; it is situated about three or four miles from the river. This valley contains the tombs of kings of the XVIIth, XIXth, and XXth dynasties, and is generally known as the Eastern Valley ; a smaller valley, the Western, contains the tombs of some of the kings of the XVIIIth dynasty. These tombs consist of inclined planes with a number of chambers or halls receding into the mountain, sometimes to a distance of 300 feet. Strabo gives the number of these royal tombs as 40, 17 of which were open in the time of Ptolemy Lagus. In 1835, 21 were known, but the labours of Mariette, Professor Maspero, M. Victor Loret, and Mr. Theodore M. Davis have brought 20 others to light.

The Tombs of the Kings form a very important and interesting class of monuments, the like of which exists nowhere else in Egypt. They were all made between

B.C. 1700 and B.C. 1050, that is to say, they were hewn and built during the most flourishing period of Egyptian history, and at a time when tribute flowed into the country from Syria, Palestine, Libya, Nubia, and a part of the Northern Sûdân. When we consider the group as a whole it is easy to see that all are built practically on one and the same plan; the modifications which occur in the details of each are due partly to structural difficulties and partly to the difference in the lengths of time which were devoted to the making of them. If the king began to build his tomb early in life, and had a long and successful reign, his tomb would be large and contain many chambers, and be elaborately decorated with scenes and texts from the religious works which were most esteemed at the time; if his reign were short and supplies were not forthcoming to provide the food of the workmen and others employed on the work, the corridors had to be shortened, and the number of rooms diminished. It may well be assumed that these tombs were built by forced labour.

One of the commonest religious views of the Egyptians was that the **Tuat**, or Underworld, was a long, narrow valley which ran parallel with Egypt, and was neither above nor below the level of this earth. It had a river flowing through the whole length of it. This valley began on the west bank of the Nile, ran due north, bent round towards the east when the Delta was approached, and terminated at the place where the sun rose. It was divided into 10 sections, and at each end was a sort of vestibule or chamber. The ante-chamber at its beginning was called **Amentet**, and was a place of gloom; as the passenger through this valley went onwards each of the first five sections grew darker and darker, until at the end of the fifth section the darkness was absolute. As the passenger moved on through the last five sections the darkness grew less and less dense, until at the end of the tenth section he entered the chamber,

the gloom of which resembled that of the chamber at the beginning of the valley. The whole night, which was supposed to consist of 12 hours, was occupied in passing through the *Tuat*, and the two chambers and the 10 main divisions of it were traversed each in one hour. The *Tuat* was a difficult place to pass through, for portions of it were filled with hideous monsters and horrible reptiles, and a lake of boiling and stinking water. Religious tradition declared that the Sun-god *Rā* had made his way in it seated in his boat, but that he was only enabled to do so by employing his words of magical power, and by the exercise of the functions of deity. The priests declared that they possessed the knowledge of such words of power, and people believed that if they learned them, and learned to recognise the various divisions of the *Tuat* and the beings in them by means of the pictures which the priests provided, they could make the journey through the *Tuat* in safety, and would rise in the next world with the sun.

The priests of *Āmen*, who promulgated this view, which was based upon an older system of indigenous belief, presided over the building of the royal tombs in the XVIIIth dynasty, and made each tomb to resemble the long, narrow valley of the *Tuat* by providing it with long corridors. When the body was deposited in the tomb the priests repeated the words of power which *Rā* was believed to have uttered, and performed ceremonies in imitation of those of the acts of the god ; in fact, made very full use of sympathetic magic, and the worshippers of *Āmen* believed that their kings would surely and certainly pass safely through the dark valley, and would overcome all their foes, and would rise together with the sun to a new life in the next world. Now, the Sun-god traversed this valley each night in his boat, and, of course, rose each day ; the aim, then, of every one of his worshippers was to secure a passage in his boat, for if only this could be obtained resurrection was

certain. The doctrine of the sun-worshippers and the priests of Âmen taught that the souls of all who died during the day made their way to Âmentet, where, provided they were equipped with the knowledge of the necessary "divine words," they entered the boat of the Sun-god. When they arrived at the kingdom of Osiris at midnight they were judged, and the blessed were rewarded, and the wicked were annihilated ; this done the boat of the Sun-god passed on towards the East, where, having destroyed all the nature powers of night and darkness, *i.e.*, cloud, mist, rain, etc., he rose on this world in glorious strength, and the souls who had chosen to stay with him rejoiced in renewed light and were happy.

All the inscriptions on these tombs were written to effect this object, and they may be thus grouped :—(1) **The Book of the Praisings, or Litanies, of Rā**, which contains 75 short paragraphs ; each paragraph supplies one of Rā's names, and a certain attribute. (2) **The Book of the Gates**, *i.e.*, the 12 Gates or Pylons of the 12 divisions of the Țuat. This book gave the names of the Gates and of their guardians, and described the various beings that were to be found in each section, and the texts repeated the addresses which they made to Rā, and the answers which Rā made to them. One portion of this book is exceedingly old, and the sympathetic magic described in it must date from pre-dynastic times. (3) **The Book of that which is in the Underworld**, which treats of the 12 divisions of the Underworld, and contains texts, the knowledge of which was of vital importance to the deceased. It describes at some length the kingdom of the god Seker, and the monster serpents which guard it, and reveals the belief in the existence of a place of doom where the darkness was impenetrable and the depth unfathomable. This work appears to represent the dogmas of the most ancient inhabitants of Egypt with the modifications which were

approved of by the priests of Āmen, and it seems that they tried to eliminate the belief in Osiris, so far as was possible, from their writings, and to make their god Āmen-Rā all sufficient. They did not, however, succeed in doing so, and the best proof of this fact is supplied by the sarcophagus of Seti I., now in the Soane Museum in London. Seti I. allowed the "Book of that which is in the Underworld" to be inscribed in full on the walls of the chambers of his tomb, but he had the full text of the "Book of the Gates," with all the vignettes, chiselled on his sarcophagus, including the magical part of it, and to make quite certain of his future welfare he caused some important chapters to be added from the old *Book of the Dead*. Similarly Thothmes III. allowed the walls of his tomb to be covered with the "Book of that which is in the Underworld," but on one of the swathings of his mummy we find a copy of the CLIVth Chapter of the *Book of the Dead*.

The group of sepulchres called the Tombs of the Kings may be now briefly enumerated ; the order is chronological :—

I (No. 38). **Tomb of Thothmes I.**—This tomb, the oldest of the Bibân al-Mulûk, is a small one ; it was discovered by M. Victor Loret in 1899. It contains the royal sarcophagus.

II (No. 20). **Tomb of Hâtshepset.**—This tomb was excavated by Mr. Theodore N. Davis in 1903 and 1904. It has already been described.

III (No. 34). **Tomb of Thothmes III.**—This tomb was discovered by M. Victor Loret in 1899, and lies about 325 feet from the tomb of Rameses III. The wall of the various chambers are ornamented with figures of the gods and inscriptions, among others being a long list of gods, and a complete copy of the "Book of that which is in the Underworld." The sarcophagus was, of course, found to

be empty, for the king's mummy was taken from Dêr al-Baharî, where it had been hidden by the Egyptians during a time of panic, to the Gîzah Museum about 18 years ago. On a column in the second chamber we see depicted Thothmes followed by his mother Âset, his wife Mert-Râ, his wives Ââh-sat and Nebt-kheru, and his daughter Nefert-âru. It is to be hoped that steps will at once be taken to publish the texts and inscriptions in this tomb. The mummy of Thothmes III. was found at Dêr al-Baharî by Professor Maspero.

IV. (No. 35). **Tomb of Âmen-hetep II.**—This tomb was found by M. Victor Loret in 1899, and in it is the mummy of the king lying in its sandstone sarcophagus. Thanks to the exertions of Sir William Garstin, the royal mummy and the mummies of the private persons that were found in the tomb and were at first removed, have been replaced, and the visitor is now able to look upon an impressive scene of death. The tomb is lit by electric light. The tomb of Amenophis, the son and successor of Thothmes III., in many respects resembles that of his father; the walls are covered with figures of the gods, with the text of the "Book of that which is in the Underworld," and scenes similar to those in the older tomb. Among the numerous objects found in the tomb may be mentioned:—Three mummies, each with a large hole in the skull, and a gash in the breast; fragments of a pink leather cuirass worn by the king; a series of statues of Sekhet, Anubis, Osiris, Horus, Ptah, etc.; a set of alabaster Canopic vases, a collection of amulets of all kinds; a large series of alabaster vessels; and a number of mummies of kings and royal personages, among whom are Thothmes IV., Amenophis III., Menephthah, Rameses IV., Rameses V., and Rameses VI. Thus in the tomb of Amenophis II. we have another hiding-place of royal mummies similar to that of Dêr al-Baharî.

V. (No. 43). **Tomb of Thothmes IV.**—This tomb was excavated in 1902 and 1903 by Mr. Theodore N. Davis, who has most generously published a detailed description both of it and its contents (*The Tomb of Thothmes IV.*, London, 1904). The tomb lies on the eastern side of the valley, and the descent to it is made by a flight of steps; it consists of a well, a hall, a flight of steps, a sloping corridor, a second flight of steps, a vestibule, a short passage, and the chamber which contains the sarcophagus. The sarcophagus was found to be empty. In the paintings on the walls of the well and vestibule the king is depicted standing before Osiris, Anubis, Hathor, and Khenti-Âmenti. A hieratic inscription states that the tomb was repaired or restored in the reign of Hêru-em-heb, the last king of the XVIIIth dynasty. The inscribed sarcophagus is rounded at the top and measures 10 feet by 6 feet 6 inches by 5 feet 4 inches. The mummy is that of a man, "young, clean-shaven, and effeminate," 5 feet 6 inches high; the head has a cephalic index of 77·7, which places it in the mesaticephalic group. Circumcision had been performed. According to Mr. G. Elliot Smith, Thothmes IV. was about 25 years of age when he died.

In the sarcophagus chamber the **body of a chariot** was found. This magnificent object is now in the Museum at Cairo, and is one of the most interesting objects of the period which has ever been found. No one who is interested in Egyptian antiquities should fail to see it. On the right side of the chariot (exterior) the king, accompanied by the god of war, Menthu, is seen in his chariot charging the foe and shooting arrows among the hostile charioteers; on the left side (exterior) the king is seen in his chariot riding down his foes and slaying numbers of them. On the inside of the chariot Thothmes is depicted in the form of a human-headed lion, the paws of which rest upon the prostrate forms of enemies. The nations conquered come from Nehiren,

Sanker, Tunep, Shasu, Kētesh, Thikhisa, and other regions. (For further particulars about the chariot, see Professor Maspero's account in Mr. Davis's *Tomb of Thothmes IV.*).

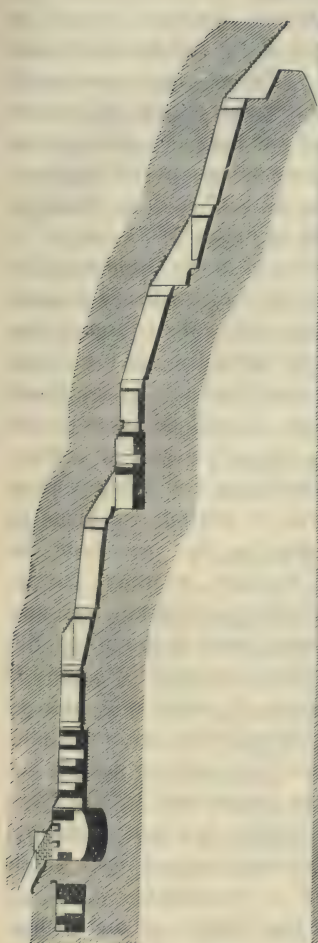
In a corner of a small chamber by the side of the sarcophagus chamber, "resting in an erect position against the "wall, was a denuded mummy of a boy, whose stomach and "cage had been ripped open by the ancient plunderers "with a very sharp knife" (Mr. Howard Carter, in *Tomb of Thothmes IV.*, p. 10).

VI. (No. 22). **Tomb of Āmen-ḥetep III.**—This tomb is in the Western Valley, and it seems not to have been finished. Its total length is about 370 feet, and, like many of the best tombs, it contains a deep, rectangular shaft, commonly called a well, which was intended either to bar the way of the thief, or to mislead him. The scenes on the walls represent the king standing before gods of the Underworld, and are unimportant, but the astronomical scenes painted on the ceilings are of considerable interest. The sarcophagus is broken, and the mummy was hidden in a chamber in the tomb of Āmen-ḥetep II., where it was found by M. Loret in 1899.

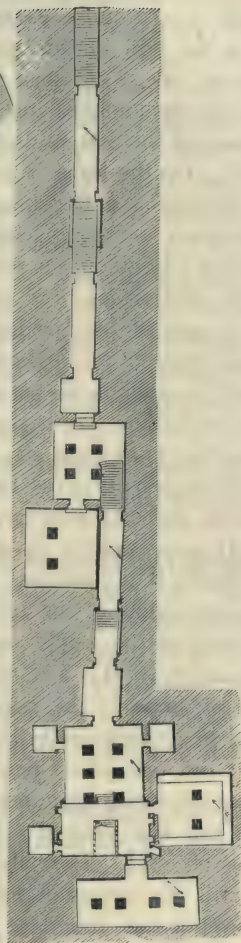
VII. (No. 23). **Tomb of Āi.**—This tomb is in the Western Valley, and is called **Tomb of the Apes**, because of the picture of 12 apes, which probably forms part of the vignette of the First Hour of the Night.

VIII. (No. 16). **Tomb of Rameses I.**—This tomb was discovered by Belzoni and excavated by M. Loret; the royal sarcophagus, made of granite, is in its chamber. The mummy was found at Dêr al-Baḥarî by Professor Maspero, and is now in the museum at Cairo.

IX. (No. 17). **Tomb of Seti I.**, called also "Belzoni's Tomb," because it was discovered by him in 1817. This



I.



II.

I. Ground plan of the Tomb of Seti I., B.C. 1366.

II. Section of the Tomb of Seti I.

(From Lepsius. *Denkmäler*, Abth. I., Bl. 96.)

is the most important and interesting of all the Royal tombs, and should be carefully examined, because it may be regarded as the best known type of the tombs which were planned by the priests of Åmen. The walls are ornamented with texts and mythological and religious scenes which refer to the passage of the Sun, and of the king also, through the Underworld. On the walls of the sloping corridor is a copy of the "Book of the Praisings of Rā," and on those of the chambers are the texts and vignettes of 11 of the 12 sections of the "Book of that which is in the Underworld"; the twelfth section is, for some extraordinary reason, omitted. A copy of the first half of the short form of this work is also written on some of the walls, and the scribe was stopped so suddenly in his work that he did not finish the section which he had begun. It will be noticed that some of the figures of gods, etc., are only traced in outline, a fact which suggests that the tomb was not finished when the king died, and that afterwards no attempt was made to finish it. It is impossible to describe the scenes on the walls in detail; it is sufficient to draw attention to the excellence and beauty of the paintings and sculptures, and to point out that the whole series refers to the life of the king in the underworld. The tomb is entered by means of two flights of steps, at the bottom of which is a passage terminating in a deep well. Beyond this are two halls having four and two pillars respectively, and to the left are the passages and small chambers which lead to the large six-pillared hall and vaulted chamber in which stood the sarcophagus of Seti I. Here also is an inclined plane which descends into the mountain for a considerable distance; from the level of the ground to the bottom of this incline the depth is about 150 feet; the length of the tomb is nearly 500 feet. The designs on the walls were first sketched in outline in red, and the alterations by the master designer or artist were made in black. The mummy of

Seti I., found at Dêr al-Baḥarî, is preserved in the Museum at Cairo. The beautiful alabaster sarcophagus of Seti I., inscribed with the texts and scenes of the "Book of the Gates," was taken to London by Belzoni and sold by him to Sir John Soane for £2,000; this magnificent object is now in the Soane Museum in Lincoln's Inn Fields, London. The mummy of Seti I. was found at Dêr al-Baḥarî, and is now in the Egyptian Museum in Cairo.

X. (No. 7). **Tomb of Rameses II.**—This tomb has become choked with sand and limestone fragments, in such a way that it appears to have been filled up on purpose; it was probably faulty in construction. The mummy of the king was found at Dêr al-Baḥarî in a coffin, which may possibly be the work of the XXIInd dynasty, and is now in the Egyptian Museum at Cairo.

XI. (No. 10). **Tomb of Âmen-meses.**—A man who usurped the royal power for a short time; the tomb is in a ruined condition.

XII. (No. 8). **Tomb of Mer-en-Ptah (Menepthah).**—This tomb is decorated with texts from the "Book of the Praisings of Râ," and from the "Book of the Gates"; the sarcophagus is in its chamber. The mummy of the king was found by M. Loret in the tomb of Âmen-ḥetep II. in 1899, and is now in the Egyptian Museum at Cairo.

XIII. (No. 15). **Tomb of Seti II.**—This tomb appears not to have been finished.

XIV. (No. 14). **Tomb of Set-nekht**, father of Rameses III.; the tomb was originally made for the queen Ta-usert, whose inscriptions and figures were obliterated by Set-nekht.

XV. (No. 3). This tomb was made for Rameses III.; it is now choked with sand.

XVI. (No. 11). **Tomb of Rameses III.**—This tomb is commonly called "Bruce's Tomb," because it was discovered by this traveller, and the "Tomb of the Harper,"

on account of the scenes in which men are represented playing harps. The walls are inscribed with texts from the "Book of the Praisings of Rā," and the "Book of that which is in the Underworld," and the "Book of Gates," and several vignettes from the last two works are painted upon them. The architect did not leave sufficient space between this and a neighbouring tomb, and hence, after excavating passages and chambers to a distance of more than 100 feet, he was obliged to turn to the right to avoid breaking into it. The flight of steps leading into the tomb is not as steep as that in No. 17, the paintings and sculptures are not so fine, and the general plan of ornamentation differs. The scenes on the walls of the first passage resemble those in the first passage of No. 17, but in the other passages and chambers warlike, domestic, and agricultural scenes and objects are depicted. The body of the red granite sarcophagus of Rameses III. is in Paris, the cover is in the Fitzwilliam Museum, Cambridge, and the mummy of this king is in the Egyptian Museum at Cairo. The length of the tomb is about 400 feet.

XVII. (No. 2). **Tomb of Rameses IV.**—This tomb is probably the finest example of the royal tombs of the XXth dynasty, which are built on a comparatively small scale. The text and scenes which ornament the walls of the chambers and corridors are from the three works quoted above, but several of the vignettes that appear in this tomb are not found elsewhere. It is interesting to note that in the first room copies of Chapters CXXIII., CXXIV., and CXXVII. of the *Book of the Dead* are given. The granite sarcophagus of the king, of colossal proportions (12 feet by 9 feet by 7 feet), is in its proper chamber. A peculiar interest attaches to this tomb, for it is the only Egyptian tomb of which an ancient plan has been found; this plan is traced on a papyrus, now unfortunately in a mutilated condition which is preserved at Turin, and was published

by Lepsius and Chabas. These scholars succeeded in deciphering the descriptions of the chambers of the tomb given in the document, and the former, having made careful measurements of the dimensions of the various sections of the rooms, decided that the work had been substantially carried out in accordance with the plan.

XVIII. (No. 9). Tomb of Rameses VI.—This tomb was well known to Greek and Roman visitors to Thebes, several of whom, with very questionable taste, left behind them records of their visits in the form of inscriptions on its walls. From some of these "graffiti" it is clear that their writers regarded this tomb as that of Memnon, who has usually been identified with Âmen-hetep III.; this mistake was caused by the fact that the prenomen of Âmen-hetep III. and the first part of that of Rameses VI., "Neb-Mât Râ,"

☉  , are identical. Some of the graffiti belong to a period so late as the fourth century of our era. The paintings of an astronomical character in the sarcophagus chamber are the only points of special interest in this tomb.

XIX. (No. 6). Tomb of Rameses IX.—This tomb is remarkable for the variety of sculptures and paintings of a nature entirely different from those found in the other royal tombs; they appear to refer to the idea of resurrection after death and of immortality, which is here symbolized by the principle of generation.

XX. (No. 1). Tomb of Rameses X.

XXI. (No. 18). Tomb of Rameses XI. (Now used as an engine room.)

XXII. (No. 4). Tomb of Rameses XII. This tomb was not finished.

XXIII. (No. 5). An entrance to a corridor or chamber, uninscribed.

XXIV. (No. 12). An uninscribed mummy pit.

XXV. (No. 13). Tomb of Bai, an official of Sa-Ptah.

XXVI. (No. 19). Tomb of Ment-her-khepeshef, already mentioned.

XXVII. (No. 21). An uninscribed mummy pit.

XXVIII. (No. 24). Uninscribed tomb in the Western Valley.

XXIX. (No. 25). Uninscribed tomb in the Western Valley.

XXX.-XXXVII. (Nos. 26-33). Uninscribed mummy pits or tombs.

XXXVIII., XXXIX. (Nos. 36, 37). Tombs not royal.

XL.-XLII. (Nos. 39-41). Uninscribed mummy pits.

XLIII. (No. 42). Tomb of Sen-nefer, XVIIIth dynasty.

XLIV. (No. 44). Tomb of Thentkaru.

XLV. (No. 45). Tomb of Userhât.



THE DISCOVERY OF THE ROYAL MUMMIES AT DÊR AL-BAĤARÎ.*

In the summer of the year 1871 an Arab, a native of Kûrna, discovered a large tomb filled with coffins heaped one upon the other. On the greater number of them were visible the cartouche and other signs which indicated that the inhabitants of the coffins were royal personages. The native, who was so fortunate as to have chanced upon this remarkable "find," was sufficiently skilled in his trade of antiquity hunter to know what a valuable discovery he had made; his joy must however have been turned into mourning, when it became evident that he would need the help of many men even to move some of the large royal coffins which he saw before him, and that he could not keep the knowledge of such treasures locked up in his own breast. He revealed his secret to his two brothers and to one of his sons, and they proceeded to spoil the coffins of *ushabtiu*† figures, papyri, scarabs and other antiquities which could be taken away easily and concealed in their *abbas* (ample outer garments) as they returned to their houses. These precious objects were for

* A minute and detailed account of this discovery is given by Maspero in "Les Momies Royales de Dêir el Bahari" (Fasc. I., t. IV., of the *Mémoires* of the French Archæological Mission at Cairo).

† *Ushabtiu* figures made of stone, green or blue glazed Egyptian porcelain, wood, &c., were deposited in the tombs with the dead, and were supposed to perform for them any field labours which might be decreed for them by Osiris, the king of the underworld, and judge of the dead.

several winters sold to chance tourists on the Nile, and the lucky possessors of this mine of wealth replenished their stores from time to time by visits made at night to the tomb. As soon as the objects thus sold reached Europe, it was at once suspected that a "find" of more than ordinary importance had been made. An English officer called Campbell showed M. Maspero a hieratic Book of the Dead written for Pi-netchem; M. de Saulcy sent him photographs of the hieroglyphic papyrus of Netchemet; M. Mariette bought at Suez a papyrus written for the Queen Hent-taiu, and Rogers Bey exhibited at Paris a wooden tablet upon which was written a hieratic text relating to the *ushabtiu* figures which were to be buried with the princess Nesi-Khonsu. All these interesting and most valuable objects proved that the natives of Thebes had succeeded in unearthing a veritable "Cave of Treasures," and M. Maspero, the Director of the Bûlâk Museum, straightway determined to visit Upper Egypt with a view of discovering whence came all these antiquities. Three men were implicated, whose names were learnt by M. Maspero from the inquiries which he made of tourists who purchased antiquities.

In 1881 he proceeded to Thebes, and began his investigations by causing one of the dealers, 'Abd ar-Rasûl Aḥmad, to be arrested by the police, and an official inquiry into the matter was ordered by the Mudîr of Kēna. In spite of threats and persuasion, and many say tortures, the accused denied any knowledge of the place whence the antiquities came. The evidence of the witnesses who were called to testify to the character of the accused, tended to show that he was a man of amiable disposition, who would never dream of pillaging a tomb, much less do it. Finally, after two months' imprisonment, he was provisionally set at liberty. The accused then began to discuss with his partners in the secret what plans they should adopt, and how they should act in the future. Some of them thought that all

trouble was over when 'Abd ar-Rasûl Aĥmad was set at liberty, but others thought, and they were right, that the trial would be recommenced in the winter. Fortunately for students of Egyptology, differences of opinion broke out between the parties soon after, and 'Abd ar-Rasûl Aĥmad soon perceived that his brothers were determined to turn King's evidence at a favourable opportunity. To prevent their saving themselves at his expense, he quietly travelled to Kēna, and there confessed to the Mudîr that he was able to reveal the place where the coffins and papyri had been found. Telegrams were sent to Cairo announcing the confession of 'Abd ar-Rasûl Aĥmad, and when his statements had been verified, despatches containing fuller particulars were sent to Cairo from Kēna. It was decided that a small expedition to Thebes should at once be made to take possession of and bring to Cairo the antiquities which were to be revealed to the world by 'Abd ar-Rasûl Aĥmad, and the charge of bringing this work to a successful issue was placed in the hands of M. Émile Brugsch. Although the season was summer, and the heat very great, the start for Thebes was made on July 1, 1881. At Kēna M. Brugsch found a number of papyri and other valuable antiquities which 'Abd ar-Rasûl had sent there as an earnest of the truth of his promise to reveal the hidden treasures. A week later M. Brugsch and his companions were shown the shaft of the tomb, which was most carefully hidden in the north-west part of the natural circle which opens to the south of the valley of Dêr al-Baĥarî, in the little row of hills which separates the Bibân al-Mulûk from the Theban plain. According to M. Maspero, the royal mummies were removed here from their tombs in the Bibân al-Mulûk by Āauputh, the son of Shashanq, about B.C. 966, to prevent them being destroyed by the thieves, who were sufficiently numerous and powerful to defy the government of the day. The pit which led to the tomb was about forty feet deep,

and the passage, of irregular level, which led to the tomb, was about 220 feet long ; at the end of this passage was a nearly rectangular chamber about twenty-five feet long, which was found to be literally filled with coffins, mummies, funereal furniture, boxes, *ushabtiu* figures, Canopic jars,* bronze vases, etc., etc. A large number of men were at once employed to exhume these objects, and for eight and forty hours M. Brugsch and Aḥmad Effendi Kamal stood at the mouth of the pit watching the things brought up. The heavy coffins were carried on the shoulders of men to the river, and in less than two weeks everything had been sent over the river to Luxor. A few days after this the whole collection of mummies of kings and royal personages was placed upon an Egyptian Government steamer and taken to the Museum at Bûlâḳ.

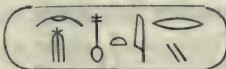
When the mummies of the ancient kings of Egypt arrived at Cairo, it was found that the Bûlâḳ Museum was too small to contain them, and before they could be exposed to the inspection of the world, it was necessary for additional rooms to be built. Finally, however, M. Maspero had glass cases made, and, with the help of some cabinets borrowed from his private residence attached to the Museum, he succeeded in exhibiting, in a comparatively suitable way, the mummies in which such world-wide interest had been taken. Soon after the arrival of the mummies at Bûlâḳ M. Brugsch opened the mummy of Thothmes III., when it was found that the Arabs had attacked it and plundered whatever was valuable upon it.

* The principal intestines of a deceased person were placed in four jars, which were placed in his tomb under the bier ; the jars were dedicated to the four children of the Horus, who were called Mesthâ, Ḥâpi, Tuamutef and Qebḥsennuf. The name "Canopic" is given to them by those who follow the opinion of some ancient writers that Canopus, the pilot of Menelaus, who is said to have been buried at Canopus in Egypt, was worshipped there under the form of a jar with small feet, a thin neck, a swollen body, and a round back.

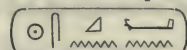
In 1883 the mummy of Queen Mes-Hent-Themehu,



, emitted unpleasant odours, and by M. Maspero's orders it was unrolled. In 1885 the mummy

of Queen Āāḥmes Nefertāri, , was un-

rolled by him, and as it putrefied rapidly and stank, it had to be buried. Finally, when M. Maspero found that

the mummy of Seqenen-Rā, , was also

decaying, he decided to unroll the whole collection, and Rameses II. was the first of the great kings whose features were shown again to the world after a lapse of 3,200 years.

Such are the outlines of the history of one of the greatest discoveries ever made in Egypt. It will ever be regretted by the Egyptologist that this remarkable collection of mummies was not discovered by some person who could have used for the benefit of scholars the precious information which this "find" would have yielded, before so many of its objects were scattered; as it is, however, it would be difficult to over-estimate its historical value.

The following is a list of the names of the principal kings and royal personages which were found on coffins at Dêr al-BaĦari and of their mummies:—

XVIIth Dynasty, before B.C. 1700.

King Seqenen-Rā, coffin and mummy.

Nurse of Queen Nefertāri Rāā, coffin only. This coffin contained the mummy of a queen whose name is read Ān-Hāpi.

XVIIIth Dynasty, B.C. 1700-1400.

King Āāḥmes (Amāsis I.), coffin and mummy.

Queen Āāḥmes Nefertāri, coffin.

King Āmenhetep I., coffin and mummy.

The Prince Sa-Āmen, coffin and mummy.

The Princess Sat-Âmen, coffin and mummy.

The Scribe Senu, chief of the house of Nefertâri, mummy.

Royal wife Set-ka-mes, mummy.

Royal daughter Meshentthemhû, coffin and mummy.

Royal mother Ââh-hetep, coffin.

King Thothmes I., coffin usurped by Pi-netchem.

King Thothmes II., coffin and mummy.

King Thothmes III., coffin and mummy.

Coffin and mummy of an unknown person.

XIXth Dynasty, B.C. 1400-1200.

King Rameses I., part of coffin.

King Seti I., coffin and mummy.

King Rameses II., coffin and mummy.

XXth Dynasty, B.C. 1200-1100.

King Rameses III., mummy found in the coffin of Nefertâri.

XXIst Dynasty, B.C. 1100-1000.

Royal mother Netchemet.

High-priest of Âmen, Masaherthâ, coffin and mummy.

High-priest of Âmen, Pi-netchem III., coffin and mummy.

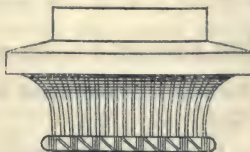
Priest of Âmen, Tchet-Ptah-âuf-ânh, coffin and mummy.

Scribe Nebseni, coffin and mummy.

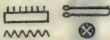
Queen Maât-ka-Râ, coffin and mummy.

Princess Âset-em-khebit, coffin and mummy.

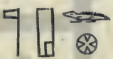
Princess Nesi-Khonsu.

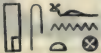


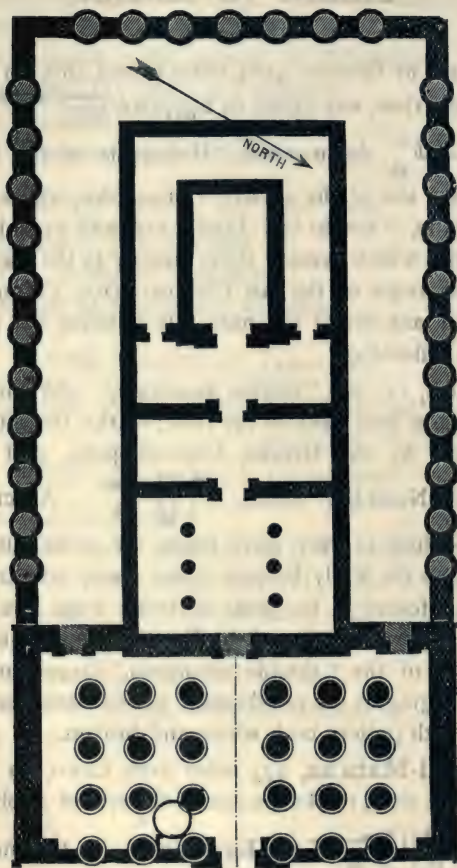
LUXOR TO ASWÂN.

Armant, or Erment, 458½ miles from Cairo, on the west bank of the river, was called in Egyptian  Menth, and  Annu qemāt, "Heliopolis of the South"; it marks the site of the ancient Hermonthis, where, according to Strabo, "Apollo and Jupiter are both worshipped."

The ruins which remain there belong to the Iseion built during the reign of the last Cleopatra (B.C. 51-29). The stone-lined tank which lies near this building was probably used as a Nilometer.

Gebelên, *i.e.*, the "double mountain," 468 miles from Cairo, on the west bank of the river, marks the site of the city called by the Greeks, Crocodilopolis, and by the Egyptians, Neter-het Sebek, . A city must have stood here in very early times, for numerous objects belonging to the Early Empire have been, and are being, continually found at no great distance from the modern village. Below the ruins of the Egyptian town, quite close to the foot of the "double mountain," large numbers of flints belonging to the pre-dynastic period have been found, together with pottery both whole and broken.

Aṣfûn-al-Mata'na, 475 miles from Cairo, on the west bank of the river, marks the site of the city of Asphynis, the Het-sfent  of the Egyptians. In this neighbourhood was **Pathyris**, or Per-Het-her , the capital of the Phatyrites nome, Per-Het-her .



Plan of Temple of Asna, with restorations by Grand Bey.

Asna, or **Esna**, or Asneh, 484½ miles from Cairo, on the west bank of the river, was called in Egyptian  Senet; it marks the site of the ancient Latopolis, and was so called by the Greeks because its inhabitants worshipped the Latus fish. Thothmes III. founded a temple here, but the interesting building which now stands almost in the middle of the modern town is of late date, and bears the names of several of the Roman emperors. The portico is supported by twenty-four columns, each of which is inscribed; their capitals are handsome. The Zodiac here, like that at Denderah, belongs to a late period, but is interesting. The temple was dedicated to the god Khnemu, his wife Nebuut, and their offspring Kaḥrâ.

Al-Kâb, 502 miles from Cairo, on the east bank of the river, was called in Egyptian  Nekheb; it marks the site of the ancient Eileithyias. There was a city here in very ancient days, and ruins of temples built by Thothmes IV., Âmenhetep III., Seti I., Rameses II., Rameses III., Ptolemy IX. Euergetes II. are still visible. A little distance from the town, in the mountain, is the tomb of Ââḥmes (Amāsis), the son of Abana, an officer born in the reign of Seqenen-Râ, who fought against the Hyksos, and who served under Amāsis I., Amenophis I., and Thothmes I. The inscription on the walls of his tomb gives an account of the campaign against some Asiatic enemies of Egypt and of the siege of their city. Amāsis was the "Captain-General of Sailors." It is an interesting text both historically and grammatically.

The site of Al-Kâb is of considerable interest, for it is clear that the little town was at one time fortified in a remarkable manner; the town wall was, in many places, 40 feet thick, and some of the parts of it which still remain are 20 feet high. The tombs found here are of various kinds, *e.g.*, maṣṭābas either with square shafts

or inclines, both made of unbaked brick; and numerous examples of burials in earthenware vessels, *i.e.*, after the manner of the autochthonous inhabitants of Egypt, occur. Mr. Quibell made some extremely interesting excavations here in 1898, and in the course of his work he found a number of diorite bowls inscribed with the name of Seneferu, an early king of the IVth dynasty, a fact which proves that a town was in existence near the spot where they were found in the Early Empire. The small predynastic graves were found chiefly inside the fort of Al-Kâb, but there were a few outside the walls, and it was evident, from the positions of the bodies, and the style and character of the objects found in the graves, that they belonged to the same class of graves as those which were excavated by Messrs. de Morgan, Amélineau, and Petrie in 1894-95, 1896-97, and 1900 at Abydos, Ballas, and Nakâda. In the winter of 1892-93, Mr. Somers Clarke and Mr. J. J. Tylor examined and described in an exhaustive manner many of the buildings at Al-Kâb, and the results of some of their work were published in the *Tomb of Paḥeri*, London, 1894, and in the *Tomb of Sebeknekht*, London, 1896.

The following are of considerable interest:—

1. The **Tomb of Aāḥmes, son of Abana.** This distinguished man was a naval officer, and “Captain-General of Sailors.” He was born in the reign of Seqenen-Rā, and took part in the war against the Hyksos. After the expulsion of the Hyksos he served under the first three kings of the XVIIIth dynasty, viz., Amasis I., Amenophis I., and Thothmes I. The long inscription on a wall of his tomb is extremely interesting, and the reader will find the text of it, with a translation, on pp. 217-230.

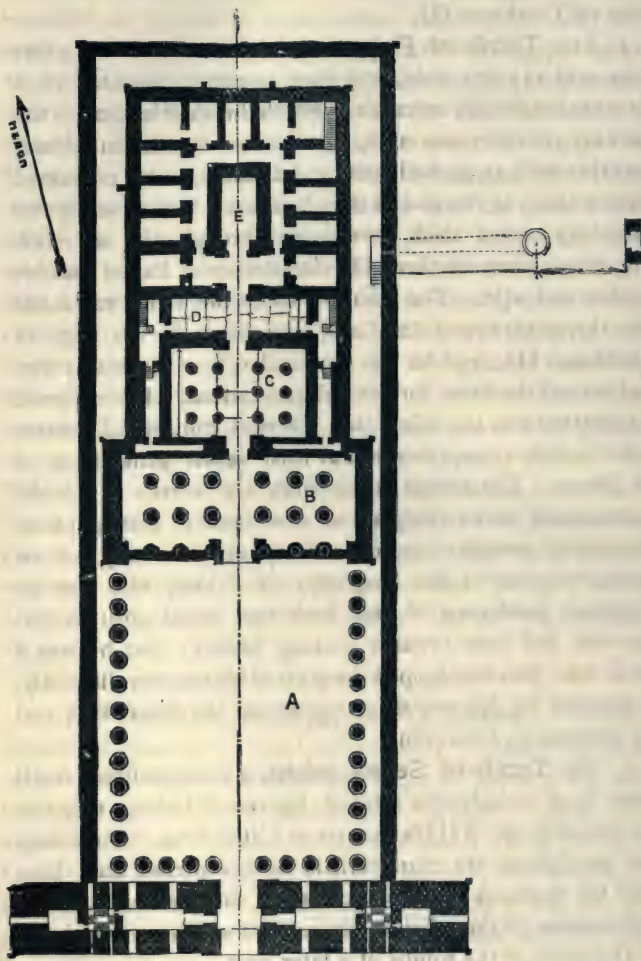
2. The **Tomb of Aāḥmes, son of Pen-nekheb,** a brother officer of Aāḥmes, son of Abana. He served under four kings, Amasis I., Amenophis I., Thothmes I. and

Thothmes II., and he appears to have lived on into the reign of Thothmes III.

3. The **Tomb of Paḥeri**, which is a little over 25 feet long, and $11\frac{1}{2}$ feet wide, and when complete consisted of a platform before the entrance in which the shaft leading to the mummy chamber was sunk, a sculptured façade, an oblong chamber with an arched roof, and a shrine, which contained three statues, at the end of the chamber. Subsequently two chambers and a shaft were hewn through the last wall. The shrine contains three life size statues of Paḥeri and his mother and wife. The man for whom the tomb was made was the governor of the Latopolite nome in the reign of Thothmes III., and he was descended from ancestors who had served the State for several generations. His maternal grandfather was the celebrated Āāḥmes, the son of Abana, and the inscriptions mention at least seven generations of his family. The scenes in the tomb are worthy of careful examination, and as they are all described in hieroglyphics, they are of peculiar interest. They unfortunately tell us little or nothing of the biography of Paḥeri, who was an Egyptian gentleman of high rank and social position, but one who did little towards making history; that he was a pious man who worshipped the gods of his country diligently, is attested by the sacrificial scenes on the East Wall, and the prayers on the ceiling.

4. The **Tomb of Sebek-nekht**, a comparatively small tomb, is of considerable interest, because it belongs either to the period of the XIIIth dynasty or a little later. The scenes and inscriptions are characteristic of this period, and illustrate the manners and customs of the time rather than the performance of the religious ceremonies which were depicted on the walls of the tombs of a later date.

Close to Al-Kâb, on the opposite side of the river, is Kôm al-Aḥmar, which marks the site of the ancient **Hierakonpolis**; here Mr. Quibbell found the life-size

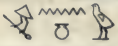


Plan of the Great Temple of Edfú.

statue in bronze of Pepi I., and the green slate object which belongs to the reign of Nārmer.

Adfû, Edfû, or Udfû, 51½ miles from Cairo, on the west bank of the river, was called in Egyptian  Behutet, and in Coptic **ⲁⲃⲧⲱ**; it was called by the Greeks Apollinopolis Magna, where the crocodile and its worshippers were detested. The **Temple of Edfû**, for which alone both the ancient and modern towns were famous, occupied 180 years three months and fourteen days in building, that is to say, it was begun during the reign of Ptolemy III. Euergetes I., B.C. 237, and finished B.C. 57. It resembles that of Denderah in many respects, but its complete condition marks it out as one of the most remarkable buildings in Egypt, and its splendid towers, about 112 feet high, make its general magnificence very striking. The space enclosed by the walls measures 450 × 120 feet; the front of the propylon from side to side measures about 252 feet. Passing through the door the visitor enters a court, around three sides of which runs a gallery supported on thirty-two pillars. The first and second halls, A, B, have eighteen and twelve pillars respectively; passing through chambers C and D, the shrine E is reached, where stood a granite naos in which a figure of Horus, to whom the temple is dedicated, was preserved. This naos was made by Nectanebus I., a king of the XXXth dynasty, B.C. 378. The pylons are covered with battle scenes, and the walls are inscribed with the names and sizes of the various chambers in the building, lists of names of places, etc.; the name of the architect, Ī-em-ḥetep, or Imouthis, has also been inscribed. From the south side of the pylons, and from a small chamber on each side of the chamber C, staircases ascended to the roof. The credit of clearing out the temple of Edfû belongs to M. Mariette. Little more than thirty-five years ago the mounds of rubbish outside reached to the top of its walls

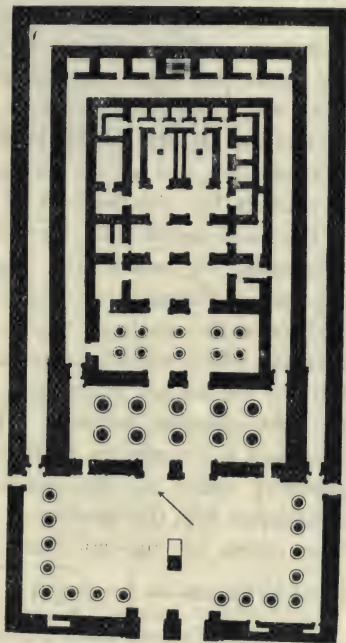
and certain parts of the roof were entirely covered over with houses and stables. A few miles to the south of Edfû, on the east bank, is the village of **Redesiye**, after which a temple of Seti I. has been called ; this temple, however, lies at a distance of about 40 miles in a somewhat south-easterly direction from the village.

Hagar (or **Gebel Silsila**, 541½ miles from Cairo, on the east and west banks of the river, derives its name probably, not from the Arabic word of like sound meaning “chain,” but from the Coptic $\chi\omega\lambda\chi\epsilon\lambda$, meaning “stone wall”; the place is usually called  *Khennu* in hieroglyphic texts. The ancient Egyptians here quarried the greater part of the sandstone used by them in their buildings, and the names of the kings inscribed in the caves here show that these quarries were used from the earliest to the latest periods. The most extensive of these are to be found on the east bank of the river, but those on the west bank contain the interesting tablets of Heru-em-heb, a king of the XVIIIth dynasty, who is represented conquering the Ethiopians, Seti I., Rameses II., his son Menephthah, etc. At Silsila the Nile was worshipped, and the little temple which Rameses II. built in this place seems to have been dedicated chiefly to it. At this point the Nile narrows very much, and it was generally thought that a cataract once existed here ; there is, however, no evidence in support of this view, and the true channel of the Nile lies on the other side of the mountain.

Kom Ombos, 556½ miles from Cairo, on the east bank of the Nile, was an important place at all periods of Egyptian history ; it was called by the Egyptians , Per-Sebek, “the temple of Sebek” (the crocodile god), and , Nubit, and $\mathfrak{xx}\mathfrak{w}$ by the Copts. The oldest

object here is a sandstone gateway which Thothmes III. dedicated to the god Sebek.

The ruins of the temple and other buildings at Kom Ombos are among the most striking in Egypt, but until the clearance of the site which M. de Morgan made in 1893-94, it was impossible to get an exact idea of their arrangement. It is pretty certain that a temple dedicated to some god must have stood here in the Early Empire, and we know from M. Maspero's discoveries here in 1882, that Amenophis I. and Thothmes III., kings of the XVIIIth dynasty, carried out repairs on the temple which was in existence in their days; but at the present time no parts of the buildings at Kom Ombos are older than the reigns of the Ptolemies. Thanks to the labours of M. de Morgan, the ruins may be thus classified:—The **Mammisi**, the Great Temple, and the Chapel of Hathor; and all these buildings were enclosed within a surrounding wall.

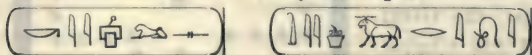


Plan of the Temple of Kom Ombos.

The **Mammisi**, or small temple wherein the festivals of the birth of the gods were celebrated, stood in front of the great temple, to the left; it consisted of a small courtyard, hall of columns, and the shrine. It was built by Ptolemy IX., who is depicted on the walls making offerings

to Sebek, Hathor, Thoth, and other deities. The best relief remaining (see de Morgan, *Kom Ombos*, p. 50) is on the north wall, and represents the king on a fowling expedition through marshes much frequented by water fowl.

The Great Temple. The pylon of the great temple has almost entirely disappeared, and only a part of the central pillar and south half remains. A few of the scenes are in good preservation, and represent the Emperor Domitian making offerings to the gods. Passing through the pylon, the visitor entered a large courtyard; on three sides was a colonnade containing sixteen pillars, and in the middle was an altar. The large hall of ten columns was next entered, and access was obtained through two doors to another, but smaller hall, of ten columns. The shrines of the gods Sebek and Heru-ur, *i.e.*, "Horus the elder" (Haroëris), to whom the temple was dedicated, were approached through three chambers, each having two doors, and round the whole of this section of the building ran a corridor, which could be entered through a door on the left into the second hall of columns, and a door on the right in the first chamber beyond. At the sides and ends of the sanctuary are numerous small chambers which were used probably either for the performance of ceremonies in connection with the worship of the gods, or by the priests. The reliefs on the courtyard represent Cæsar Tiberius

 making

offerings to Heru-ur, hawk-headed, Sebek, crocodile-headed, Osiris Unnefer, and other gods. The colouring of the relief in which this Emperor is seen making an offering to the lady of Ombos and Khonsu (Column IV) is in an admirable state of preservation. On the façade is an interesting scene in which the gods Horus and Thoth are represented pouring out the water of life over Ptolemy Neos Dionysos. The reliefs in the first hall of columns are very

fine examples of the decorative work of the period, and worthy of notice are:—(*West Wall*): The king in the company of Heru-ur, Isis, Nut, and Thoth; the king adoring four mythical monsters, one of which has four lions' heads. (*East Wall*): Harpocrates, seated in the Sun's disk in a boat, accompanied by Shu, Isis, Nephthys,



The Emperor Tiberius making an offering of land to Sebek and Hathor. (Bas-relief at Kom Ombos, Courtyard, column XVI.)

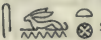
Maât, Nut, etc. ; the 14 *kas* or “doubles” of the king ; the king making offerings to the gods. (Ceiling): The gods of the stars in boats in the heavens, gods and goddesses, etc. Here it is interesting to note that certain sections of the ceiling are divided by lines into squares with the object of assisting the draughtsman and sculptor, and that the plan of the original design was changed, for unfinished figures

of gods may be seen on it in quite different positions. In the small hall of columns are reliefs similar in character to those found in the larger hall. An examination of the great temple shows that the building was carried out on a definite plan, and that the decoration of the walls with reliefs was only begun after the builders had finished their work. The oldest reliefs and texts belong to the period of the Ptolemies, and are found in the main buildings, and begin with the shrines of the gods Sebek and H̑eru-ur; the reliefs and inscriptions of the courtyard belong to the Roman period.

The **Chapel of Hathor** also belongs to the Roman period, and seems not to have been completed. Drawings made in the early part of the XIXth century show that the ruins of the temples and other buildings were in a much better state of preservation than they are at present, and as the ruin which has fallen upon them since that date cannot be justly attributed to the natives, it must be due to the erosion of the bank by the waters of the Nile, which has for centuries slowly but surely been eating its way into it. The building which Amenophis I. erected there was destroyed by the encroachment of its waters, and, according to M. de Morgan, a strip of ground from the front of the temple nearly 20 feet in width has been swallowed up in the waters during the last 60 years, and with it there probably went the greater part of the Mammisi. This being so, all lovers of antiquities will rejoice that a stone platform has been built in front of the temple to prevent the further destruction of it by the Nile.



ASWÂN* AND THE FIRST CATARACT.

Aswân (or Uswân), the southern limit of Egypt proper, 583 miles from Cairo, on the east bank of the river, called in Egyptian , Coptic **COUÂN**, was called by the Greeks Syene, which stood on the slope of a hill to the south-west of the present town. Properly speaking, Syene was the island of Elephantine. In the earliest Egyptian inscriptions it is called , or , **Âbu**, *i.e.*, "the district of the elephant," and it formed the metropolis of the first nome of Upper Egypt,  **Ta-kens**.

As we approach the time of the Ptolemies, the name Sunnu, *i.e.*, the town on the east bank of the Nile, from whence comes the Arabic name Aswân, takes the place of Âbu. The town obtained great notoriety among the ancients from the fact that

* The form of the name which is approved by Yâkût (tom. 1, p. 139), the eminent Arabic geographer, is USWÂN, and he says distinctly that the first vowel is *u*, and that a *sukân*, or mark of rest, is to follow; he gives the name in full thus, , USWÂNU. He then goes on to quote the form SUWÂNU, , but clearly prefers the first form. If to this we add the Arabic article *al*, we get the form AL-ASWÂN, which is actually given by Juynboll (vol. 1, p. 64), , or AL-USWÂN. The best authorities among the Arabic writers give the form "Uswân," and the best modern Arabic scholars, *e.g.*, de Sacy, Barbier de Meynard, Wright, and others, pronounced the name either Uswân or Oswân. I have heard educated natives everywhere in Egypt pronounce it "Swân," and Āswân, or Ĕswân (with the very short *a* or *e* sound which is always placed before a word beginning with two consonants, *e.g.*, "ĕspîrto," for "spirit"), but never "Assûân," or "Assouan"; these are forms which are due to a misunderstanding as to the original form of the name.

Eratosthenes and Ptolemy considered it to lie on the tropic of Cancer, and to be the most northerly point where, at the time of the summer solstice, the sun's rays fell vertically ; as a matter of fact, however, the town lies $0^{\circ} 37' 23''$ north of the tropic of Cancer. There was a famous well there, into which the sun was said to shine at the summer solstice, and to illuminate it in every part. In the time of the Romans three cohorts were stationed here,* and the town was of considerable importance. In the twelfth century of our era it was the seat of a bishop. Of its size in ancient days nothing definite can be said, but Arabic writers describe it as a flourishing town, and they relate that a plague once swept off 20,000 of its inhabitants. Aswân was famous for its wine in Ptolemaic times. The town has suffered greatly at the hands of the Persians, Arabs, and Turks on the north, and Nubians, by whom it was nearly destroyed in the twelfth century, on the south. The oldest ruins in the town are those of a Ptolemaic temple, which are still visible.

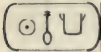
The island of **Elephantine** † lies a little to the north

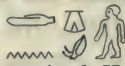
* It is interesting to observe that the Romans, like the British, held Egypt by garrisoning three places, viz., Aswân, Babylon (Cairo), and Alexandria. The garrison at Aswân defended Egypt from foes on the south, and commanded the entrance of the Nile ; the garrison at Babylon guarded the end of the Nile valley and the entrance to the Delta ; and the garrison at Alexandria protected the country from invasion by sea.

† "A little above Elephantine is the lesser cataract, where the boatmen exhibit a sort of spectacle to the governors. The cataract is in the middle of the river, and is formed by a ridge of rocks, the upper part of which is level, and thus capable of receiving the river, but terminating in a precipice, where the water dashes down. On each side towards the land there is a stream, up which is the chief ascent for vessels. The boatmen sail up by this stream, and, dropping down to the cataract, are impelled with the boat to the precipice, the crew and the boats escaping unhurt." (Strabo, Bk. xvii., chap. i., 49, Falconer's translation.) Thus it appears that "shooting the cataract" is a very old amusement.

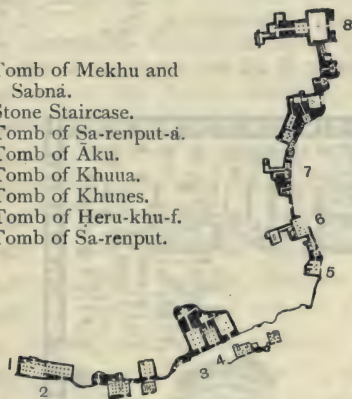
of the cataract just opposite Aswân, and has been famous in all ages as the key of Egypt from the south; the Romans garrisoned it with numerous troops, and it represented the southern limit of their empire. The island itself was very fertile, and it is said that its vines and fig-trees retained their leaves throughout the year. The kings of the Vth dynasty sprang from Elephantine. The gods worshipped here by the Egyptians were called Khnemu, Sati and Anuqet, and on this island Amenophis III. built a temple, remains of which were visible in the early part of the XIXth century. Of the famous Nilometer which stood here, Strabo says: "The Nilometer is a well upon the banks of the Nile, constructed of close-fitting stones, on which are marked the greatest, least, and mean risings of the Nile; for the water in the well and in the river rises and subsides simultaneously. Upon the wall of the well are lines, which indicate the complete rise of the river, and other degrees of its rising. Those who examine these marks communicate the result to the public for their information. For it is known long before, by these marks, and by the time elapsed from the commencement, what the future rise of the river will be, and notice is given of it. This information is of service to the husbandmen with reference to the distribution of the water; for the purpose also of attending to the embankments, canals, and other things of this kind. It is of use also to the governors, who fix the revenue; for the greater the rise of the river, the greater it is expected will be the revenue." According to Plutarch the Nile rose at Elephantine to the height of 28 cubits; a very interesting text at Edfû states that if the river rises 24 cubits $3\frac{1}{4}$ hands at Elephantine, it will water the country satisfactorily.

A mile or so to the north of the monastery stands the bold hill in the sides of which are hewn the **tombs** which General Sir F. W. Grenfell, G.C.B., excavated; this hill is situated in

Western Aswân, the **CONTRA SYENE** of the Copts, and is the Contra Syene of the classical authors. The tombs are hewn out of the rock, tier above tier, and the most important of these were reached by a stone staircase, which to this day remains nearly complete, and is one of the most interesting antiquities in Egypt. The tombs in this hill may be roughly divided into three groups. The **first group** was hewn in the best and thickest layer of stone in the top of the hill, and was made for the rulers of Elephantine who lived during the VIth and XIIth dynasties. The **second group** is composed of tombs of different periods; they are hewn out of a lower layer of stone, and are not of so much importance. The **third group**, made during the Roman occupation of Egypt, lies at a comparatively little height above the river. All these tombs were broken into at a very early period, and the largest of them formed a common sepulchre for people of all classes from the XXVIth dynasty downwards. They were found filled with broken coffins and mummies and sepulchral stelæ, etc., etc., and everything showed how degraded Egyptian funereal art had become when these bodies were buried there. The double tomb at the head of the staircase was made for Sabnâ and Mekhu; the former was a dignitary of high rank who lived during the reign of Pepi II., a king of the VIth dynasty, whose prenomen  Nefer-ka-Râ is inscribed on the left hand side of the doorway; the latter was a *smer*, prince and inspector, who appears to have lived during the XIIth dynasty. The paintings on the walls and the proto-Doric columns which support the roof are interesting, and its fine state of preservation and position make it one of the most valuable monuments of that early period. A little further northward is the small tomb of  Heqâb, and beyond this is the fine large tomb hewn originally for Sa-Renput, one of the old feudal hereditary governors of Elephantine,

but which was appropriated by Nub-kau-Rā-nekht. He was the governor of the district of the cataract, and the general who commanded a lightly-armed body of soldiers called "runners"; he lived during the reign of Usertsen I., the second king of the XIIth dynasty, and his tomb must have been one of the earliest hewn there during that period. Another interesting tomb is that of Ḥeru-khuf, who was governor of Elephantine, and an inscription from it (now in the Cairo Museum) shows that this official was sent by Pepi II. to bring back a pygmy,  *tenk*, from the interior of Africa. The king promised Ḥeru-khuf that if he brought back a pygmy alive and well, he would confer upon him a higher rank and dignity than that which King Assā conferred upon his minister Ba-ur-Ṭetṭet, who performed the same office about eighty years before.

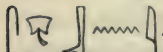
- 1 Tomb of Mekhu and Sabnā.
- 2 Stone Staircase.
- 3 Tomb of Sa-renput-ā.
- 4 Tomb of Āku.
- 5 Tomb of Khuua.
- 6 Tomb of Khunes.
- 7 Tomb of Ḥeru-khu-f.
- 8 Tomb of Sa-renput.



The Tombs at Aswân.

The following is a list of the principal tombs at Aswân :—

No. 1. Tomb of Mekhu and Sabnā,  and

. In this tomb is an interesting scene of the deceased in a boat spearing fish.

No. 2. Tomb of Ḥeq-âb, .

No. 3. Tomb of Sa-renput, , son of Satet-ḥetep. (No. 31.)

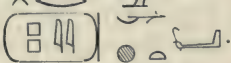
No. 4. Tomb of Āku, . (No. 32.)

No. 5. Tomb of Khuaâ, .

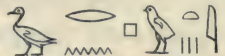
No. 6. Tomb of Khunes (?).

No. 7. Tomb of Khennu-sesu, .

No. 8. Tomb of Ḥeru-Khu-f, .

No. 9. Tomb of Pepi-nekht, .

No. 10. Tomb of Sen-mes, .

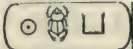
No. 11. Tomb of Sa-renput-â, . This tomb is the finest of all the tombs at Aswân. It faces the

north, and lies round the bend of the mountain. Before it is a spacious court, which was enclosed by a wall, and the limestone jambs of the door, which were ornamented with reliefs and hieroglyphics, were, until recently, still standing.



Scene from the shrine in the tomb of Sa-renput-â.

At the south end of the court was a portico supported by eight rectangular pillars. The first chamber contains four pillars, and leads through a wide corridor to another chamber with two pillars; in this last are two flights of steps which lead to two other chambers. The walls of the court were without reliefs, but the pillars of the portico were decorated with figures of the deceased and with inscriptions on each of their sides. The face of the tomb is inscribed with a long text in which the deceased tells how he "filled the heart of the king" (*i.e.*, satisfied him), and enumerates all the work which he did in Nubia on behalf of his lord; to the left of the doorway is a relief in which Sa-renput-â is seen in a boat spearing fish (?), and to the right we have a representation of ancestor worship. On the wall of the first chamber inside is a long inscription which fortunately enables us to date the tomb, for it

mentions the prenomen Kheper-ka-Râ  of

Usertsen I., a king of the XIIth dynasty; elsewhere are depicted a number of boats, fishing scenes, etc. The other scenes in the tomb refer to the storage of wheat, jars of wine, etc. When the writer first cleared this tomb for Sir Francis Grenfell in 1886, the shrine, containing a figure of Sa-renput-â, was *in situ*, and was of considerable interest. In the sand which filled the first chamber almost to the ceiling were found the bodies of two or three Muḥammadans, who appear to have been hastily buried there. The shaft, which is entered from the right side of the second chamber by means of a flight of steps, was cleared out, and two or more small chambers, lined and barricaded with unbaked bricks, were entered. In the floor of one of these an entrance to a further pit was made, but the air was so foul that candles ceased to burn, and the work had to be abandoned.

Lower down in the hill are the following tombs :—

1. Tomb of Sebek-hetep 
2. Tomb of Khnemu-khenu 
3. Tomb of Thethá 
4. Tomb of Sen 
5. Tomb of Ába 

The **Monastery of St. Simon**, or Simeon.* On the western bank of the Nile, at about the same height as the southern point of the Island of Elephantine, begins the valley which leads to the monastery called after the name of Saint Simon, or Simeon. It is a large, strong building, half monastery, half fortress, and is said to have been abandoned by its monks in the XIIIth century, but the statement lacks confirmation ; architecturally it is of very considerable interest. It was wholly surrounded by a wall from about 19 to 23 feet high, the lower part, which was sunk in the rock, being built of stone, and the upper part of mud brick ; within this wall lay all the monastery buildings. The monks lived in the north tower, in the upper storeys, where there were several cells opening out on each side of a long corridor ; on the ramparts were a number of hiding places for the watchmen, and there are evidences that the building was added to from time to time.

The church consisted of a choir, two sacristies, and a nave, the whole being covered with a vaulted roof, which was supported by columns. In the church are the remains of a fine fresco in the Byzantine style, which formerly contained the figures of Christ and twenty-four saints, etc., and also a picture

* A plan and full description of this building will be found in J. de Morgan's *Catalogue*, vol. 1, Vienna, 1894, page 130 ff.

of Christ enthroned. In a small rock-hewn chapel at the foot of the staircase which leads to the corridor, the walls are ornamented with figures of our Lord's Apostles or Disciples. Every here and there are found inscriptions in Coptic and Arabic. The Coptic texts usually contain prayers to God that He may show mercy upon their writers, who regard the visit to the monastery as a meritorious act; the oldest Arabic inscription states that a certain Mutammar 'Ali visited the monastery in the year A.H. 694, *i.e.*, towards the end of the XIIIth century of our era. About a fifth of a mile to the east of the monastery lay the ancient cemetery, which was cleared out about seventeen years ago; the bodies of the monks had been embalmed after a fashion, but they fell to pieces when touched. If the position of the Copts in Egypt in the XIIIth century be considered, it will be seen to be extremely unlikely that the monastery of St. Simon was flourishing at that time, and it is far more probable that it was deserted many scores of years before. From Abû Şalîḥ, the Armenian, we learn that there were several churches and monasteries at Aswân. Thus he says that on the island of Aswân, *i.e.*, Elephantine, there was a church in which was laid the body of Abû Hadrî, and near this church was a monastery, which was in ruins in the days of Abû Salîḥ, with 300 cells for monks. There were also the churches of Saint Mennas, the Virgin Mary, and the archangels Gabriel and Michael. The church of Saint Ibsâdah stood in the citadel of Aswân, on the bank of the Nile, and the saint was said to have had the power of walking upon the water. The monastery of Abû Hadrî was "on the mountain on the west," and it is probable that the monastery now called by the name of St. Simon is here referred to.

The **gold mines**, which are often referred to by writers on Aswân, were situated in the western desert and in the Wâdî al-'Alâkî, to the south-east of Aswân, in the country

of the Bishârîn; these appear to be the mines that were worked by the Egyptians under the XVIIIth and XIXth dynasties. The **clay quarries** were situated on the east bank of the Nile, just opposite to Elephantine Island, and were famous for red and yellow ochres, and for a fine clay, called the "clay of art," which was much used in making jars to hold Aswân wine. These quarries were worked in ancient days, and the stratum of clay was followed by the miners to very considerable distances into the mountains; the entrance to the workings is buried under the sand.

Aswân was as famous for its granite quarries as Silsila was for its beds of sandstone. The Egyptian kings were in the habit of sending to Aswân for granite to make sarcophagi, temples, obelisks, etc., and it will be remembered that Unâ was sent there to bring back in barges granite for the use of Pepi I., a king of the VIth dynasty. It is probable that the granite slabs which cover the pyramid of Mycerinus (IVth dynasty) were brought from Aswân. The undetached **Obelisk**, which still lies in one of the quarries, is an interesting object.

Near the quarries are two ancient Arabic cemeteries, in which are a number of sandstone grave-stones, many of them formed from stones taken from Ptolemaïc buildings, inscribed in Cufic* characters with the names of the Muḥammadans buried there, and the year, month, and day on which they died. We learn from them that natives of Edfû and other parts of Egypt were sometimes brought here and buried.

The oldest quarries of all were, no doubt, the granite islands which stood in the Cataract.

* A kind of Arabic writing in which very old copies of the *Ḳor'ân*, etc., are written; it takes its name from Kûfah, الكوفة *El-Kûfa*, a town on the Euphrates. Kûfah was one of the chief cities of 'Irâq, and is famous in the Muḥammadan world because Muḥammad and his immediate successors dwelt there. Enoch lived here, the ark was built here, the boiling waters of the Flood first burst out here, and Abraham had a place of prayer set apart here.

The following translations will illustrate the contents of these interesting monuments :—

I. "In the Name of God, the Compassionate, the Merciful. This is a sufficient announcement for men ; and (it is revealed) that they may be warned thereby, and that they may know that He is one God, and that the discreet may remember. O God, bless Muḥammad the Prophet and his family and save (them), and have mercy upon Thy servant that hath need of Thy mercy, Ja'far, son of Aḥmad, son of 'Alî, son of Muḥammad, son of Kâsim, son of 'Abd aṣ-Ṣamad. He died on Thursday, when six days (nights) were past (the 6th) of al-Muḥarram, in the year 418 (A.D. 1027). May the mercy of God be upon him and His favour."

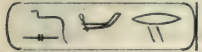
II. "In the Name of God, the Compassionate, the Merciful. Verily those who say, 'Our Lord is God' and then walk uprightly, upon them shall the angels descend (saying), 'Fear ye not, neither be ye sad, but rejoice ye in the Paradise which ye have been promised.' O God, bless Muḥammad the Prophet and his family the pure and save (them). There died Ibrahîm, son of Al-Ḥusain, son of Ishâk, son of Ya'qûb, son of Ishâk, on Saturday, when eight (nights) remained (the 21st) of the latter Rabî', in the year 420 (A.D. 1029)."

III. "In the Name of God, the Compassionate, the Merciful. Hasten unto forgiveness from your Lord and a Paradise the width whereof is (as) the heavens and the earth, which is prepared for the God-fearing. Blessed be He Who, if He pleased, could give thee better than that, (to wit) gardens beneath which flow streams, and could give thee palaces. O God, bless Muḥammad the Prophet and his family and save (them), and have mercy on Thy servant that hath need of Thy mercy, Ismâ'îl, son of Al-Ḥusain, son of Ishâk, son of Ya'qûb, son of Ishâk. He died on Monday, when twenty and three (nights) were

“ passed (on the 23rd) of Rajab, in the year 431 (A.D. 1040).
“ The mercy of God be upon him, and His forgiveness, and
“ His favour be upon him.”

The first **Cataract**, called Shellâl by the Arabs, begins a little to the south of Aswân, and ends a little to the north of the island of Philæ; six great cataracts are found on the Nile between Khartûm and Aswân, but this is the most generally known. Here the Nile becomes narrow and flows between two mountains, which descend nearly perpendicularly to the river, the course of which is obstructed by huge boulders and small rocky islands and barriers, which stand on different levels, and cause the falls of water which have given this part of the river its name. On the west side the obstacles are not so numerous as on the east, and sailing and rowing boats can ascend the cataract on this side when the river is high. The noise made by the water is at times very great, but it has been greatly exaggerated by both ancient and modern travellers, some of whom ventured to assert that the “water fell from several places in the mountain more than two hundred feet.” Some ancient writers asserted that the fountains of the Nile were in this cataract, and Herodotus* reports that an official of the treasury of Neith at Sais stated that the source of the Nile was here. Many of the rocks here are inscribed with the names of kings who reigned during the Middle Empire; in many places on the little islands in the cataract quarries were worked. The island of **Sâhal** should be visited on account of the numerous inscriptions left there by princes, generals, and others who passed by on their way to Nubia. On February 6th, 1889, Mr. Wilbour was fortunate enough to discover on the south-eastern part of this island a most important stele consisting of a rounded block of granite, eight or

* Bk. ii., chap. 28

nine feet high, which stands clear above the water, and in full view from the river looking towards Philæ. Upon it are inscribed thirty-two lines of hieroglyphics which form a remarkable document, and contain some valuable information bearing upon a famous seven years' famine. The inscription is dated in the eighteenth year of a king whose name is read by Dr. Brugsch as Tcheser , , or , who reigned early in the IIIrd dynasty; but internal evidence proves beyond a doubt that the narrative contained therein is a redaction of an old story, and that it is, in its present form, not older than the time of the Ptolemies. In the second line we are told:—

						
em	tu	er	âa ur	kheft	tem	iû

By misfortune the very greatest not had come forth

								
Hâpu	em	rek	em	âhâ	renpit	sekhef		

the Nile during a period lasting years seven.

						
ket	nepi	uŕ	renp			

Scarce [was] grain, lacking [was] vegetable food,

					
hûa	khet	neb	qeq	sen	

[there was a] dearth of everything [which men] ate.

In this time of distress the king despatched a messenger to Matar, the governor of Elephantine, informing him of the

terrible state of want and misery which the country was in, and asking him to give him information about the source of the Nile, and about the god or goddess who presided over it, and promising to worship this deity henceforth if he would make the harvests full as of yore. Matar informed the messenger concerning these things, and when the king had heard his words he at once ordered rich sacrifices to be made to Khnemu, the god of Elephantine, and decreed that tithes of every product of the land should be paid to his temple. This done the famine came to an end and the Nile rose again to its accustomed height. There can be no connection between this seven years' famine and that recorded in the Bible, for it must have happened some two thousand years before Joseph could have been in Egypt; but this remarkable inscription proves that from time immemorial the people of Egypt have suffered from periodic famines. The village of Mahâtah, on the east bank of the river, is prettily situated, and worth a visit.

The **Aswân Dam**.—A glance at the general configuration of the bed of the First Cataract will show the traveller that in remote times the progress of the Nile must have been obstructed at the southern end by a rocky barrier, which prevented the flow of the stream to a very considerable extent. A careful examination of the granite rocks on each side of it will further show him that this barrier has been eaten through by the action of wind and water, and that as a result the Nile flood flowed to waste for centuries, and that the life-giving waters rushed to the sea, leaving unwatered vast tracts of land on each side of the river, which might have been turned into fertile fields could only the surplus waters have been made to flow on to them. During the first half of the XIXth century this waste of water was regarded with grave concern by the eminent French engineers who were in charge of the irrigation schemes of Egypt, but the only attempt made to regulate the flow of the Nile is repre-

sented by the Barrage which was designed by Mougél and built a little to the north of Cairo. When the British irrigation officials had repaired Mougél's work, and had turned it from a useless monument of Muḥammad 'Alī's impatience into a useful machine for regulating the water supply of the Delta, they set to work to devise some scheme which should benefit the agriculture of the whole country between Aswân and the sea, and, after much careful thought and examination of sites, it was decided that it was necessary to build a dam near the southern end of the First Cataract. It was further decided that about 88,300,000,000 cubic feet of water must be stored up at this place, that the maximum head of water must be 85 feet, and that the level of the water held up must be 374 feet above sea level.

Now it was evident that if these proposals were carried out, the buildings on the island of Philæ would be submerged to a depth of several feet each year, and that they would stand in water so long as the reservoir was full. As soon as this fact was recognized, a great outcry was raised by a few archæologists who, quite regardless of the fact that the general welfare of Egypt was of paramount importance, demanded that the proposed Dam should not be built. In answer to the outcry the responsible British officials pointed out that it was impossible to add to the water supply for the crops unless the Dam were made, and that if it were made the general income of the inhabitants would be increased by about £E.2,600,000 annually. Lord Cromer and Sir William Garstin were as anxious as the most enthusiastic archæologist to preserve the buildings at Philæ, but it was evident to every fair-minded person that the progress of Egypt must not be retarded by mere archæological sentimentalism. There were two ways out of the difficulty :—1. To reduce the level of the water in the reservoir. 2. To remove the temples and other buildings at Philæ to a neighbouring site. The first of these was chosen, and it was decided to

build the Dam, but to reduce the level of the water to be held up from 374 feet to 348 feet above sea level. In 1898 the Egyptian Government made a contract with Messrs. John Aird and Co. for the building of the Dam and a Barrage at Asyût, and Sir Ernest Cassel undertook to take over the bonds as issued, and to wait for repayment until the works were completed. Bonds were issued for £4,716,780, and repayment was to be made in sixty half-yearly instalments of £78,613.

The foundation of the Dam was laid by the Duke of Connaught on February 12th, 1899, and the work was finished in 1902. The actual cost of the Dam was £2,400,000. The first superintendents of works were Mr. John A. C. Blue, and Mr. M. Fitzmaurice, C.M.G., etc. During the building of the Dam, the Egyptian Government carried out some important works at Philæ with the object of strengthening the foundations of the temples there, at a cost of about £22,000. In 1903 the reservoir was filled for the first time, and it was found that the waters of the Nile rose above the thresholds of the doors of the temples at Philæ. When the reservoir was emptied, a careful examination of the portions of the temples which had been submerged was ordered, and it was found that immediately above the water-line there was a band of saturated stone, from 2 ft. to 2 ft. 6 in. deep, in which salts deleterious to the masonry had made their appearance. If these salts be not removed annually grave damage will be done to the buildings. Sir William Garstin tells us that these salts will come away easily if the stone be carefully washed as soon as the waters have subsided, and that the stability of the temples, etc., will be unimpaired, and we may be certain that he will cause the cleansing of the stone to be carried out with all promptitude. The success of the Dam was proved to be so great during the first year of its existence, and its benefit to the agriculture of the country was so

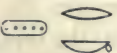
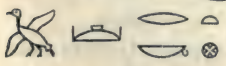
evident, that the Egyptian Government decided to consider the raising of the dam, in order that Upper Egypt might more fully participate in an increased water supply, and that the reclamations of land might go on there *pari passu* with those in the Delta.

From Sir William Garstin's "Report," published in August, 1904, we learned that he was prepared to recommend the raising of the Dam to such a height that the water held up in the reservoir might be 112 metres deep instead of 106 metres as at present, and at a meeting of the Council of Ministers held in October, 1904, it was resolved to ask the Khedive to order the raising of the Dam at Aswân, and the construction of a Barrage at Esna. The former work will cost about £E.500,000, and the latter about £E.136,000. This being so, there is no reason for doubting that the raising of the Dam will be carried out in the near future, and it follows as a matter of course that the temples and buildings at Philæ will be submerged to a further depth of 6 metres, *i.e.*, about 19 ft. 6 in. The Egyptian Government is undoubtedly right in carrying out works which are of such direct benefit to the whole Egyptian nation, and however much we may regret the result, which will prevent travellers from landing on the Island of Philæ during the winter months, and exploring its wonderful ruins, it is quite clear that the depth of the water in the reservoir must be increased, and that the progress of the development of the agriculture of the country must not be hindered. We may be sure that the British Advisers of the Khedive will spare no pains to preserve the stability of the temples and buildings at Philæ, but the tourist will only be able to examine them thoroughly in the summer.

It is difficult not to think that the Egyptian Government would be justified in removing the temples bodily to another site in the immediate neighbourhood of Philæ, where they could be visited at all seasons of the year. This suggestion

was made when the construction of the Dam was first proposed, and the writer believes that an eminent engineer prepared an estimate of the cost of the work, which would have been relatively small. Had the temples been removed then, they would have escaped the partial submersion which they have already suffered, they would have been rebuilt in a manner which would have made them more stable than they had ever been before, the cost of underpinning, etc., would have been avoided, and Sir William Garstin would have constructed the Dam according to the original plans. As it is, the clamour of the small body of archæologists who opposed the building of the Dam has only delayed—not prevented—the annual submergence of the temples for several months to the depth of from 20 to 25 feet, and it seems as if the injury which they must suffer sooner or later from the waters of the Nile will be due to the exertions of those who were most anxious to preserve them.

PHILÆ.

Philæ is the name given by the Greeks and Romans to the two islands which are situated at the head of the First Cataract, about six miles south of Aswân; the larger island is called **Biggeh**, the Senemet  of the Egyptian texts, and the name Philæ now generally refers to the smaller island, on which stands the group of ancient buildings of the Ptolemaic and Roman periods. The name Philæ is derived from the Egyptian words P-â-lek, , i.e., "the Island of Lek," or ; from these words the Copts formed the name ΠΙΛΑΚΩ, and the Arabs the name Bilâk, بلق. A well-known name for Philæ in the inscriptions is "the



Plan of the Island of Philæ (after Lyons and Garstin).

- | | | | | | |
|---|--------------------------|---|---------------------------|------|---------------------------|
| A | Temple of Nectanebus II. | E | Gateway of Hadrian. | H | Temple of Heru-netch-tef. |
| B | Temple of Ari-hes-nefer. | F | Temple of Cæsar Augustus. | I | Nilometer. |
| C | Temple of I-em-hetep. | G | Temple of Isis. | J | The Kiosk. |
| D | Temple of Hathor. | | | K, L | Coptic church. |

city of Isis," and one text speaks of it as the "interior of heaven,"   ; that it was held to be a most holy site is evident from its titles, *Āset ābt*     , and *P-ā-āb*   , *i.e.*, "Holy House" and "Holy Island" respectively.

Of the history of the Island of Philæ during the Early and Middle Empires nothing is known; only it is certain that the Egyptians made use of it for military purposes in very early times. Whether they built forts upon it cannot be said, but the site was an excellent one for a garrison. Judging by analogy, shrines to local gods, or temples, must have stood upon one or both of the islands, for it is impossible to imagine that such a well-protected and picturesque spot for a temple or temples should have remained unoccupied. The early travellers in Egypt declare that slabs of granite and sandstone inscribed with the names of Amenophis II., Amenophis III., and Thothmes III., were visible on this island, as well as on that of Biggeh; but it is certain that nothing of the kind remains there now. We shall be probably correct in assuming that the first temple of any great importance was built there in the XVIIIth dynasty, and that the sides of the granite rock which forms the island were scarped that walls might be built upon them. This would have the effect of destroying the rough graffiti which the troops of the Usertsens and Amenemhāts must have chiselled upon it, as they did on the rocks on the cataract on their way south. The island is 1,418 feet long, *i.e.*, from north to south, and 464 feet wide, *i.e.*, from east to west, and is formed by a mass of crystalline rock, mainly hornblendic granite, on which Nile mud has been deposited. The main portion of the Temple of Isis is founded on the

solid rock of the island, while the other buildings have foundations usually from four to six metres in depth, which rest on Nile mud; a portion of one of the buildings rests upon an artificial quay made of stone. The oldest portion of a building on the island are the remains of a small edifice which was set up at the southern end of it by Nectanebus II., the last native king of Egypt (B.C. 358-340). Of the other buildings, all the temples date from the Ptolemaïc period, and were the works of the Ptolemies and of one or two Nubian kings. Under the Roman emperors a few of the existing buildings were enlarged, and a few architectural works of an ornamental character were added. An ancient tradition made Philæ to be one of the burial places of Osiris, and an oath sworn by Osiris of Philæ was inviolable; the very earth of the island was considered to be holy, and only those who were priests, or were employed in the temples, were allowed to live there.

In early times the gods of the Cataract were the gods of Philæ, *i.e.*, Khnemu and Satet, Khnemu-Rā, and Hathor, Anuqet, Ptaḥ and Sekhet, etc.; but in Greek and Roman times the deities chiefly worshipped in the island were Isis and Osiris, and the gods who were in their train, *i.e.*, Horus, Nephthys, etc. In connection with the worship of Isis and Osiris a number of ceremonies were performed, in which the death and mutilation of the body of Osiris, the gathering together of his scattered limbs, the reconstruction of the body by Isis, and its revivification by means of the words of power which Thoth had taught her, formed very prominent scenes. Together with such ceremonies, a number of others connected with the worship of Osiris as the god of life and fecundity were also celebrated at Philæ, something after the manner of a miracle play, and there is no doubt that great crowds would be drawn to the spot by such performances. Primarily, such ceremonies would most appeal to the Egyptians, who, seeing that the

great, and probably original, shrine of Osiris at Abydos had fallen into decay, endeavoured to make Philæ its successor ; but in Ptolemaïc times and later the Greeks and Romans flocked to the spot, the former to worship Osiris, and the latter to worship Isis.

The form of Osiris which the Greeks revered was Serapis, *i.e.*, Āsâr-Hāpi, "Osiris-Apis," to whom they ascribed all the attributes of the Greek god Hades. The Egyptian priests, of course, approved of the introduction of the god into the national collection of gods as long as it could be effected by identifying him with an ancient god of the country, and thus the Egyptian and Greek priests found a deity which could satisfy the religious aspirations of both peoples. The introduction of the god was made in the reign of Ptolemy Soter ; but in a few generations the attributes of Hades were forgotten, and the worship of Serapis became identical with that of Osiris. This having been brought about, and Philæ being recognized as one of the most holy shrines of the god, the palmy days of the island began, and so long as the Ptolemies could keep the tribes quiet on the south and west of Egypt, all went well, and the shrine became very rich. In B.C. 22, however, Candace seized Philæ, Aswân, and Elephantine, and in A.D. 250 the Blemmyes followed her example ; in the reign of Diocletian the Blemmyes invaded the neighbourhood so frequently that this Emperor was obliged to come to terms with them, and eventually ceded Nubia to them on the understanding that they allowed no inroads upon Egypt from the south.

Meanwhile, Christianity had spread into Egypt, and was making its way into Nubia, but the worship of Osiris and Isis was continued at Philæ, apparently without much interruption. In A.D. 380 Theodosius the Great issued the edict for establishing the worship of the Trinity, and a year later he prohibited sacrifices, and

ordered some of the temples to be turned into Christian churches, and the rest to be closed; but in spite of everything, sacrifices were offered at Philæ, and the worship of Osiris was carried on there, just as was the worship of the gods of Greece and Rome in Italy and elsewhere, until nearly the reign of Justinian, who ascended the throne in 527. Partly as the result of his hatred of pagans, and partly with the view of inflicting a blow upon the Nubian tribes who worshipped at Philæ, Justinian sent a general called Narses to break up the cult of Isis and Osiris of Philæ, and to destroy the temple. Narses obeyed his master's orders to the letter, for he cast the priests into prison, destroyed certain portions of the temples and many of their statues, and carried back to Europe the figures of Isis and Osiris which he found in the shrines, and which were made presumably of gold and silver. In Christian times the Copts built at Philæ one church in honour of Saint Michael and another in honour of Saint Athanasius, and recent excavations have shown that many small churches were built there. Abû Şalîḥ says that there are "many idols and temples" on the island, and that on the west bank of the river there were several churches overlooking the cataract, but adds that they were in ruins in his day.

When Strabo visited Philæ he says that he came from Syene (Aswân) in a waggon, through a very flat country. "Along the whole road on each side we could see, in many places, very high rocks, round, very smooth, and nearly spherical, of hard black stone, of which mortars are made; each rested upon a greater stone, and upon this another; they were like unhewn stones, with heads of Mercury upon them. Sometimes these stones consisted of one mass. The largest was not less than 12 feet in diameter, and all of them exceeded this size by one-half. We crossed over to the island in a pakton, which is a small boat made of rods, whence it resembles woven-work. Standing there in the

water (at the bottom of the boat), or sitting upon some little planks, we easily crossed over, with some alarm, indeed, but without good cause for it, as there is no danger if the boat is not overturned." Of Philæ itself he says, "A little above the cataract is Philæ, a common settlement, like Elephantina, of Ethiopians and Egyptians, and equal in size, containing Egyptian temples, where a bird, which they call hierax (the hawk), is worshipped; but it did not appear to me to resemble in the least the hawks of our country nor of Egypt, for it was larger, and very different in the marks of its plumage. They said that the bird was Ethiopian, and is brought from Ethiopia when its predecessor dies, or before its death. The one shown to us when we were there was sick and nearly dead."—(Strabo, xvii., 1-49, Falconer's translation.)

In 1893 in order to obtain an accurate idea of the stability of the temples, etc., Sir W. Garstin, K.C.M.G., caused an exhaustive examination of the island to be made by Major H. G. Lyons, R.E., whose labours prove that, contrary to the general practice of the ancient Egyptian architects, the foundations of all the main buildings go down to the bed-rock, and that consequently there is nearly as great a depth of masonry below the ground as there is above it. In the course of his excavations Major Lyons discovered a trilingual inscription in hieroglyphics, Greek, and Latin, recording the suppression of a revolt mentioned in Strabo (xvii., i, § 53) by Cornelius Gallus, the first prefect of the country in the reign of Augustus Cæsar. The principal objects of interest on the island are:—

1. The **Temple of Nectanebus II.**, the last native king of Egypt, which was dedicated to Isis, the lady of Philæ; it contained 14 columns with double capitals, but few of them now remain. The columns were joined by stone walls, on which were reliefs, in which Nectanebus is depicted making offerings to the gods of Philæ. The

southern part of the temple either fell into the river, or was removed when the quay wall was built across the south end of the island, cutting off the remainder of the court, and leaving only the front portion to mark the place of the original temple. The present building rests on a course of blocks which formed part of an earlier wall, and the cartouches prove that it was repaired by Ptolemy II. Philadelphus.

2. The **Temple of Ari-hes-nefer**,

Ari-hes-nefer was the son of Rā and Bast, and this temple was dedicated to him by Ptolemy IV.; it was restored or repaired by Ptolemy V., the Nubian king Ergamenes, and the Emperor Tiberius, all of whom are represented in the reliefs on the walls. The present building stands upon the site of an older temple, and part of it was turned into a church by the Copts; a number of the stone blocks from its walls were used in the building of some Coptic houses which stood near.

3. The **Temple of I-em-hetep**, which was finished in the reign of Ptolemy V. Epiphanes. In later times, when the east colonnade was built against it, a forecourt was added, with a narrow chamber on the east side of it; and in still later times the Copts lived in some portions of it.

4. The **Temple of Hathor**, which was dedicated to this goddess by Ptolemy VII. Philometor, and Ptolemy IX. Euergetes II. The forecourt was added in Roman times, and it contained columns with Hathor-headed capitals. The Copts destroyed the forecourt and built a church of the stones of which it was made. On the south side are the ruins of houses which were built before the temple was destroyed. Over the door of the one remaining room of the temple is a dedicatory inscription of Ptolemy IX. in Greek.

5. The **Gateway of Hadrian**. This gateway stands on a portion of the enclosing wall of the Temple of Isis, on the

western side, and was connected with the temple by two parallel walls, which were added at a later time. On the lintels are reliefs in which the Emperor Hadrian is depicted standing before a number of the gods of Philæ, and inside the gateway is a scene representing Marcus Aurelius, who must have repaired the gateway, making offerings to Isis and Osiris.

6. The **Temple of Cæsar Augustus**, which was built about A.D. 12, and is thought to have been destroyed by an earthquake in Coptic times. In the centre of the paved court in front of it were found in the north-west and south-west corners the two halves of a stele which was inscribed in hieroglyphics and in Greek and Latin, with the record of a revolt against the Romans, which was suppressed by Cornelius Gallus about B.C. 22. The temple was built of sandstone, with granite columns and pedestals, and diorite capitals, and was dedicated to the Emperor by the people of Philæ and of that part of Nubia which was under the rule of the Romans.

7. The **Temple of Isis**. The buildings of this edifice consist of:—1. A pylon, decorated with reliefs of Nectanebus II., Ptolemy VII., Ptolemy IX., and Ptolemy XII. Neos Dionysos; 2. A court containing the Mammisi and a colonnade, and decorated with reliefs of Ptolemy IX., Ptolemy XIII., and of the Emperors Augustus and Tiberius; 3. A second pylon, ornamented with reliefs by Ptolemy IX. and Ptolemy XIII. (at the foot of the right tower a portion of granite bed-rock projects, and the inscription upon it records the dedication of certain lands to the temple by Ptolemy VII.); 4. A temple which consists of the usual court, hypostyle hall, and shrine. In the various parts of this temple are the names of Ptolemy II., Ptolemy III., Ptolemy IX., and the Emperor Antoninus. Of special interest is the **Osiris Chamber**, wherein are reliefs referring to ceremonies which were connected with the

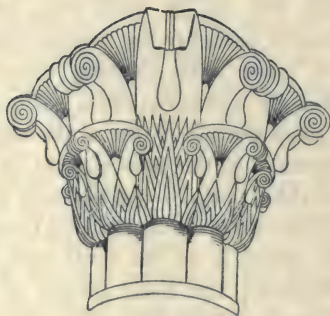
death and resurrection of Osiris. The texts on the outside of this group of buildings mention the names of the Emperors Tiberius and Augustus.

8. The **Temple of Heru-netch-tef-f**, which consisted of a court, having four columns on the eastern face, and a large chamber in which stood the shrine, with a narrow passage running round it. It was built on a part of the old surrounding wall of the Temple of Isis, and the greater number of its stones were removed by the Copts, who built a church with them.

9. The **Nilometer**. The doorway leading to the Nilometer is in the old surrounding wall of the temple, and the hinge and the jamb can still be seen. Three scales are cut in the walls, two on the north wall, and one on the south; the oldest is probably the vertical line chiselled on the face of the north wall, showing whole cubits only, which are marked by horizontal lines. The average length of the cubit in each portion of the scale except the second is about .520 metre. In the second scale on the north wall the cubit is divided into 7 palms, and each palm into 4 digits; two of the cubits are marked by Demotic numerals. The third scale, which is on the south wall, is in a perfect state of preservation; the mean length of the 17 cubits marked is .535 metre. Over the 16th cubit is cut the sign

ⲛ̅ *ānkh*, i.e., "life." This sign probably indicates that when the waters of the inundation rose to the height marked by it, there would be abundance and prosperity in the land. The river level of the tops of scales Nos. 1, 2, and 3 are 99.654, 99.890, and 99.990 metres respectively, and the river level of the present time is 99.200 metres; therefore Major H. G. Lyons, R.E., who made these measurements, concludes that there is very little difference between the flood level of to-day and that of about 2000 years ago.

10. The "**Kiosk**," or "**Pharaoh's Bed**," which is one of the most graceful objects on the island, and that by which Philæ is often best remembered; the building appears to be unfinished. Its date is, perhaps, indicated by the reliefs in which the Emperor Trajan is depicted making offerings to Isis and Horus, and standing in the presence of Isis and Osiris.



THE NILE BETWEEN THE FIRST AND SECOND CATARACTS.

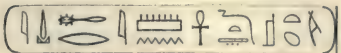
PHILÆ TO WÂDÎ HALFA.

The country which is entered on leaving Philæ is generally known by the name of Ethiopia, or Nubia; the latter name has been derived by some from *nub*, the Egyptian word for gold, because in ancient days much gold was brought into Egypt from that land. In the hieroglyphics Nubia, or Ethiopia, is generally called   Kesh (the Cush of the Bible) and   Ta-kenset; from the latter name the Arabic El-Kenûs is derived. It is known that, as far back as the VIth dynasty, the Egyptians sent to this country for certain kinds of wood, and that all the chief tribes that lived round about Korosko hastened to help the Egyptian officers Unâ and Her-khuf in the missions which they undertook for King Pepi I. It seems pretty certain too, if we may trust their words, that the whole country was made to acknowledge the sovereignty of the Egyptian king.

From the VIIth to the XIth dynasty nothing is known of the relations which existed between the two countries, but in the time of Usertsen I., the second king of the XIIth dynasty, an expedition was undertaken by the Egyptians for the purpose of fixing the boundaries of the two countries, and we know from a stele set up at Wâdî Halfa by this king, that his rule extended so far south as this place. Two reigns later the inhabitants of Nubia or Ethiopia had become so troublesome, that Usertsen III. found it necessary to build fortresses at Semna and Kumma, south of the Second Cataract, and to make stringent laws forbidding the passage of any negro ship unless it was laden with cattle or merchandise.

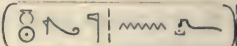
The Hyksos kings appear not to have troubled greatly about Nubia. When the XVIIIth dynasty had obtained full power in Egypt, some of its greatest kings, such as Thothmes III. and Amenhetep III., marched into Nubia and built temples there; under the rulers of the XIXth dynasty, the country became to all intents and purposes a part of Egypt. Subsequently the Nubians appear to have acquired considerable power, and as Egypt became involved in conflicts with more Northern countries, this power increased until Nubia was able to declare itself independent. For several hundreds of years the Nubians had had the benefit of Egyptian civilization, and all that it could teach them, and they were soon able to organize war expeditions into Egypt with success.

After leaving Philæ, the first place of interest passed is **Dâbûd** دابود, on the west bank of the river, 599½ miles from Cairo. At this place, called  Ta-het in the inscriptions, are the ruins of a temple founded by Âtcha-khar Âmen,* a king of Ethiopia, who reigned about the middle of the third century B.C. The names of Ptolemy VII. Philometor and Ptolemy IX. Euergetes II. are found engraved upon parts of the building. Dâbûd probably stands on the site of the ancient Parembolæ, a port or castle on the borders of Egypt and Ethiopia, and attached alternately to each kingdom. During the reign of Diocletian it was ceded to the Nubæ by the Romans, and it was frequently attacked by the Blemmyes from the east bank of the river. At **Kartassi**, on the west bank of the river, 615 miles from Cairo, are the ruins of a temple and large quarries; seven miles further

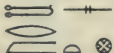
*  "Âtcha-khar-Âmen, living

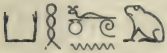
for ever, beloved of Isis," with the prenomen

Ât-nu-Râ, setep-en-neteru,



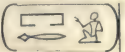
south, on the west bank of the river, is **Wâdî Tâfah**, the ancient Taphis, where there are also some ruins; they are, however, of little interest. Contra-Taphis lay on the east bank.

Kalâbsha كلابشة, on the west bank of the river, 629 miles from Cairo, stands on the site of the classical Talmis, called in hieroglyphics  Thermeset, and

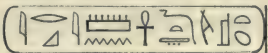
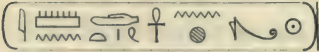
 *Ka-hefennu*; it was for a long time the capital of the country of the Blemmyes. It stands immediately on the Tropic of Cancer. The god of this town was called  Merul or Melul, the Mandulis or Malulis of the Greeks. At Kalâbsha there are the ruins of two temples of considerable interest. The larger of these, which is one of the largest temples in Nubia, appears to have been built upon the site of an ancient Egyptian temple founded by Thothmes III., B.C. 1600, and Amenophis II., B.C. 1566, for on the pronaos this latter monarch is representing offering to the god Âmsu and the Ethiopian god Merul or Melul. It seems to have been restored in Ptolemaïc times, and to have been considerably added to by several of the Roman emperors—Augustus, Caligula, Trajan, etc. From the appearance of the ruins it would seem that the building was wrecked either immediately before or soon after it was completed; some of the chambers were plastered over and used for chapels by the early Christians. A large number of Greek and Latin inscriptions have been found engraved on the walls of this temple, and from one of them we learn that the Blemmyes were defeated by Silko, king of the Nubæ and Ethiopians, in the latter half of the sixth century of our era.

At **Bêt al-Wali**, *i.e.*, the “house of the Saint,” a short distance from the larger temple, is the interesting rock-

hewn temple which was made to commemorate the victories of Rameses II. over the Ethiopians. On the walls of the court leading into the small hall are some beautifully executed sculptures, representing the Ethiopians, after their defeat, bringing before the king large quantities of articles of value, together with gifts of wild and domesticated animals. Many of the objects depicted must have come from a considerable distance, and it is evident that in those early times Talmis was the great central market to which the products and wares of the Sûdân were brought for sale and barter. The sculptures are executed with great freedom and spirit, and when the colours upon them were fresh they must have formed one of the most striking sights in Nubia. Some years ago casts of these interesting sculptures were taken by Mr. Bonomi, at the expense of Mr. Hay, and notes on the colours were made; these two casts, painted according to Mr. Bonomi's notes, are now set up on the walls in the Fourth Egyptian Room in the British Museum (Northern Gallery), and are the only evidences extant of the former beauty of this little rock-hewn temple, for nearly every trace of colour has vanished from the walls. The scenes on the battle-field are of great interest.

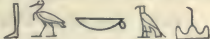
Between Kalâbsha and **Dendûr**, on the west bank of the river, 642 miles from Cairo, there is nothing of interest to be seen; at Dendûr are the remains of a temple built by Augustus, () Per-âa, where this emperor is shown making offerings to Âmen, Osiris, Isis, and Sati. At **Garf Husên** جرف حسين, on the west bank of the river, 651 miles from Cairo, are the remains of a rock-hewn temple built by Rameses II. in honour of Ptah, Sekhet, Ta-Tenen, Hathor, and Aneq; the work is poor and of little interest. This village marks the site of the ancient Tutzis.

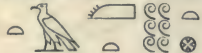
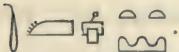
Dakkah الدكة, on the west bank of the river, 662½ miles from Cairo, marks the site of the classical Pselchis, the  P-selket of the hieroglyphics. About B.C. 23 the Ethiopians attacked the Roman garrisons at Philæ and Syene, and having defeated them, overran Upper Egypt. Petronius, the successor of Ælius Gallus, marching with less than 10,000 infantry and 800 horse against the rebel army of 30,000 men, compelled them to retreat to Pselchis, which he afterwards besieged and took. "Part of the insurgents were driven into the city, others fled into the uninhabited country; and such as ventured upon the passage of the river, escaped to a neighbouring island, where there were not many crocodiles on account of the current. Among the fugitives were the generals of Candace,* queen of the Ethiopians in our time, a masculine woman, and who had lost an eye. Petronius, pursuing them in rafts and ships, took them all, and despatched them immediately to Alexandria." (Strabo, XVII., 1, 54.) From Pselchis Petronius advanced to Premnis (Ibrîm), and afterwards to Napata, the royal seat of Candace, which he razed to the ground. As long as the Romans held Ethiopia, Pselchis was a garrison town.

The temple at Dakkah was built by  *Ârq-Âmen ānkh tchetta mer Aset*, "Ârq-Âmen, living for ever, beloved of Isis," having the prenomen  "Amen tet ānkh taa Râ." In the sculptures on the ruins which remain Ârq-Âmen is shown standing between Menthu-Râ, lord of Thebes, and Âtmu the god of Heliopolis, and sacrificing to Thoth, who promises to give him a long and prosperous life as king. Ârq-Âmen (Ergamenes) is called the "beautiful god,

* Candace was a title borne by all the queens of Meroë.

son of Khnemu and Osiris, born of Sati and Isis, nursed by Aneq and Nephthys," etc. According to Diodorus, the priests of Meroë in Ethiopia were in the habit of sending, "whensoever they please, a messenger to the king, commanding him to put himself to death; for that such is the pleasure of the gods; . . . and so in former ages, the kings without force or compulsion of arms, but merely bewitched by a fond superstition, observed the custom; till Ergamenes (Ârq-Âmen), a king of Ethiopia, who reigned in the time of Ptolemy II., bred up in the Grecian discipline and philosophy, was the first that was so bold as to reject and despise such commands. For this prince . . . marched with a considerable body of men to the sanctuary, where stood the golden temple of the Ethiopians, and there cut the throats of all the priests." (Bk. III., chap. vi.) Many of the Ptolemies and some Roman emperors made additions to the temple at Dakkah.

On the east bank of the river opposite Dakkah is **Kubbân**, called  Baka, in the hieroglyphics, a village which is said to mark the site of Tachompso or Metachompso, "the place of crocodiles." As Pselchis increased, so Tachompso declined, and became finally merely a suburb of that town; it was generally called Contra-Pselchis.

The name Tachompso is derived from the old Egyptian name of the town, Ta-qemt-sa,  or . Tachompso was the frontier town which marked the limit on the south of the district which lay between Egypt and Ethiopia, and derived its name, "Dodecaschoenus," from the fact that it comprised twelve schonoi; the schoinos is said by Herodotus (ii. 6) to be equal to sixty stades, but other writers reckon fewer stades to the schoinos. The stade equals one-eighth of a mile.

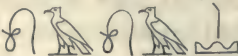
During the XIIth, XVIIIth and XIXth dynasties this place was well fortified by the Egyptians, and on many blocks of stone close by are found the names of Thothmes III., Heru-em-heb, and Rameses II. It appears to have been the point from which the wretched people condemned to labour in the gold mines in the desert of the land of Akita set out; and an interesting inscription on a stone found here relates that Rameses II., having heard that much gold existed in this land, which was inaccessible on account of the absolute want of water, bored a well in the mountain, twelve cubits deep, so that henceforth men could come and go by this land. His father Seti I. had bored a well 120 cubits deep, but no water appeared in it.

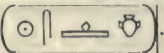
At **Kûrta** كورته,   *Karthet*, a few miles south of Dakkah, on the west bank of the river, are the remains of a temple which was built in Roman times upon a site where a temple had stood in the days of Thothmes III.

Opposite **Miharrakah** مبحرقة, about 675 miles from Cairo, on the west bank of the river, lie the ruins of Hierasycaminus, the later limit on the south of the Dodecaschoenus.

About 20 miles from Dakkah, and 690 from Cairo, on the west bank of the river, is **Wâdi Sabû'a**, or the "Valley of the Lions," where there are the remains of a temple partly built of sandstone, and partly excavated in the rock; the place is so called on account of the dromos of sixteen sphinxes which led up to the temple. On the sculptures which still remain here may be seen Rameses II., the builder of the temple, "making an offering of incense to father Âmen, the king of the gods," who says to him, "I give to thee all might, and I give the world to thee, in peace." Elsewhere the king is making offerings to Tefnut, lady of heaven, Nebt-hetep, Horus and Thoth, each of whom promises to bestow some blessing upon him. On another

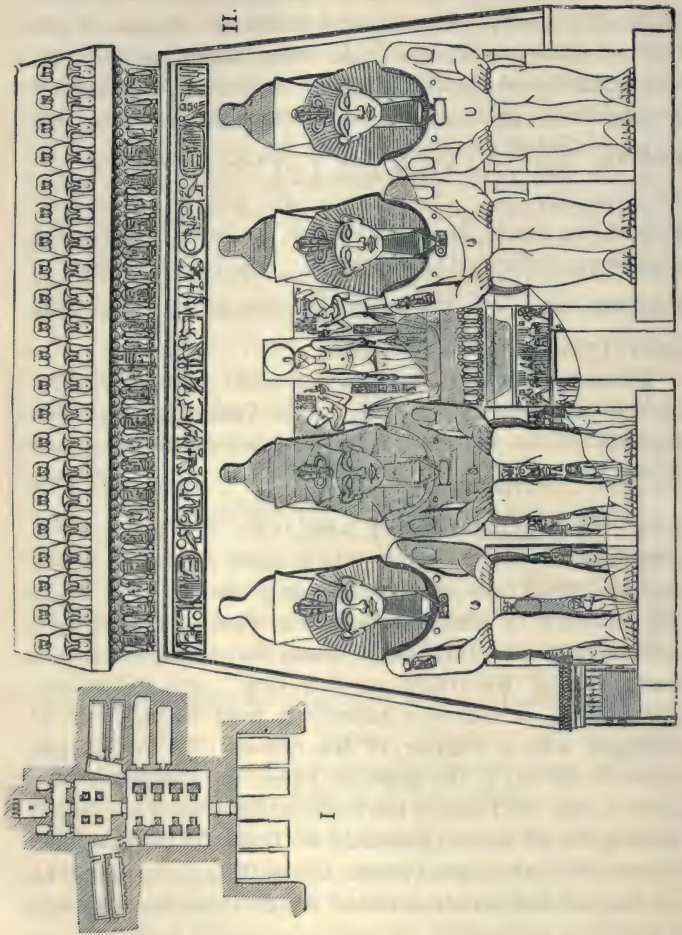
part is a boat containing a ram-headed god, and Harmachis seated in a shrine, accompanied by Horus, Thoth, Isis, and Maāt; the king kneels before them in adoration, and the god says that he will give him myriads of years and festivals; on each side is a figure of Rameses II. making an offering. Beneath this scene is a figure of a Christian saint holding a key, and an inscription on each side tells us that it is meant to represent Peter the Apostle. This picture and the remains of plaster on the walls show that the chambers of the temple were used by the early Christians as chapels.

Kuruskau (Korosko) كورسكو, on the east bank of the river, 703 miles from Cairo, was from the earliest times the point of departure for merchants and others going to and from the Sûdân, viâ Abu Hamed; from the western bank there was a caravan route across into north Africa. In ancient days the land which lay to the east of Korosko was called  Uaua, and as

early as the VIth dynasty the officer Unâ visited it in order to obtain blocks of acacia wood for his king Pepi I. An inscription, found a few hundred yards to the east of the town, records that the country round about was conquered in the XIIth dynasty by Âmenemhât I. ().

A capital idea of the general character of Nubian scenery can be obtained by ascending the mountain, which is now, thanks to a good path, easily accessible.

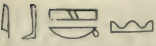
At **'Amâda**, عمادة, on the west bank of the river, 711 miles from Cairo, is a small but interesting temple, which appears to have been founded in the XIIth dynasty by Usersten II., who conquered Nubia by setting fire to standing crops, by carrying away the wives and cattle, and by cutting down the men on their way to and from the wells. This temple was repaired by Thothmes III. and other kings of the XVIIIth dynasty.

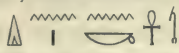


I. Plan of the Temple of Rameses II. at Abû Simbel.

II. The seated Colossi and front of the Temple at Abû Simbel.

From Lepsius' *Denkmäler*. Bd. iii., Bl. 185.

 Ābshek in the Egyptian inscriptions. Around, or near the temple, a town of considerable size once stood; all traces of this have, however, disappeared. To the north of the great temple, hewn in the living rock, is a smaller temple, about 84 feet long, which was dedicated to the goddess Hathor by Rameses II. and his wife Nefert-Āri. The front is ornamented with statues of the king, his wife, and some of his children, and over the door are his names and titles. In the hall inside are six square Hathor-headed pillars also inscribed with the names and titles of Rameses and his wife. In the small chamber at the extreme end of the temple is an interesting scene in which the king is making an offering to Hathor in the form of a cow; she is called the "lady of Ābshek," and is standing behind a figure of the king.

The chief object of interest at Abû Simbel is the **Great Temple** built by Rameses II. to commemorate his victory over the Kheta in north-east Syria; it is the largest and finest Egyptian monument in Nubia, and for simple grandeur and majesty is second to none in all Egypt. This temple is hewn out of the solid grit-stone rock to a depth of 185 feet, and the surface of the rock, which originally sloped down to the river, was cut away for a space of about 90 feet square to form the front of the temple, which is ornamented by four colossal statues of Rameses II., 66 feet high, seated on thrones, hewn out of the living rock. The cornice is, according to the drawing by Lepsius, decorated with twenty-one cynocephali, and beneath it, in the middle, is a line of hieroglyphics, , *tā-nā nek ānkh usr neb*, "I give to thee all life and strength," on the

right side of which are four figures of Rā, , and eight cartouches containing the prenomen of Rameses II., with an uræus on each side; on the left side are four figures of

Āmen, , and eight cartouches as on the right. The line of boldly cut hieroglyphics below reads, "The living Horus, the mighty bull, beloved of Maât, king of the North and South, Usr-Maât-Rā setep en-Rā, son of the Sun, Rameses, beloved of Āmen, beloved of Harmachis the great god."

Over the door is a statue of Harmachis, , and on each side of him is a figure of the king offering . Each of the four colossi had the name of Rameses II. inscribed upon each shoulder and breast. On the leg of one of these are several interesting Greek inscriptions, which are thought to have been written by troops who marched into Ethiopia in the days of Psammetichus I.

The interior of the temple consists of a large hall, in which are eight columns with large figures of Osiris about 17 feet high upon them, and from which eight chambers open; a second hall having four square columns; and a third hall, without pillars, from which open three chambers. In the centre chamber are an altar and four seated figures, viz., Harmachis, Rameses II., Āmen-Rā, and Ptaḥ; the first two are coloured red, the third blue, and the fourth white. In the sculptures on the walls Rameses is seen offering to Āmen-Rā, Sekhet, Harmachis, Āmsu, Thoth, and other deities; a list of his children occurs, and many small scenes of considerable importance. The subjects of the larger scenes are, as was to be expected, representations of the principal events in the victorious battles of the great king, in which he appears putting his foes to death with the weapons which Harmachis has given to him. The accompanying hieroglyphics describe these scenes with terse accuracy.

One of the most interesting inscriptions at Abû Simbel is that found on a slab, which states that in the fifth year of the reign of Rameses II., his majesty was in the land of

Tchah, not far from Kadesh on the Orontes. The outposts kept a sharp look-out, and when the army came to the south of the town of Shabtûn, two of the spies of the Shasu came into the camp and pretended that they had been sent by the chiefs of their tribe to inform Rameses II. that they had forsaken the chief of the Kheta,* and that they wished to make an alliance with his majesty and become vassals of his. They then went on to say that the chief of the Kheta was in the land of Khirebu to the north of Tunep, some distance off, and that they were afraid to come near the Egyptian king. These two men were giving false information, and they had actually been sent by the Kheta chief to find out where Rameses and his army were; the Kheta chief and his army were at that moment drawn up in battle array behind Kadesh.

Shortly after these men were dismissed, an Egyptian scout came into the king's presence bringing with him two spies from the army of the chief of the Kheta; on being questioned, they informed Rameses that the chief of the Kheta was encamped behind Kadesh, and that he had succeeded in gathering together a multitude of soldiers and chariots from the countries round about. Rameses summoned his officers to his presence, and informed them of the news which he had just heard; they listened with surprise, and insisted that the newly-received information was untrue. Rameses blamed the chiefs of the intelligence department seriously for their neglect of duty, and they admitted their fault. Orders were straightway issued for the Egyptian army to march upon Kadesh, and as they were crossing an arm of the river near that city the hostile forces fell in with each other. When Rameses saw this, he "growled at them like his father Mepthu, lord of Thebes,"

* The Kheta have, during the last few years, been identified with the Hittites of the Bible; there is no ground for this identification beyond the slight similarity of the names. The inscriptions upon the sculptures found at Jerâbis still remain undeciphered.

and having hastily put on his full armour, he mounted his chariot and drove into the battle. His onset was so sudden and rapid that before he knew where he was he found himself surrounded by the enemy, and completely isolated from his own troops. He called upon his father Âmen-Râ to help him, and then addressed himself to a slaughter of all those that came in his way, and his prowess was so great that the enemy fell in heaps, one over the other, into the waters of the Orontes. He was quite alone, and not one of his soldiers or horsemen came near him to help him. It was only with great difficulty he succeeded in cutting his way through the ranks of the enemy. At the end of the inscription he says, "Every thing that my majesty has stated, that did I in the presence of my soldiers and horsemen." This event in the battle of the Egyptians against the Kheta was made the subject of an interesting poem by Pen-ta-urt; this composition was considered worthy to be inscribed upon papyri, and upon the walls of the temples which Rameses built.

A little to the south of the Great Temple is a small building of the same date, which was used in connexion with the services, and on the walls of which are some interesting scenes. It was re-opened some years ago by Mr. McCallum, Miss Amelia B. Edwards and party.

In 1892, at the instance of Mr. Willcocks, Capt. J. H. I'E. Johnstone, R.E., and a detachment of soldiers arrived at Abû Simbel with a view of carrying out certain repairs to the face and side of the great rock temple. They began by clearing away several enormous masses of overhanging rock which, had they fallen in, must have inflicted very great damage on the colossal statues below; and having broken them into smaller pieces, Captain Johnstone used them for building two walls at the head of the valley to prevent the drift sand from burying the temple again, and for making a hard,

stone slope. The cynocephali which form the ornament of the cornice were carefully repaired and strengthened, and the original rock was in many places built up with stone and cement. The whole of the sand and broken stones which had become piled up in front of the entrance to the small chamber re-opened by Mr. McCallum some years before was cleared away, and any dangerous break in the rock was carefully repaired. All lovers of Egypt will rejoice at the excellent way in which Captain Johnstone has performed his difficult task, and we may now hope that it will not be long before the repairs which are urgently needed by temples and other buildings in other parts of Egypt are undertaken by the able officers of the Royal Engineers.

The village of **Wâdî Halfah**, on the east bank of the Nile, 802 miles from Cairo, marks the site of a part of the district called  Buhen in the hieroglyphic inscriptions, where, as at Dêrr and Ibrîm, the god Harmachis was worshipped. On the plain to the east of the village some interesting flint weapons have been found, and a few miles distant are the fossil remains of a forest. On the western bank of the river, a little further south, are the remains of a temple which, if not actually built, was certainly restored by Thothmes III. It was repaired and added to by later kings of Egypt, but it seems to have fallen into disuse soon after the Romans gained possession of Egypt. The excavations recently carried out here by Major H. G. Lyons, R.E., and Mr. Somers Clarke, have brought to light the ruins of temples built by a king of the XIIth dynasty and Thothmes IV. A few miles south of Wâdî Halfah begins the **Second Cataract**, a splendid view of which can be obtained from the now famous rock of Abûşîr on the west bank of the river. Nearly every traveller who has visited Abû Simbel has been to this rock and inscribed his name upon it; the result is an interesting collection of names and dates, the like of which probably exists nowhere else.

THE SÛDÂN.

WÂDÎ ḤALFAH TO KHARTÛM.

History.—Speaking generally, the town of Wâdî Ḥalfah marked the limit of the rule of the ancient Egyptians on the south, and the famous forts of Semnah and Kummah, which lie at a distance of 35 miles up the Second Cataract, can in reality only be regarded as advanced outposts. We know from the tomb of Ḥeru-khu-f at Aswân that, in the Early Empire, certain kings sent their officials as far south as the Land of the Pygmies to bring back to the Pharaohs specimens of this remarkable people, and it is probable that a brisk commerce between the Nubians and the Egyptians was carried on at a still earlier period. In the XIIth dynasty we hear of expeditions to the south, and the faces of the rocks from the First to the Third Cataract proclaim that the Egyptian kings sent their officers “to enlarge the borders of Egypt” in that direction. The peoples and tribes south of Wâdî Ḥalfah caused the great kings of the XVIIIth and XIXth dynasties much trouble, and it is very doubtful if they had any effective dominion beyond the Fourth Cataract. The “royal son of Kesh” (Cush) was, no doubt, a great official, but Kesh, or “Ethiopia,” as the word is generally translated, was a geographical expression with limited signification, and that the country of his rule included the whole country which is now called Ethiopia is an unwarranted assumption.

The fact is that the Second and Third Cataracts and the terrible, waterless Eastern desert, the Baṭn al-Ḥagar, proved almost insuperable barriers in the way of moving large

masses of men from Egypt to the south, for the cataracts could only be passed in boats during a few weeks at the period of the inundation, and the desert between Korosko and Abu Ḥamed, and that between Wâdî Ḥalfah (or Buhen, to use the Egyptian name), and Abu Ḥamed, struck terror into the hearts of those who knew the character of the roads and the fatigues of travelling upon them. So long as the natives were friendly and rendered help, small bodies of troops might pass to the south either by river or desert, but any serious opposition on their part would invariably result in their destruction. So long as trade was brisk and both buyer and seller were content, and the nation to which each belonged could hold its own, wars were unnecessary; but as soon as the tribes of the South believed it possible to invade, conquer, and spoil Egypt, they swooped down upon it in much the same fashion as the followers of the Mahdi and Khalîfa did in recent years.

The Nubian tribes saw the power of Egypt wane under the kings of the XXIst and XXIInd dynasties, and the people of an important district of Southern Nubia, whose capital was Napata, who had been foremost in adopting the civilization, and gods, and hieroglyphic writing of the Egyptians, became the dominant power in the country, and extended their rule even north of Aswân. Their king Piānghi, at a favourable moment, *i.e.*, when Taf-nekht, prince of Saïs and Memphis, revolted, swooped down upon Egypt, and overcoming all opposition, advanced as far north as Memphis, which he assaulted and captured, and so became master of Egypt, about B.C. 760. Less than one hundred years later another king of Napata marched north to Memphis, and succeeded in driving out the Assyrians who had found foothold there under Esarhaddon, king of Assyria, B.C. 681-668.

After Egypt had fallen under the rule of the Persians

and Macedonians, the princes of Napata continued to be their own masters; but at a later period, probably whilst the Ptolemies were reigning over Egypt, they either moved their capital further south to a site on the fertile plain which is bounded by the Atbara and the Nile and the Blue Nile, and is commonly called the "Island of Meroë," or were succeeded in their sovereignty by another branch of the same race as they themselves who were indigenous to the province. The princes of Meroë built temples with ante-chapels, pylons, courts, hypostyle halls, sanctuary chambers, etc., taking as their models the temples of Napata, which in turn were copied from the temples of Egypt, and they decorated them with bas-reliefs and scenes, and inscriptions, chiefly in the hieroglyphic character. Their buildings lack the beauty and finish of the temples of Egypt, but many of them must have been grand and impressive. In the time of the Romans, and some centuries earlier, the rule of the kingdom of Meroë was in the hands of a series of queens, or queen-mothers, each of whom bore the title "Candace." Certain legends say that Alexander the Great was entertained in Ethiopia by a queen called Candace; we have also a Candace mentioned in Acts viii. 27; Strabo (Bk. XVII., chap. 1, § 54) speaks of the "officers of Candace"; and mentioning Meroë, Pliny says (Bk. VI., 30), "a female, whose name was Candace, ruled over the district, that name having passed from queen to queen for many years."

In B.C. 22 the Romans made war upon one Candace who had seized Philæ, the Island of Elephantine, and Syene, and enslaved the inhabitants. The Roman general attacked her forces with 10,000 infantry and 800 horse, and, having captured one city after another, advanced as far as Napata, at the foot of the Fourth Cataract, *i.e.*, nearly 700 miles from Syene. Both Strabo (XVII., 1, § 54) and Pliny (VI., 35) say that he destroyed Napata, but the

former declares that he then returned to Alexandria, whilst the latter tells us that the extreme distance to which he penetrated beyond Syene was "DCCCLXX. mil. passuum." Napata having been laid waste, it seems that the Nubian princes withdrew further south, and either consolidated an old kingdom or founded a new one at Meroë.

The Romans appear to have maintained garrisons at certain points on the Nile between the Third and Fourth Cataracts, *e.g.*, Donkôla and Napata, for at each of these places considerable remains of the walls of their forts exist to this day; such forts, however, were neither as large nor as strong as those which existed between Philæ and Wâdî Halfah. During the early centuries of our era the princes of Meroë ruled their country without much interference from the Romans, and the large groups of pyramids, and the ruins of their temples and other buildings which are found on the eastern bank of the Nile between the Atbara and Khartûm, indicate that their kingdom lasted for some hundreds of years. In the fifth century there were many Christians in Nubia, and about A.D. 545 the Nubians (or Nobadæ), under their Christian king Silko, defeated the Blemmyes and founded a kingdom at Donkôla. After the conquest of Egypt by the Arabs in 640, the Muḥammadans entered Nubia, but the Christians held their ground, and the kingdom founded by Silko lasted for several centuries. In the 14th century the Arabs conquered the Nubians, and they were obliged to become followers of the Prophet. For centuries before this date, however, the Nubians intermarried with tribes that came into the Nile valley from Arabia, and with the dwellers in the south and to the west of the Nile, and there was no chief who was powerful enough to make himself king over the whole of their country.

Of the manners and customs of the Nubians or Ethiopians classical writers do not speak very highly. Strabo (XVII.,

2, § 2 ff.) says that they went naked for the most part; that they were nomadic shepherds of sheep, goats, and oxen, which were very small. They lived on millet and barley, from which also a drink was prepared, and made use of butter and fat instead of oil. They fought with bows and arrows, and some of their soldiers were armed with leather shields. They worshipped Hercules, Isis and Pan (by which we may understand Âmen-Râ, Mut, and Khonsu), and believed in one god who was immortal, and in another who was mortal and without a name. It is clear though that Strabo often refers to tribes and peoples who lived south of Khartûm, and that he treats them all as Ethiopians or Nubians.

The traveller wishing to visit Khartûm from Wadî Ḥalfah may do so by two routes. He may either travel there direct by the Sûdân Military Railway, or he may go to Kerma by rail, by steamer from Kerma to Kassingar at the foot of the Fourth Cataract, by horse or camel to Abu Ḥamed, where he will book for Khartûm, and proceed thither by the Sûdân Military Railway. The distance by the former route is about 560 miles, and by the latter about 880 miles. A glance at the map will show how much time and distance are saved by the Sûdân Railway, which, in going direct to Abu Ḥamed, cuts off the great bend of the Nile between Korosko and Abu Ḥamed; on the other hand, the traveller who goes direct to Khartûm from Wadî Ḥalfah will see little of the temples and other remains which still stand in certain parts of the Cataracts, and at Kurru, Zûma, Gebel Barkal, Nûri, and on the "Island of Meroë."

The **Sûdân Military Railway** consists of two sections: the older section runs from Wadî Ḥalfah to Kerma, at the head of the Third Cataract, a distance of about 201 miles, and the newer section runs from Wadî Ḥalfa to a spot on the east bank of the Nile, just opposite Khartûm, a distance

of about 560 miles. The Halfah-Kerma section is to be abolished, for the receipts from it do not justify the expenditure necessary for its upkeep. The gauge throughout in both sections is 3 feet 6 inches. The older section was begun in the days of the Khedive Ismâ'îl, who had the line laid as far as Sarras, a distance of 33 miles, and it was continued by the British to Akashah, 55 miles further south, in 1884. In 1896, when the reconquest of the Sûdân was ordered by the British Government, Lord Kitchener determined to carry the line on to the head of the Third Cataract. It was found that the original piece of line had been badly laid; that the Dervishes had torn up 55 miles of it, and burnt the sleepers and twisted the rails; that only two engines were capable of moving; and that practically an entirely new line from Wâdî Halfah to Kerma would have to be built. This wonderful work was done in thirteen months by a few young Royal Engineer officers under Lieut. (now Sir) Percy Girouard, R.E. On March 21 the Sirdar ordered the advance; by June 4 the line was working to Ambukûl Wells, 68 miles from Wâdî Halfah; on August 4 it reached Kosheh, 108 miles from Wâdî Halfah; and on May 4 it reached Kerma, 201 miles from Wâdî Halfah. Of the thirteen months occupied in its construction, five had been almost wasted for want of engines and material, and in repairing the damage caused by rain storms, and meanwhile, at intervals, the Sirdar, Lord Kitchener, fought and defeated the Dervishes at Ferket (June 7) and elsewhere, and reconquered the Donkôla province.

The line from Wâdî Halfah to Abu Hamed, a distance of about 232 miles, was begun on May 15, 1897, and reached Abu Hamed on October 31 of the same year; the average daily progress was about $1\frac{1}{4}$ miles, but $3\frac{1}{4}$ miles were made in one day early in October. The line was laid during the hottest time of the year, through a previously unmapped and waterless desert, and the work was so well

done that trains carrying 200 tons of stores and supplies, drawn by engines weighing, without tender, 50 tons, could travel over it in safety at the rate of 25 miles per hour. The survey camp was always six miles in advance of railhead, the embankment party, 1,500 strong, followed at the average rate mentioned above, and the plate-laying party, 1,000 strong, came next. One section of the last party unloaded the sleepers, and another laid and spaced them, a third party adjusted them, a fourth party fixed and spiked the rails, and a fifth party levelled the line with levers. This done, the engine and train advanced, and so kept supplies of material at hand for the workers in front, whilst gangs of men behind straightened, levelled, graded, and ballasted the line. The camp moved forward about six miles every four days, and rations and water were supplied from Wâdî Halfah. Every 20 miles a loop siding was made to allow trains to pass each other, and each station had a station-master, two pointsmen, and a telephone clerk. Between Wâdî Halfah and Abu Hamed the line rises about 1,200 feet. The stations are nine in number, and the various sections of the line may be thus described :—

Wâdî Halfah to No. 1	17½ miles, up-hill the whole way.
No. 1 to „ 2	21 „ with short up-gradients.
„ 2 to „ 3	23 „ ditto
„ 3 to „ 4	23 „ ditto
„ 4 to „ 5	25½ „ 11 miles level, the rest steep and curved.
„ 5 to „ 6	23 „ all down hill.
„ 6 to „ 7	21 „ slight down gradient.
„ 7 to „ 8	25 „ fairly level.
„ 8 to „ 9	28 „ slight down gradient.
„ 9 to Abu Hamed	32 „ irregular, with curves.

At No. 4 station are three wells, two of which yield water from a depth of 90 feet, and a reservoir was made there ; at No. 6 station are two wells, 84 feet deep, which join each other, and there is no reservoir. The water is pumped up

by Worthington pumps. At other places in the desert small supplies of water were found, but they were too highly charged with mineral salts to be used in the engine boilers. Nos. 2, 4, 6, and 9 are coaling stations, but all coals have to be brought up from Alexandria. The head shop for railway repairs is at Wâdî Halfah, where there are lathes, drilling machines, planing machines, steam hammer, lathe for turning up the 5-feet wheels of the American engines, etc.; in 1899 the number of workmen was 150, of all nationalities, the heads of departments being all Royal Engineers. The locomotives and rolling stock are of all kinds and classes, but in recent years many substantial additions to both have been made; the upkeep of engines has always been a serious matter, for it is difficult to make the native clean and oil the running parts regularly. In 1899 the Sûdân Military Railway possessed about 40 locomotives, varying in weight from 30 to 70 tons. The most powerful type of locomotive on the line is that built by Neilson, of Glasgow, which is said to be able to haul 600 tons at the rate of 15 miles per hour; it was used in laying the greater part of the Wâdî Halfah—Atbara line, but it is useless on the Wâdî Halfah—Kerma line, because of the curves. The sight of one of these “steamers on wheels,” as the natives call them, hauling its tender, and water tanks, and a long row of trucks piled up with 400 tons dead weight of railway material across the desert at night, and breathing forth fire and smoke like a genuine ‘Afrî in the *Arabian Nights*, impressed the imagination of the dwellers in the desert with the idea of Lord Kitchener’s “magic” far more than did the British soldier. When the first locomotive reached Berber, many of the natives hastened to touch its oily and dusty tender, believing it to possess magical powers, and some of them declared that the touch had cured their ailments! There are no antiquities in the desert between Wâdî Halfah and Abu Hamed, and as the route of the railway may be

described as containing nothing but sand, rock, a few desert trees, and blazing sunshine, the principal places of interest between Wâdî Ḥalfah and Kharṭûm, travelling by the Wâdî Ḥalfah—Kerma Railway and river, may be thus described:—

Leaving Wâdî Ḥalfah, the train proceeds slowly past the signal box and points, and keeping to the track on the right, after a few miles enters a very rocky gorge in the mountains on the east bank of the Nile, at the foot of the **Second Cataract**. Every here and there glimpses are caught of little patches of cultivated ground on the banks of the river, and (in European eyes) of the miserable huts in which the natives live. Eight miles from Wâdî Ḥalfah is **Abkah**, or Amkah, which was the advanced post of the Dervishes in 1886, and a few miles further on is **Gamai**, which was a Dervish base at that time. Thirty-three miles from Wâdî Ḥalfah is **Sarras**, from which place the Dervishes raided the country round; it was taken and re-occupied by the Egyptian troops at the end of August, 1889, shortly after the crushing defeat of the Dervishes under Wad* an-Nagûmî at Tushkeh (Toski) on August 4. Forty miles from Wâdî Ḥalfah is the **Semnah Road** station, where the traveller may alight and visit **Semnah** and **Kummah**, which mark the site of an ancient Egyptian settlement that dates from the time of the XIIth dynasty.

Here are inscriptions dated in the 8th and 16th years of the reign of Usertsen III., who conquered Nubia as far south as this point, and made stringent laws to regulate the entry of the Nubians into the territory newly acquired by Egypt; it seems that only traders and merchants were allowed to bring their boats north of Semnah. Of special interest also are the series of short inscriptions which mark the levels of the waters of the Nile during the inundations in a number of years of the reign of Āmemenḥât III., the

* Wad = Weled, *i.e.*, 'son of.'

famous constructor of Lake Moeris. These inscriptions show that at that time the river level during the inundation was about 26 feet higher than it is at the present time, and they seem to indicate that Âmen-emhât III. set to work in a systematic manner to endeavour to understand the effects upon the agriculture of Egypt caused by inundations of varying heights. The ruins at Semnah and Kummah are of considerable interest from many points of view, and especially because they represent buildings which were primarily fortresses of great strength. The two buildings, that of Semnah on the left bank, and that of Kummah on the east bank of the Nile, occupied positions of extreme strategical importance, and when well garrisoned must have formed a formidable obstacle to the progress north of the raiding river tribes. Inside the fortifications at Semnah are the ruins of a temple which was founded by Usertsen III., and restored by Thothmes III. and Amenophis III.; it consisted of a single chamber measuring about 30 feet by 12 feet, with an extremely plain front. Inside the fortifications at Kummah are the ruins of a larger temple which date from the period of Thothmes II. and Thothmes III. The most recent in-



vestigator of these ruins is Mr. Somers Clarke, who has prepared scale plans of them all.

The traveller now finds himself journeying through the mountainous district called the Baṭn al-Ḥagar, *i.e.*, the 'Stone Belly,' and a more terrible desert it would be difficult to find; blackened rocks and bright yellow sand meet the eye in every direction, and the heat and glare in the afternoon even in the winter months are very fierce. The next station on the line is **Mughrât Wells**, about 6 miles from the river, and 44 miles from Wâdî Ḥalfah; about seven miles further on is the **Ambikûl Road Station**, and 14 miles more bring us to **Ambikûl Wells Station**, 64 miles from Wâdî Ḥalfah. Here died "Roddy" Owen, in July, 1896; on his tombstone in the desert was inscribed, "Under the shadow of the sword is Paradise." At **Uḵmah** in the Cataract, 20 miles from Ambikûl, and 2 miles north of Akashah, is a sulphur spring. At **Akashah**, 88 miles from Wâdî Ḥalfah, an action was fought between 240 of the Egyptian Cavalry and the Dervishes, on May 1st, 1896; the Egyptians routed the Dervish force of 1,300 men, 300 of whom were mounted, and killed 18 and wounded 80. At **Farkā (Ferket)** فرقة, 103 miles from Wâdî Ḥalfah, a famous battle was fought on June 7th, 1896. The Sirdar (Lord Kitchener) attacked the Dervishes at 5 a.m., killed and wounded about 1,000 of them, including 40 amîrs, or chiefs, and took 500 prisoners, his own loss being 20 killed and 80 wounded; the battle was over in two hours. The Second Cataract begins at Ferket. At **Kôshah**, 109 miles from Wâdî Ḥalfah, died Captain Fenwick and Surgeon-Captain Trask, in July, 1896. On the **Island of Sai**, about 130 miles from Wâdî Ḥalfah, are the remains of a small temple with inscriptions of Thothmes III. and Amenophis II., and a number of gray granite pillars from a Coptic church, on which are cut the Coptic cross. At the north end of the

island, on the east bank, are the ruins of the **Temple of Amârah**. The foundations are of brick, but the columns, eight in number, are of sandstone, and are $3\frac{1}{2}$ feet in diameter. The temple measured about 54 feet by 30 feet, and the doorway, which had a column on each side, was 19 feet wide. It was built by an Ethiopian king whose pyramid-tomb is at Meroë, on the top of the hill behind Baḳrawiyeh. Six miles further south is **Sadênga**, where there are the ruins of a temple built by Amenophis III., and a broken statue. A little to the north, on the east bank of the Nile, is **Suarda**, which became the Sirdar's advanced outpost after the Battle of Ferket. Six miles to the south of Sadênga is **Gebel Dûsh** (Doshe), a mass of sandstone in which was hewn a tomb in the reign of Thothmes III.; the spot is extremely picturesque. One mile further south is **Soleb**, near which are the remains of a large and magnificent temple which was built by Amenophis III.; they are the best preserved ruins of a temple and undoubtedly the most interesting of all the ancient Egyptian remains south of Semnah. The Egyptian name of the city of Soleb was

Menen-en-khâ-em-maât , and the temple

was built there to commemorate the king's victories over the Nubians, many of the names of the tribes of which are found inscribed on its walls. The temple was approached through two pylons. The court between the two pylons measured about 70 ft. by 45 ft., and contained six columns; the second pylon, 167 ft. wide, was approached by steps. The second court measured about 90 ft. by 113 ft., and a colonnade ran round all four sides; the columns, 28 in number, are $6\frac{1}{2}$ feet in diameter. The sanctuary was approached through two hypostyle halls, the second of which measured 78 ft. by 113 ft., and contained 32 columns $5\frac{3}{4}$ feet in diameter. Almost opposite the railway 'triangle' at **Dalgo**, about 150 miles from

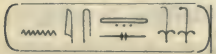
Wâdî Halfah, on the west bank of the Nile, lie the ruins of the Temple of **Sesebi**, which bear inscriptions of Seti I., about B.C. 1370. On the **Island of Tombos**, near Kerma, and on the banks of the river, at the head of the **Third Cataract**, 201 miles from Wâdî Halfah, are gray granite quarries, in one of which the two statues, now lying on the Island of Arkaw (Argo), were quarried; nearly 70 years ago Mr. Hoskins saw lying here a broken statue of the same material 12 feet long.

Al-Hafir, about six miles to the south of Kerma, on the left bank of the river, is famous in Anglo-Egyptian annals as the scene of the action between the Egyptian artillery and gunboats and the Dervishes on September 19, 1896. The Dervishes had made along the river a long line of shelter trenches, with loopholed mud walls, and they had five small guns, which were well worked by ex-gunners of the Egyptian army. The Sirdar's gunboats, *Tamaai*, *Abu Klea*, and *Metammeh*, attacked the forts; the Egyptian artillery kept up a strong fire, but it was the fire from three batteries of artillery and a Maxim battery, which were landed on the Island of Artaghasi, that silenced the Dervish guns. On the **Island of Arkaw**, which is about 20 miles long, are two gray granite statues, which, together with the pedestals, must have stood about 24 feet high; they seem not to have been finished. One is broken, and the other has lost part of an arm. Lepsius assigned the statues to the Hyksos period, but this is clearly impossible; and there is no reason for doubting that they belong to the period when the Nubian kingdom of Napata or of Meroë was flourishing. From their positions it appears that they were set up in front of the temple, the ruins of which lie close by, after the manner of the colossal statues of kings that were placed before the pylons of temples in Egypt. The temple which stood on this island must have been of considerable size. On the right bank of the Nile, near Arkaw, at **Karmân**, are the

ruins of a very large town, and in the necropolis are the remains of two rectangular mud brick tombs which, in Lepsius' day, measured $150 \times 66 \times 40$ feet, and $132 \times 66 \times 40$ feet respectively; they are called **Dafûfa** and **Karmân**.

Al-Urdî, or **New Donkôla**, a little over 70 miles from Kerma, on the west bank of the Nile, was re-occupied by Egyptian troops on September 23, 1896. In the western desert, at no great distance from the town, are large quantities of salt deposit. During the revolt of the Mahdi this town, under the rule of Mustafa Yawir, who doubted the divinity of the Mahdi, remained loyal for a long time, and its people actually defeated the Dervishes at Kûrta (Korti); finally, however, it was compelled to submit to the rebel, and the loss of the Donkôla Province was a serious blow to Egypt. The town was large and prosperous, but, like every place which fell under Dervish rule, was destroyed.

Old Donkôla is situated on the east bank of the Nile, and is 155 miles from Kerma. At the present time it is simply a deserted town, filled with the ruins of mud-brick houses, and containing about 30 able-bodied men. The people belonging to it usually live on a little island in the Nile close by, and on the western bank. It is built on a rocky height overlooking the river and the Eastern Desert, and has always been of great strategic importance, from its commanding position. The current is very strong here, and the steamer in which the writer passed it in September, 1897, with difficulty made one mile in an hour. A fine stele, dated in the 8th year of the Nubian king **Nâstasenen**

, which was found here some years ago, proves that the town was of considerable size and importance long before the Christian era began, and in the second half of the sixth century A.D. the Christian king Silko, who defeated the Blemmyes, adopted the town as his

capital. Abu Ṣalîḥ describes it as a large city, and says that it "contains many churches, and large houses, and wide streets. The king's house is lofty, with several domes of red brick, and resembles the buildings in Al-'Irâḳ; and this novelty was introduced by Raphael, who was king of Nubia A.H. 392, *i.e.*, A.D. 1002." The Nubians are said to have been star-worshippers, and the first who was converted to Christianity was Baḥriyâ, the son of the king's sister, who built many churches and monasteries in Nubia, some on the river banks, and some in the desert. The northern frontier of Nubia was at Aswân, which was said to be distant a journey of 40 days, and was called Marîs, a name derived from two ancient Egyptian words meaning the 'south land.' The south wind is commonly called 'Marîsîyeh,' المريسّيه, as belonging to the south. The king of Nubia had dominion over Mâḳurrah and 'Alwah. The Mosque at Old Donḳola was dedicated to the service of God A.D. 1317; it stands in a prominent place, and commands the country and the river.

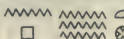
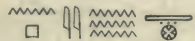
Abû Gûs, 86 miles from New Donḳola, is the starting point of the great Kordofân and Darfûr caravan road.

Al-Dabbah (Debbah), $101\frac{1}{2}$ miles from New Donḳola, originally a small village, was turned into a fortified place by the Turks; at this point the Nile is 750 yards wide. Debbah is the starting point of the direct caravan road to Omdurmân.

Kûrta (Korti), 138 miles from New Donḳola, on the west bank of the river, was the headquarters of Lord Wolseley's expedition to rescue General Gordon in 1884; nearly all the forces were concentrated there on Christmas Day of that year, and the withdrawal from the place began in March, 1885. From this point on the Nile to Matammah is a distance of 176 miles. Water is first met with 37 miles from Korti or Ambîḳul, and 18 miles further on are the

Wells of Al-Huwêyât ; 100 miles from Ambikûl are the Gakdûl Wells, which are situated in one of the spurs of the Gebel Gillif range. The wells are water-worn basins at the bottom of a granite gorge, and the largest of the pools measures 180 feet by 30 feet ; the water is sweet. At the distance of 150 miles from Ambikûl are the Wells of Abu Klea, and 18 miles further on is the Well of Shabakat, which is 12 feet in diameter and 50 feet deep.

At **Kurru**, **Zuma** (east bank), and **Tanḡassi** (west bank), 7 to 10 miles from Marawî, are the remains of large groups of pyramids, but the stone casings have been removed by many generations of Muḡammadans for building their tombs, and for making the foundations of the supports of their water-wheels. The cores of most of these pyramids were built of mud bricks, but in each pyramid field are the ruins of at least one well-built step pyramid made of stone.

Marawî (east bank), and **Ṣanam Abu-Dôm** (west bank), 170 miles from New Donḡola, mark the site of the ancient and famous city of **Napata**, the  Nept, or  Nepita, of the Egyptian inscriptions. The ancient city seems to have been situated on the west bank, over which, on account of the bend in the river, the sun rises. It must have been a city of very considerable size, for whenever any excavations were made for the purpose of building block-houses, etc., in 1897, when Ṣanam Abu-Dôm was the headquarters of the Frontier Field Force of the Egyptian Army, remains of buildings and portions of large sandstone columns were generally found at the depth of a few feet below the surface. Away in the low hills on the west bank, a few miles from the river, are the remains of a number of rock-hewn tombs, and on the east bank, about three or four miles up-stream from Ṣanam Abu-Dôm, lie the pyramids and ruins of the temples of

Napata. The name Şanam Abu-Dôm means 'the place of graven images which is situated among *dôm* palms,' and proves that there were ancient ruins of one or more temples in the immediate neighbourhood. At Marawî, just opposite, are the ruins of one of the brick and stone forts which are so common in the country, and a mosque, and close by is a settlement of the brave Shaikîa Arabs, whose ancestors several centuries ago came from Arabia and possessed considerable power in the country. Next comes the village of Shibba, and straight ahead is the striking mountain called **Gebel Barkal** by the Arabs, and Ṭu-âb, 



Scene from the Chapel of a Pyramid at Gebel Barkal.

the 'Holy (*or* Pure) Mountain' in the Egyptian inscriptions. This mountain is 302 feet high, and is about five-eighths of a mile long; it is the most prominent object in the landscape, and can be seen for many miles round. On the plain by the side of the mountain are the ruins of eight or nine pyramids, and on the crest of the rising ground are eight more; they are, however, much dwarfed in appearance by the huge mass of the mountain. The pyramids in the plain vary in size from 23 feet to 88 feet square; those on the hill vary from 33 feet to 65 feet square, and from 35 to 60 feet in height. Before each pyramid there stood a chapel containing one or more chambers, the

walls inside being decorated with reliefs, in which the deceased was represented standing in adoration before the gods of the Holy Mountain, and receiving offerings of incense, etc., from priests and others. The above illustration, taken from Cailliaud's *Voyage*, will give a good idea of the class of reliefs found in the chapels, but the slabs from which it was first drawn at Gebel Barkal have long since disappeared. The general characteristics are, of course, Egyptian, but the details of treatment are peculiar



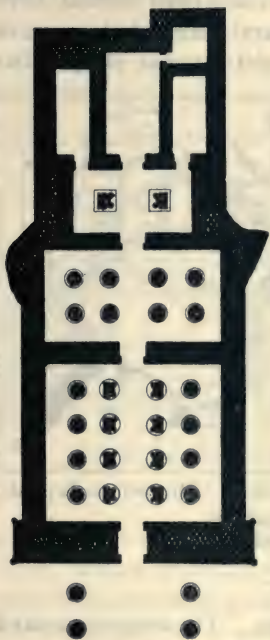
The Pyramids and Temples of Gebel Barkal. (Drawn from Lepsius.)

- A Temple of Tirhakhah.
- B Temple of Piänkhi.
- C Pyramids.
- D Gebel Barkal.

to the artists and sculptors of Nubia. The writer excavated the shafts of one of the pyramids here in 1897, and at the depth of about 25 cubits found a group of three chambers, in one of which were a number of bones of the sheep which was sacrificed there about 2000 years ago, and also portions of a broken amphora which had held Rhodian wine. A second shaft, which led to the mummy chamber, was also emptied, but at a further depth of 20 cubits it was found to be full of water; and having no means for pumping

it out, the mummy chamber could not be entered. The principal ruins of temples are:—

1. The **Temple of Tirhakah**. (A.) Taharqa, the Tirhakah of the Bible, was the third king of the XXVth dynasty; he began to reign about B.C. 693, and reigned over 25 years. From the ex-



Temple of Tirhakah at
Gebel Barkal.

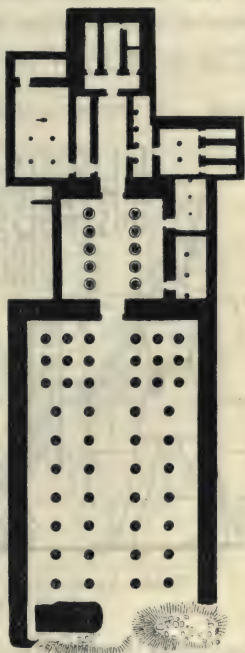
(Drawn from Lepsius.)

cavations which Mr. Hoskins made at Gebel Barkal, it is clear that four pillars of a porch or portico stood before the pylon, which was 11 feet deep and 63 feet wide. The court, which measured about 59 feet by 50 feet, contained 16 columns, 8 round and 8 square; their diameter was about $3\frac{1}{2}$ feet, and their height 18 feet. A small hypostyle hall with 8 columns led into the sanctuary, wherein was the shrine of the god and his companions; on the west side of the sanctuary is one room, and on the east are two. The total length of the temple was about 120 feet. The chambers are decorated with reliefs, in which the king is depicted worshipping the gods of Gebel Barkal; many of the reliefs were painted with bright colours.

Since Hoskins and Lepsius were at Gebel Barkal, a huge mass of rock crashed down from the top of the mountain, and did great damage to the ruins of this temple. Between the temples of Tirhakah and Piānkhi are the ruins of a small temple building which consisted of two chambers,

the first containing 4 columns, and the second an altar; about 250 yards to the north of these are the ruins of the pylon of a temple which was decorated with sculptured scenes.

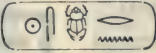
2. The **Temple of Piānkhi**. (B.) Piānkhi ruled at Napata in the last quarter of the VIIIth century B.C., and is famous as the Nubian monarch who invaded and conquered all Egypt. His temple, according to the figures of Mr. Hoskins, measured 500 feet in length and 135 feet in width. The first court, which contained 26 columns about 6 ft. in diameter, measured 150 feet by 135 feet; the second court, which contained 46 columns about $5\frac{1}{2}$ feet in diameter, measured 125 feet by 102 feet; the hypostyle hall, which contained 10 columns about 4 feet in diameter, measured 51 feet by 56 feet; the chamber leading to the sanctuary measured 40 feet by 28 feet; and the sanctuary, which contained three shrines, probably for Âmen-Râ, Mut, and Khonsu, 37 feet by $21\frac{1}{2}$ feet. The pylon which divided the two courts was decorated with

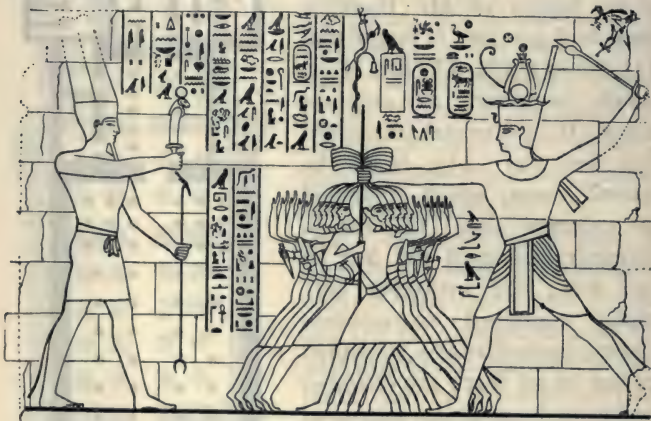


The Temple of Piānkhi
at Gebel Barkal.

(Drawn from Lepsius.)

battle scenes, processions, and the like. Close in under the hill are the remains of a temple which seems to have been built and added to by later Nubian kings, for the reliefs which were on its walls belong to the class which is found in the island of Meroë, further south. An idea

of the style of the reliefs in this temple will be gained from the following illustration, which is taken from Cailliaud's *Voyage*. Here we see the Nubian king, who calls himself "the pacifier of the two lands, king of the South and North, Sé-kheper-ren-Rā, the son of the sun, the lord of diadems, Senka-Âmen-seken, giver of life, like the sun." The prenomen of this king, Se-kheper-ren-Rā,  means, 'Rā createth name' (*or* renown), and his nomen shows that he was a



Senka-Âmen-seken, king of Nubia, clubbing his foes.
(Drawn from Cailliaud.)

devotee of the god Âmen-Rā. He is here depicted in the act of clubbing the representatives of a number of vanquished peoples in the presence of the god Âmen, who is offering him a short sword. An interesting collection of stelæ containing inscriptions of Piānkhi and Ḥeru-sa-tef, and the texts of the histories of the Dream, and the Enthronement, and the Excommunication, drawn up for certain Nubian kings, was found some years ago among the ruins of the great temple of Piānkhi at Gebel Barkal ;

all these are now in the Cairo Museum. The condition of the ruins at Gebel Barkal renders it extremely difficult to gain any exact idea of the appearance of the temples as a whole, but they can never have impressed the beholder with the sense of massiveness and dignity which seems to be the peculiar attribute of the great temples of Egypt. The temple remains at Gebel Barkal are naturally not to be compared with those of Soleb, but the site is one of great



The Pyramids of Nûri at the foot of the Fourth Cataract.

historic interest, for there is little reason to doubt that the Egyptian occupation of the country is certainly as old as the time of the kings of the XIIth dynasty.

At **Nûri**, or Nurri, $7\frac{1}{2}$ miles from Marawî, on the west bank of the Nile, are the remains of 35 pyramids, which probably formed the tombs of the kings and royal personages of Napata. These pyramids are better and more solidly built than any others which the writer has seen in

the Sûdân, and in very few cases do their cores consist of anything besides well-hewn sandstone blocks laid in regular courses. Each pyramid had originally a chapel in front of its face on the south-east side, but every building of the kind has long since disappeared, and there is not an inscription or bas-relief left by which any of them may be dated. The style of building suggests the Middle Empire, but only excavations of an extensive character can decide this question. The remains of two temples are to be found there, and the ruins of buildings which are found all the way between Şanam Abu-Dôm and Nûrî prove that in the flourishing times of the kingdom of Nubia a great city must have extended nearly the whole way between these places. The whole district could, under an honest government, become very flourishing, but it will need many years to recover from the misery and desolation caused in the first place by the incapacity, cruelty, and dishonesty of the officials who represented the Turkish Government, and secondly by the Mahdi and the Khalîfa.

At Bêlâl, or Bellal, $8\frac{1}{2}$ miles from Marawî, is the foot of the **Fourth Cataract**, which extends to Abu Hamed, a distance of 120 miles. A few miles beyond Bêlâl, on the west bank, are the remains of a Coptic building, part monastery and part fortress, which contained a church, and opposite Hamdab Island, about 6 miles further on, are the ruins of a pyramid. The journey from Bêlâl to Abu Hamed is difficult, but the following places in the Cataract will always possess interest for the British. **Birti**, 51 miles from Marawî, the headquarters of the River Column in the Nile Expedition of 1884; **Kirbekan**, 59 miles from Marawî, where the British defeated the Dervishes, February 10, 1885, and General Earle was killed by a Dervish who 'sniped' him from a hut; **Salamat**, 90 miles from Marawî, which was occupied by the British on February 17; and **Hebbeh**, 101 miles from Marawî.

On the 18th of September, 1884, the steamer *Abbas*, with Colonel Stewart on board, was run aground on the west side of the Island of Hebbah, and every one of the 44 men on board, except four, was treacherously murdered by the arrangement of Sulêman Wad Gamr, the shêkh of the Munassir tribe. The British troops, on February 17, 1885, destroyed the house and palm-trees and water-wheels of this shêkh, and three days later the property of Fakri Wad Atman, in whose house at Hebbah Colonel Stewart had been murdered, was also destroyed. The ill-fated steamer was seen tightly fixed on a rock about 200 yards from the river, with her bottom about 20 feet above low-water level; she was pitted with bullet marks and rent by fragments of shell.

At **Abu Hamed**, 560 miles from Wâdî Halfah by river and about 232 by rail, is the head of the Fourth Cataract. On August 7, 1897, the village was captured by General Sir A. Hunter, and about 1,200 men of the Dervish garrison there were slain; at this battle Major Sidney and Lieut. FitzClarence were killed. Abu Hamed derives its name from a local shêkh who is buried here, and whose memory is greatly venerated in the neighbourhood, and it owes its importance entirely to the fact that the caravans, which crossed the Nubian desert, started from it. It is said that any article left at the tomb of the shêkh by a traveller on his departure, will be found there uninjured on his return! On the railway between Abu Hamed and **Berber** the traveller will pass the following stations:—**Mashra ad-Dakêkh**, 14 miles from Abu Hamed; **Abû Dis**, 33 miles from Abu Hamed; **Sherêk**, 60 miles from Abu Hamed; **Abû Sellam**, $74\frac{1}{2}$ miles from Abu Hamed; **Al-Abadiyah**, 118 miles from Abu Hamed; and Berber is reached at mile 135. For the first 70 miles the line runs close to the Nile, it then turns sharply into the desert, in which it runs for 20 miles, when it returns to the Nile bank, along which

it runs into Berber. Before Abu Ḥamed and Berber were connected by railway, the journey was made partly by river and partly by land, the reason being that between Nadi, 168 miles from Abu Ḥamed, and Bashtanab, the navigation was impeded for 4 miles by rocks, and by the **Fifth Cataract**, which extended from Umm Hashîya to Ganênetta, a distance of about 14 miles. Nadi is at the foot of the Abu Sinûn Cataract, better known as the Al-Bakara Rapid; the Fifth Cataract is called Shellâl al-Ḥimâr, or the 'Cataract of the wild ass[es],' and the end of it is about 88 miles from Abu Ḥamed.

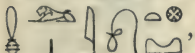
Berber, or Al-Makerif (latitude north $18^{\circ} 1'$), on the east bank of the river, marks the northern boundary of the country of the Barabara, which extended as far south as Abyssinia, and included all the land on the east bank of the Nile between the Niles and the Red Sea. To this point on the Nile, from very ancient times, the products of the Sûdân, gum, ivory, ebony, gold, curious animals, slaves, etc., have been brought on their road to the coast of the Red Sea at Suâkin, and it is probable that, for many reasons, the Sûdân boatmen were not in the habit of proceeding further north. The country round about Berber is rich, and was, and still is, with care, capable of producing large crops of grain of various kinds, which are sufficient for the needs of a city of considerable size; the city, however, owed its importance, not to the grain-producing qualities of the neighbourhood, but to its position on the great caravan routes to and from the Sûdân, and the facilities which it offered for traffic and barter. The distance from Berber to Suâkin is about 245 miles. Two principal routes are laid down by the Intelligence Department of the Egyptian Army, but the ordinary caravan route is *viâ* Obak, 57 miles from Berber, Ariab, 111 miles from Berber, Kokreb, 145 miles from Berber, Dissibil, 200 miles from Berber, and Tambuk, 219 miles from Berber. The old town of Berber

is described as having been much like a town of Lower Egypt, with dusty, unpaved streets, and houses built of unbaked bricks, and having flat roofs; in the early years of the XIXth century it possessed a few large mosques, and abundant palm and acacia trees. Under Turkish rule the town lost much of its prosperity, and the Dervishes ended what the Turkish officials began. The new town lies to the north of the old town, and contained many large well-built houses, but most of them have been without tenants for years, and are now in ruins. Old and new Berber straggle along the river bank for a distance of six miles. Captain Count Gleichen estimated the population of Berber in 1897 at 12,000, of which 5,000 were males. Berber fell into the hands of the Mahdi's forces on May 26, 1884, but it was re-occupied by the Egyptian troops on September 6, 1897, and a week later General Sir A. Hunter entered the town with his army. From Berber the railway continues to Darmali (14 miles), and to the river Atbara, 23 miles from Berber; the distance from Berber to Khartûm is about 200 miles.

The river **Atbara**, or Muḡrân, the Astaboras of Strabo, which flows into the Nile on the east bank, is at this point about 450 yards wide, and in the rainy season has a depth of water in it which varies from 25 to 30 feet. It brings down the entire drainage of Eastern Abyssinia, and has four tributaries, the Setit, Royân, Salâm and Anḡareb rivers; it carries into the Nile more soil than any other of the Nile tributaries, and the dark brown colour of its waters has gained for it the name of Baḡr al-Aswad or "Black River." For more than 150 miles before its junction with the Nile its bed is perfectly dry from the beginning of March to June, and the late Sir Samuel Baker says that "at intervals of a few miles there are pools or ponds of water left in the deep holes below the general average of the river's bed. In these pools, some of which may be a mile in length, are

congregated crocodiles, hippopotami, fish, and large turtle in extraordinary numbers, until the commencement of the rains in Abyssinia once more sets them at liberty by sending down a fresh volume of water." The rainy season begins in Abyssinia in May, but the torrents do not fill until the middle of June. From June to September the storms are terrific, and every ravine becomes a raging torrent, and the Atbara becomes a vast river. "Its waters are dense with soil washed down from most fertile lands far from its point of junction with the Nile; masses of bamboo and driftwood, together with large trees and frequently the dead bodies of elephants and buffaloes, are hurled along its muddy waters in wild confusion." The rains cease about the middle of September, and in a very short time the bed of the Atbara becomes a "sheet of glaring sand," and the waters of its great tributaries, though perennial streams, are absorbed in its bed and never reach the Nile. The velocity of the Atbara current is so great, and its waters so dense, that in flood it forces the water of the Nile across on to the western bank. The railway is carried over the Atbara by means of an iron bridge of six spans of 200 feet each, the piers of which are built upon the rock, which was reached at a depth of about 30 feet below the bed of the river. The **Battle of the Atbara** was fought on April 8, 1898, at a place called Nakhila, about 37 miles from the junction of the river with the Nile, on the right bank. The Dervish force numbered about 14,000 men, and of these about 3,000 were killed and wounded, and 2,000 were made prisoners. The Anglo-Egyptian loss was 5 officers and 78 men killed, and 475 officers and men wounded; large numbers of swords, spears, rifles, 100 banners, and 10 guns, fell into the victors' hands, and Maḥmūd, the Dervish general, was captured.

Having crossed the Atbara the traveller now enters the country which Strabo (xvii. 2. § 2) calls the **Island of**

Meroë; the name 'island' was probably given to it because it is, generally speaking, bounded by the Atbara, the Nile, and the Blue Nile. Strabo says that its shape is that of a shield, and goes on to mention that it is "very mountainous and contains great forests"; but from this statement and the fact that he speaks of the "mines of copper, iron, gold, and various kinds of precious stones," we may conclude that he is referring to the country south of Khartûm. Of the early history of the country nothing is known, and the statements made by Greek writers about its peoples and their manners and customs must have been derived from the garbled traditions left by ancient Egyptian officials who travelled to the south, and perhaps from merchants who were not well informed, and soldiers who were quartered in Nubia. The name given to the chief city of the Island by the Egyptians is Mârâuat , whence the name Meroë clearly is derived. The last determinative indicates that the town was built in a mountainous district, and lends support to Lepsius' derivation of the name from a Berber word *mérúa*, or *méraui*, 'white rocks,' 'white stones.' If this derivation be correct, it would rather point to Napata opposite Gebel Barkal as the original city of Meroë.

A little above the mouth of the Atbara, on the right bank, are the ruins of the once flourishing little town of **Ad-Dâmar**, which was famous, like Marawî near Gebel Barkal, as a seat of Muḥammadan learning. From this place to Shendi the east bank is flat and covered with a thick growth of scrub, thorn bushes and ḥalfah grass, which has swallowed up everything, and the strip of cultivable ground is of considerable width; on the west bank the ground is also flat, and the strip is less wide. Here and there ravines, or 'khors,' run back from the river, and in flood time these must be filled with water. The whole district bears

emphatic testimony to the results of the misgovernment of the Turkish Governors-General, and the rule of the Dervishes, which was, of course, the only possible result of such misgovernment of fanatical, superstitious, and warlike Muḥammadans. When the writer first visited the neighbourhood in 1897-98 there were hardly any people to be seen, no cattle existed, only here and there was a water wheel at work, and only here and there were a few sheep or goats to be seen ; the gazelles in the desert were almost



The largest group of Pyramids at Meroë.
(Drawn from the plan of Lepsius.)

as numerous as the sheep. Not a donkey could be obtained for many miles, and the very dogs had been exterminated by the Dervishes. Scores of houses in each village were empty and desolate, and at the sight of them the traveller might wonder what would have been the fate of Egypt at the hands of the Dervishes, whom some described as "brave men fighting for their independence."

The next stations on the line are **Zêdat**, **Mukhmir**,

and **Hamadab**, which are 39, 65, and 86 miles respectively from Berber.

At a distance of about 40 miles from the mouth of the Atbara the district of **Bakrawiyeh*** is reached, and from this point a visit may be made to three groups of pyramids, commonly called the **Pyramids of Meroë**, the most distant of which lie about three miles from the river. These pyramids are the tombs of the kings and royal personages who reigned over the Island of Meroë in the



The second and third group of Pyramids at Meroë,
(Drawn from the plan of Lepsius.)

capital city, which seems to have stood near the modern town of Shendi, and are also called the Pyramids of As-sur. The general arrangement of the largest group, which is in the plain, about $1\frac{3}{4}$ miles from the river, is illustrated by the following plan; nearly all are in ruins, for the stone casings have been gradually removed by generations of natives. At no great distance from these pyramids are the ruins of a temple and the remains of an artificial depression, which seems to mark the site of the sacred lake of the temple. The other two groups of pyramids are situated further to

* Hoskins calls it Bagromeh.

the east, and are built on low hills, the smaller group lying to the south-east of the larger; and some of their pyramids are quite in ruins. The most interesting group is that which is built on a comparatively high hill, and which at the beginning of the XIXth century was in a good state of preservation, as the plates which illustrate Cailliaud's *Voyage* prove. The 29 pyramids of this group vary in size at the base from 20 feet to 63 feet. In front of each pyramid was a chapel which consisted of one or more chambers, the walls of which were decorated with reliefs, in which kings and queens were depicted worshipping the local gods and making offerings to them. There is little doubt that the sites of these groups of pyramids were used as burial grounds from an extremely early period, but the inscriptions of the pyramids now standing there show that they belong to a period which lies between about B.C. 400 and A.D. 250. Both reliefs and inscriptions prove that the Nubians, or Ethiopians as they are often called, were *borrowers* from, and not the *originators* of, the Egyptian civilization, with its gods and religion, and system of writing, as some, following Diodorus, have thought. The royal names found in some of the chapels are those of the builders of the great temples at Nâga, and others are those which are known from buildings at Dakkah and Gebel Barkal. In them also are inscriptions in the character called Meroïtic, which, in some respects, resembles the Demotic, and Lepsius had no doubt that they were contemporaneous. It is not at present possible to arrange the royal names of the Nubian or Ethiopian kings in chronological order, especially as many of them seem to be peculiar to certain parts of the old kingdom of Meroë, and it is possible that many of their owners were contemporary. It is, however, evident that when this kingdom was in its most flourishing state, the rule of its kings extended from the Blue Nile to Aswân.

In 1834 an Italian doctor called Ferlini selected one of the largest pyramids on the crest of the hill at Baḳrawīyeh (*i.e.*, the one marked F in Cailliaud's plan, and the most westerly of the group), and began to pull it down. In the course of the work an entrance to a chamber was accidentally discovered, wherein, Ferlini declared, were found a dead body and a large quantity of jewellery, boxes, etc., of a most interesting character.* This treasure was not

* His account of the discovery is so interesting, that an extract from the French version of it is here given :—

“ Monté au sommet de la pyramide, avec quatre ouvriers, pour mettre la main à l'ouvrage, je reconnus au premier coup-d'œil que la démolition pouvait se faire fort facilement, vu que le monument tombait déjà de vétusté ; les premières pierres enlevées, je relevais mes ouvriers. Pendant qu'on jetait par terre les pierres des gradins, ne pouvant plus résister à l'ardeur du soleil, dont les brûlans rayons donnaient jusqu'à 48° de Réaumur, [*i.e.*, 60° Centigrade, and 140° Fahrenheit], j'allai me reposer avec M. Stefani à l'ombre d'une pyramide voisine. Tout-à-coup je fus appelé par mon fidèle domestique. J'accourus avec mon ami au haut du monument . . . et je sentis déjà mon cœur s'ouvrir à la douce espérance . . . Je vois mon domestique couché sur son ventre, sur l'emplacement qu'il avait pratiqué, et cherchant à couvrir de son corps l'ouverture qui venait d'être découverte. Les noirs, poussés par la cupidité, voulaient à toute force chasser mon domestique et plonger leurs mains avides dans le fond de l'ouverture . . . Nous fîmes bonne contenance, et les armes à la main, nous les forçâmes de descendre ; nous appellâmes d'autres domestiques de confiance, et nous fîmes continuer la fouille en notre présence. L'ouverture nous laissait entrevoir un vide qui contenait des objets que nous ne pouvions distinguer. Ce vide, ou cellule, était formé de grandes pierres grossièrement assemblées. Nous fîmes enlever les pierres les plus larges qui couvraient le plan supérieur, et nous reconnûmes une cellule ayant la forme d'un carré long et composée de grosses pierres superposées qui formaient les quatre murs latéraux correspondant aux gradins de la pyramide. Cette cellule avait quatre pieds de hauteur sur six ou sept de longueur. La première chose qui frappa nos regards ce fut un grand corps couvert d'un tissu en coton d'une éclatante blancheur qui, à peine touché, tomba en poussière. C'était une espèce de table ou autel, soutenue par quatre pieds cylindriques et entourée d'une balustrade de barreaux en

buried, as one would expect, in a chamber below the surface of the ground, but in a small chamber within the masonry of the pyramid, near the top. One good result attended this 'lucky find,' for it became certain that the period when the jewellery was placed in the pyramid was Roman, and the inscriptions showed that the queen for whom the pyramid was built was the great queen who is depicted on the walls of the ruins at Nâga with rich decorations and pointed nails almost an inch long. The ill result that followed the discovery was the destruction of several pyramids by treasure seekers, and Lepsius relates that when he was there Osman Bey, who was leading back his army of 5,000 men from Taka, offered him the help of his battalions to pull down all the pyramids, in order to find treasure as Ferlini had done.

In 1903 the writer excavated a number of the pyramids of Meroë for the Sirdar and Governor-General of the Sûdân, Sir F. R. Wingate, who was especially anxious to examine the method of their construction. It was found in every case that the cores of the pyramids were made of rubble, and that there was no chamber of any sort or kind in them. The dead kings and queens were buried in chambers *under* the pyramids, and few, if any, were mummified; some of

bois, grands et petits alternativement placés. Ces barreaux étaient sculptés et représentaient des figures symboliques. C'est sous cette table que se trouva le vase en bronze . . . qui contenait les objets précieux enveloppés dans du linge semblable à celui dont je viens de parler. Près du vase et sur le plan de la cellule, étaient symétriquement disposés, au moyen de fils, des colliers, des pâtes en verre, des pierres de couleur, etc. Il y avait aussi quelques talismans, de petites idoles, un étui cylindrique en métal, de petites boîtes travaillées au tour remplies d'une matière pulvérisée dont je donne plus loin l'analyse, une scie, un ciseau, et plusieurs autres objets dont j'ai donné la description dans mon catalogue."—J. Ferlini, *Relation Historique des fouilles opérées dans la Nubie*; Rome, 1838.

the funeral chambers only contained pots, wherein were the remains of bodies which had been burned. The writer is of opinion that the statements made by Ferlini are the result of misapprehension on his part, and that he was not acquainted with all the facts concerning the discovery of the jewellery which, he declared, was found in a pyramid at Meroë. It is possible that his 'find' consisted of jewellery and other objects which had been hidden by thieves in some portion of a pyramid in ancient days, but it could never have been found in a chamber near the top of a pyramid at Meroë, for the cores were not sufficiently well built to allow of a chamber being made inside them. Seen from the river at sunset, the western sides of the pyramids appear to be of a deep crimson colour.

Shendi, on the east bank of the river, 95 miles from the Atbara, was once a large town, containing several thousands of inhabitants, and possessing a considerable trade with the northern and southern provinces on the east bank of the Nile. In the year 1820 Muḥammad 'Alī sent his son Ismâ'il Pâsha with 5,000 soldiers to conquer Sennaar, and another force of about the same strength to conquer Kordofân. Ismâ'il was successful in his mission, but the year following he was invited by Nimr the Nubian king to a banquet in his palace at Shendi, and during the course of the entertainment the palace was set on fire and the Egyptian prince was burned to death. Muḥammad Bey at once marched to Shendi, and having perpetrated awful cruelties upon nearly all its inhabitants, destroyed houses and gardens and property of every kind. Shendi was a Dervish stronghold for some years, but it was re-occupied by the Egyptian troops on March 26th, 1898.

Matammah, on the west bank of the Nile, 98 miles from the Atbara, had, in 1885, about 3,000 inhabitants, two or more mosques, and a market twice a week. In 1897 the Gaalīn Arabs in and about the town revolted against

the Khalîfa's authority, and having fortified the place they awaited the result. Maḥmûd, by the Khalîfa's orders, attacked it on July 1st, and after a three days' fight, all their ammunition being expended, the Gaalîn were compelled to submit, for Maḥmûd had surrounded the town with his troops. The victors promptly slew 2,000 men, and women and children were massacred mercilessly; the prisoners were drawn up in a line and treated thus: the first was beheaded, the second lost a right hand, the third his feet, and so on until every man had been mutilated. The Gaalîn chief, 'Abd-Allah wad Sûd, was walled up at Omdurmân in such a position that he could neither stand nor sit, and was thus left to die of hunger and thirst (Royle, *op. cit.*, p. 521). General Sir A. Hunter bombarded the town on October 16, 17, and November 3, 1897, and it was evacuated by Maḥmûd in March, 1898.

About 20 miles south of Shendi, on the east bank, is the entrance to the Wâdî Ben-Nâga, and near it is a little village called **Ben-Nâga**; three miles down the river are the ruins of a small ancient Nubian temple, which, according to Hoskins, measured about 150 feet in length; it contained 6 pilasters about 5 feet square. The principal remains are two columns on which are figures of Bes in relief. Travelling in a south-easterly direction, and passing Gebel Buerib, after a journey of ten hours, the ruins of **Nâga** are reached; these are usually called by the natives of the district, Muṣawwarât* an-Nâga, *i.e.*, the 'sculptures of Nâga,' as opposed to the Muṣawwarât al-Kirbekân, *i.e.*, the sculptures of Ben-Nâga in the Wâdî Kirbekân, and the Muṣawwarât aṣ-Ṣufra, *i.e.*, the sculptures of the Wâdî aṣ-Ṣufra. The ruins consist of the remains of at least seven temples, and there is no doubt that they belong to the late

*Arabic مَصَوْرَات sculptures, bas-reliefs, images, paintings, and the like.

Ptolemaïc or early Roman period. The reliefs here illustrate how closely the architects and masons tried to copy Egyptian models, and the cartouches show that the kings; whoever they were, adopted prenomens formed on the same lines as those used by the old kings of Egypt. The gods worshipped were the same as those of Napata and other Nubian cities, but there is here in addition to them a god with three lions' heads. Before satisfactory plans of the temples here could be drawn, excavations and clearances on a large scale would have to be made.

Twelve miles from Nâga, in a north-easterly direction, is a comparatively small circular valley, which, because it resembles in shape a circular brass tray, is called Aş-Şufra. Here are the **Muşawwarât aş-Şufra**, or ruins of a group of buildings enclosed within walls, without inscriptions and without reliefs, which, according to Hoskins, measured 760 feet by 660 feet; there were no entrances on any side except the north-west, where there were three. The walls enclosed five or six small temples, in one of which were several pillars. Cailliaud thought that the ruins of the main building were those of a school, and Hoskins of a hospital, while Lepsius offered no opinion; but it is useless to theorise until systematic excavations have shown what the plan of the group of buildings actually was. These ruins are about 50 minutes' ride from **Bir Nâga**, *i.e.*, the 'Well of Nâga.' This well is very deep, and its sides are lined with stone. Representatives of all the tribes who pasture their flocks in the neighbouring deserts come here and draw up water in goat skins, which are tied at the four corners, and pour it into the shallow troughs scooped in the ground, wherefrom the animals drink. Women, as well as men, arrayed in scanty garments, draw water, and when a number of them are hard at work, and the ground round about the well is covered with flocks, the

traveller has before him a phase of desert life which once seen will never be forgotten.

About $1\frac{1}{2}$ miles distant are the ruins of a small temple with reliefs, on which men are depicted riding elephants, lions, panthers, and other wild animals; all the ruins in this neighbourhood seem to belong to a Christian period. From Shendi an almost direct route runs to Nâga, distance about 30 miles, and there is another to Aş-Şufra, distance about 26 miles.

Near Gebel Gerri, 525 miles from Wâdi Halfa, begins the **Sixth Cataract**, commonly called the Shabluka Cataract; it begins at the north end of Mernat Island, on which General Gordon's steamer, the 'Bordein,' was wrecked on January 31, 1885, and extends to Gebel Rawyan, a distance of 11 miles. At the entrance to the Shabluka gorge, the channel turns sharply to the east, and is only 200 yards wide; in July the rate of the current through this channel exceeds 10 miles per hour. The Dervishes guarded the northern end of the channel by five forts, four on the western, and one on the eastern bank. From this point to Omdurmân there is little to be seen of general interest. The hills of Kerreri, seven miles from Omdurmân, on the west bank, mark the site of the great **Battle of Omdurmân**, on Friday, September 2, 1898, when the Khalifâ's army was practically annihilated; on the same day the Sirdar marched into the city of Omdurmân, and the rule of the Khalifâ was at an end.

The town of **Omdurmân**, or more correctly **Umm Durmân**, was, in the year 1882, nothing but a small village lying nearly opposite to Kharţûm, with very few inhabitants, most of whom were brigands. The huts were made of straw and palm branches, and resembled those of most of the other unimportant villages in the Sûdân. Near this village General Gordon built a fort, which was called 'Omdurmân Fort,' and, with the forts on Tuti Island, it

formed the chief external defences of Khartûm. He placed in command of it Faragalla Pâsha, who had been promoted by Gordon from the rank of Captain to that of general officer in one year. In January, 1885, the Mahdi detailed Abû Anga and Fadl al-Mawla to besiege the fort, and the former succeeded in entrenching himself between it and the river. When the food and ammunition came to an end, Faragalla signalled to Gordon for instructions, and as Gordon could do nothing to support this brave man, he told him to capitulate. This was done, and the fort fell into the Mahdi's hands on 15th January, 1885. After the fall of Khartûm on 26th January, 1885, the Khalîfa occupied Omdurmân, and made it the centre of his power in every way. He declared that it was the sacred city of the Mahdi, notwithstanding the fact that the Mahdi had said it was only a temporary camp, as the Prophet had revealed to him that he should depart this life in Syria, after conquering Egypt and Arabia. As soon as the Khalîfa had settled in Omdurmân, the village began to grow into a town, and it extended subsequently along the river bank for a distance of six miles, being about three miles wide in its widest part. The length of the town is accounted for by the fact that everybody wished to live as near the river as possible, so that he might obtain water easily. The **mosque** was originally an oblong enclosure surrounded by a mud wall 460 yards long and 350 yards wide; subsequently a building was made of burnt bricks, which were whitewashed. The Khalîfa next built brick houses for himself, his brother, and his son Ya'qub, and he proclaimed that all the town south of the mosque was his own private property; the ground on the north of it he gave to Khalîfa Sherîf and 'Alî Wad-Helu. Ya'qub's house lay to the east of that of the Khalîfa. The compound of the Khalîfa is enclosed by a high wall built of red bricks, and is subdivided into several smaller centres, each of which is

in communication with the other ; his private apartments are quite close to the mosque, which he entered through a large door in the eastern wall. Passing through the main gate a porch is reached, which leads into a small court with two rooms ; from this court a door opens into the private apartments. The buildings in the compound have verandahs, and on one of these a second story has been added, on all four sides of which are windows : thus the occupant can see what is going on in every part of the town. The furniture of the Khalîfa's house consisted of brass and iron beds, with mosquito curtains, carpets, silk-covered cushions, curtains, etc. His son Ya'qûb's house was furnished with still greater luxury, and it contained chandeliers which were stolen from Gordon's palace at Kharṭûm.

Near Ya'qûb's house was the **Bêt al-Amâna**, or **Arsenal**, where all the munitions of war were stored, and near it were the buildings in which the Emîrs' flags and the Khalîfa's war drums were kept. The **Bêt al-Mâl**, or **Treasury**, was on the north side of the town, near the river, and its enclosure covered a large area. The **Prison** is in the south-east quarter, near the river, and was provided with a high wall ; in the inner court the Khalîfa had built a number of mud and stone huts, in which horrible cruelties were perpetrated. These huts had no windows, and each night crowds of wretched prisoners were driven into them until they were filled to the utmost, and then the doors were locked upon them. Many poor creatures died of suffocation, and many were maimed for life as the result of the fighting and struggling which went on in these huts. The site of the **Slave Market** is to the south of the Bêt al-Mâl, and the sale of slaves was organized there by Ibrahîm Adlân, the Khalîfa's collector of revenues, who levied a tax on every purchaser of a slave. The proceeds of this abominable and detestable traffic were considerable, even though girls were sold for as

little as the equivalent of about thirty shillings, and rarely for more than the equivalent of £5. Adlân was notorious as the coiner of the Khalifa's quarter, half, and whole dollars, which the merchants refused to accept, until all their houses and stock had been confiscated by the Khalifa. Gallows were erected at several places, and the frequency of their use loudly proclaimed the character of the Khalifa's rule.

The most striking object in Omdurmân was the **Mahdi's Tomb**, which was 36 feet square and 30 feet high, and had walls 6 feet thick. Above this was a hexagonal wall, 15 feet high, and above this rose a dome about 40 feet high. The tomb was built by the Khalifa, who compelled every man to help in the transport of the stones necessary for the work. The inside was lit by ten large arched windows in the square portion and by six skylights in the hexagonal portion ; a small dome surmounted each corner. The whole building was whitewashed, and was surrounded by a trellis-work fence. Over the place in the ground where the Mahdi was buried stood a wooden sarcophagus covered with black cloth, and above it was suspended an immense chandelier stolen from the Palace at Khartûm. For years Muḥammadans were compelled to make a pilgrimage to the Mahdi's tomb instead of making the *Ḥagg*, or pilgrimage to the Prophet's tomb in Medîna. The dome of the tomb was struck by a shell from a gunboat during the bombardment of Omdurmân, and a large hole was made in one side of it ; subsequently further damage was done to the whole building and it soon fell into ruins. It was, however, quite a mistake to suppose that the Arabs believed the influence of the Mahdi to be overthrown because his town was in the hands of the British ; on the contrary, fanatics of all sorts crowded to it as a place of pilgrimage, and prayed there for a new manifestation of the dead man's power, which, they thought, was incarnate in the Khalifa. This being so, the notables among the Muḥammadans in the district asked that the

Mahdi's body might be destroyed, and the destruction of his tomb completed. Thereupon the Mahdi's body was taken out of his grave and burned, and the ashes were thrown into the river; the head is said to have been in the possession of a British soldier, and afterwards to have been buried at Wâdî Ḥalfa. To have allowed the tomb to stand in a perfect state over the body of the Mahdi would have been a fatal error in administration, and the native population of the Sûdân would never have understood the action otherwise than as the result of fear on the part of the responsible Government officials.

Besides the remains of the Khalîfa's buildings there is little of interest in Omdurmân, but the bazaars are beginning to be worth a visit, for the products of Central Africa are slowly filtering into them from the south. The native leather and silver work is particularly good. The battle-field of Kerreri, where the Khalîfa's army of 40,000 men was practically destroyed by Lord Kitchener on September 2nd, 1898, is about seven miles to the north of Omdurmân.

Five miles up stream from Omdurmân, on a tongue of land formed by the union of the Blue and White Niles, stands **Kharṭûm**, in lat. $13^{\circ} 36' 38''$ N.; the name means 'trunk of an elephant,' and the town was thus called because the tongue of land on which it stands resembled this object. Kharṭûm was founded between 1820 and 1823 by the sons of Muḥammad 'Alî, soon after Nimr, the Shêkh of Shendi, destroyed Prince Ismâ'îl and his companions by burning down the house in which they were dining. Kharṭûm was the centre of the slave trade, and its merchants waxed rich through it; the Turkish officials took care to participate in the profits, and they abused their power to the utmost. The Mahdi's rebellion was, at the beginning, the natural protest against Turkish misrule and veniality as illustrated by the awful success of the slave trade. In 1884 General Gordon went to Kharṭûm to withdraw the Egyptian garrison.

but soon after he arrived he was besieged by the Madhi's forces. On the night of January 25th, 1885, the Dervishes entered the town, Gordon was murdered, and the town was given up to rapine and pillage for some days. On Sunday, September 4th, 1898, the Sirdar and his staff crossed over to Khartûm, which was in ruins, followed by representatives of every corps belonging to the expedition, and when the troops were landed, they were formed up into three sides of a square, facing the front of General Gordon's ruined palace. The Sirdar gave a signal, whereupon the British and Egyptian flags were simultaneously hoisted on the flagstaffs which had been erected on the palace, and the bands played "God Save the Queen" and the Khedivial Hymn, whilst the gunboat fired a royal salute of 21 guns, the officers and men all standing at attention. After cheers had been given for the Queen and the Khedive, the bands played the Dead March in *Saul*, etc., and a solemn service was performed by the various chaplains, which concluded with Gordon's favourite hymn, "Abide with me," played by the Sûdânî band.

As soon as Lord Kitchener had occupied Khartûm, the work of rebuilding the town began; a definite plan of operations was decided upon, and this has been followed with eminently satisfactory results. The natives who could prove their titles to the estates which they claimed were allowed to take possession of them, and the Egyptian Government paid every proprietor the market value of such properties as they needed for official purposes and works. The first large building erected was the **Palace of the Sirdar**, and it is beyond doubt a striking symbol of the power of the Government. It is built on the site of the old Palace, on the steps of which Gordon was murdered by the Mahdi's followers on the night which began on January 25, 1885. The British and Egyptian flags float over its roof, and two sentries guard the

entrance on the river bank, one British and one Sûdânî. By the wall on each side stands a forty-pounder siege gun, which was brought up to shell Omdurmân. The building can be seen from a considerable distance, and the tribes of the south will regard it in the same way as the Egyptians regard the Citadel at Cairo, *i.e.*, as the seat of the power which rules them. On the same side of the Blue Nile, a short distance up the river, lies the **Gordon Memorial College**, built by Lord Kitchener with subscriptions collected in England in 1898. Here are the workshops which were presented by Sir William Mather, and the Research Laboratory, which is due to the munificence of Mr. Henry Wellcome. The workshops are under the direction of Mr. Rhodes, and they are sufficiently large to enable forty-five boys to learn carpentry, smith and foundry work, and cotton-ginning. The Laboratory is under Dr. A. Balfour, who is engaged in investigating the causes of the diseases which are the scourges of vegetable and animal life in the Sûdân. The College is attended by 149 boys, of whom 91 are Arabs or Blacks, and 58 Egyptians and Syrians, and Mr. Currie, the Director-General of Education, reports favourably and hopefully of the results of the instruction which is given here and in the schools of Wâdî Halfa, Suakin, and Omdurmân. Lord Cromer (Egypt, No. I (1904), p. 95) reports that a Museum has been established in the Gordon College, and there should be no difficulty in collecting there a considerable number of antiquities from the sites of the ancient cities of the Sûdân. A small technical school has been established at Omdurmân, and Mr. Bond, R.N., the Director of the Steamers and Boats Department, who has helped to direct its progress, writes that "the effect that three years of school have had on the shopwork of the boys is remarkable." Every one will rejoice that a statue of General Gordon has been set up in a prominent place near a main thoroughfare, and many of the natives who knew

the 'Pâsha' personally, or became acquainted with the heroism of this brave man, believe that his presence is still with them. The statue is a copy in bronze of the famous work by the late Mr. Onslow Ford, which was made for the mess of the Royal Engineers at Chatham. The monument is as typical as it is interesting. There are few 'sights' to be seen in Khartûm in the ordinary sense of the word, for the town is little more than 80 years old, and nearly everything of interest in it perished during the thirteen years that it was in the hands of the Dervishes. Excursions may be made without difficulty to Soba, about nine miles up the Blue Nile, where there are remains of a Coptic church and ruins of the gate-buildings of the old city, and also to Omdurmân.

The visitor to Khartûm will note that great progress in every direction is being made in the town, and he who has time to enquire into matters will find that the responsible officials are attending diligently to the needs of the remarkable and very mixed population of the Sûdân which is under their rule. Since the time when the Sirdar Sir F. R. Wingate gave the death blow to Mahdism by destroying the Khalîfa near Umm Dabrikât, all the more important features of the Sûdân Government have been not military, but essentially civil, and in some respects they might even be called patriarchal, using the word in its best sense. It is impossible to describe the state of anarchy and misery which prevailed in the Sûdân in September, 1898, but this will be readily understood by the reader when we say that the population had sunk from about 8,500,000 in 1885 to about 1,500,000 in 1889! Nearly three and a half millions perished from want and disease, and about three and a quarter millions were killed in external or internal war. Sir F. R. Wingate estimates the population at the present time to be 1,870,500 persons, and this number only after six years of peace! The forces of

the Mahdi and Khalifa wiped out whole towns and villages, and destroyed the water wheels, and laid waste the grain lands, and caused the palm trees to be neglected to such a degree that many thousands were rendered incapable of further fruit-bearing. With the return of peace, and the protection of a just and merciful rule, agriculture and commerce have begun to revive, and the building of more than 1,000 water wheels in the Sûdân during 1903 is a proof that the former inhabitants are coming back to the land, and that a feeling of security prevails among them. Great attention is being given to the cotton-growing question, and an experiment in cotton cultivation on a fairly large scale is being made in the Berber district. When the Suakin-Berber Railway is completed in 1906, the development of the Sûdân will really begin, for there will be an outlet for produce, the amount of which can, at present, only be guessed at. The revenue shows an upward tendency, and it has risen from £E.127,000 in 1899 to £E.336,000 in 1903. The revenue for 1904 is expected to amount to £E.469,000. The increase in the area of cultivation is proved by the fact that land tax was collected on 112,000 acres in 1902, on 146,000 acres in 1903, and on about 167,000 acres in 1904. Imports and exports showed a satisfactory increase in 1903, and the latter exceeded the former. The railways are, unfortunately, being worked at a loss. The receipts on the Ḥalfa-Kerma line were in 1903 £E.11,000, and the working expenses £E.18,000; the receipts on the Ḥalfa-Kharṭûm line were £E.113,000, and the working expenses £E.119,000, thus passengers and goods are being carried at a loss. The tourist service in 1902-1903 cost £E.6,708, and only earned £E.3,888! On the other hand, "The Government wishes to attract imports, encourage exports, and be prepared for the stimulus which, it is to be hoped, the construction of the line to the Red Sea will give to the trade of the country. But the policy now adopted is only

“justifiable because the Suakin-Berber Railway is in course of construction.” (Lord Cromer, *Egypt*, No. I (1904), p. 85.)

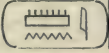
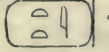
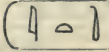
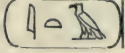
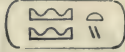
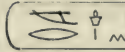
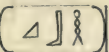
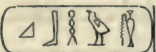
In each district criminal justice is administered by a Court which consists of the Mudîr and two magistrates, and has general competence; a minor Court consists of three officers, with limited competence. The procedure at the inquiry is borrowed from the Indian Code of Criminal Procedure; that at the hearing is that of an Egyptian (or, substantially, of a British) court-martial, with which the military officers are familiar. Sentences passed by the Mudîr's Court are submitted to the Governor-General for confirmation. Those of the subordinate Courts are either submitted to the Mudîr for confirmation, or are open to appeal before him. The slave trade is now confined chiefly to the Abyssinian frontier and to Kordofân, and the Government is sparing no pains to destroy it utterly. One Sa'îd Ibrahîm, the son of a very influential shêkh, was prosecuted in 1903 for trafficking in slaves, and was sentenced at Al-'Obêd to five years' imprisonment; the result of this prosecution has had a healthy effect in the district, and many slave-dealers have begun to wonder if it is worth while carrying on the trade under modern conditions.



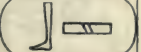
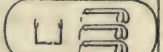
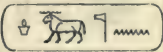
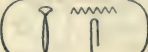
LIST OF DYNASTIC EGYPTIAN KINGS.

It should be borne in mind that the Egyptians never divided their kings into dynasties, and that this arrangement is due to Manetho.

Dynasty I., from Thinis, B.C. 4400.

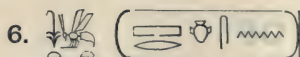
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| <p>1.  *  MENA.</p> <p>2.   TETA.</p> <p>3.   ÂTETH.</p> | <p>4.   ÂTA.</p> <p>5.   SEM-TI.</p> <p>6.  
MER-BA-PEN. (MER-P-BA.)</p> |
| <p>7.   SEMSU, or   HU (or NEKHT)?</p> <p>8.   or  QEBH.†</p> | |

Dynasty II., from Thinis, B.C. 4133.

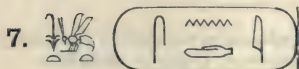
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|---|---|
| <p>1.   NETER-BAIU, <i>i.e.</i>,  BESH,</p> <p style="text-align: center;">or  BETCHAU.</p> | <p>2.   HETEP-SEKHEMUI.</p> <p>3.  
KA-KAU.</p> |
| <p>4.  
BA-EN-NETER.</p> <p>5.  
UATCH-NES.</p> | |

*  = *suten bät*, "King of the North and South."

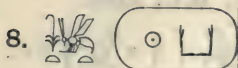
† (Originally  Sen, mistaken for  Qebh.)



PER-AB-SEN.



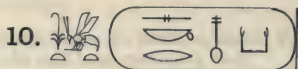
SENTĀ.



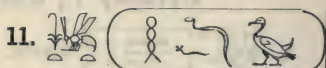
KA-RĀ.



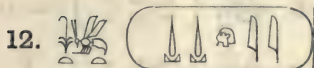
NEFER-KA-RĀ.*



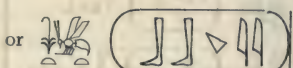
NEFER-KA-SEKER.



HETCHEFA.

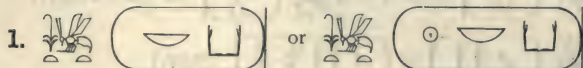


TCHATCHAI.

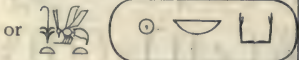


BEBI.

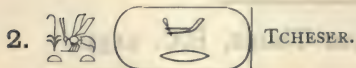
Dynasty III., from Memphis, B.C. 3966.



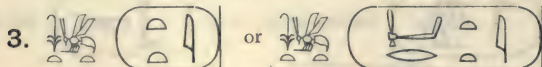
NEB-KA



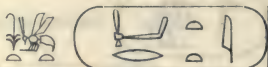
NEB-KA-RĀ.



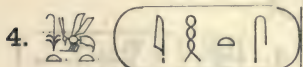
TCHESER.



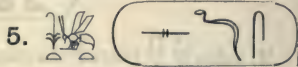
TETĀ. (HEN-NEKHT.)



TCHESERTETĀ.



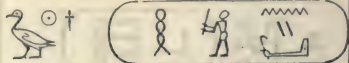
ĀHTES.



SETHES.



NEFER-KA-RĀ, son of the Sun,

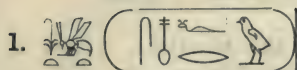


IUNI.

* Though ☉ Rā is generally placed first in the cartouche, it is generally to be read last.

† = Sa Rā, "son of the Sun."

Dynasty IV., from Memphis, B.C. 3766.



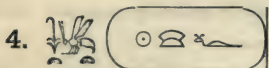
SENEFERU.



KHUFU. (CHEOPS.)



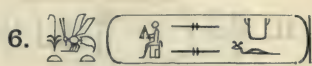
TET-F-RĀ.



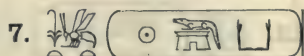
KHĀ-F-RĀ. (CHEPHREN.)



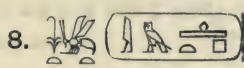
MEN-KAU-RĀ. (MYCERINUS.)



SHEPSES-KA-F.

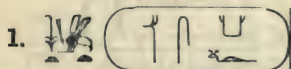


SEBEK-KA-RĀ.

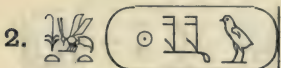


I-EM-ĤETEP.

Dynasty V., from Elephantine, B.C. 3366.



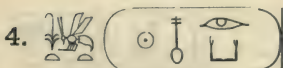
USR-KA-F.



SAĤ-U-RĀ.



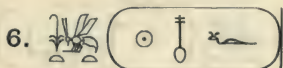
KAKAĀ.



NEFER-KA-ĀRI-RĀ.



SHEPSES-KA-RĀ.



NEFER-F-RĀ.

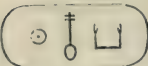
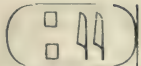
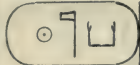
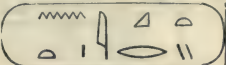


ĤERU-Ā-KA-U.

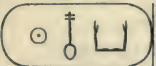
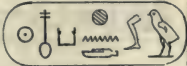
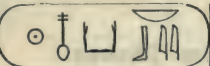
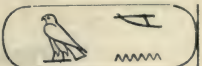
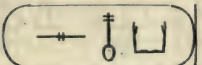
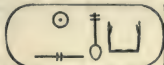
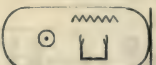
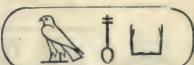
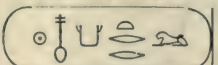
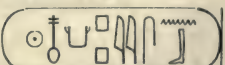


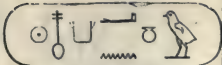
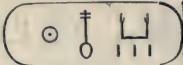
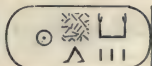
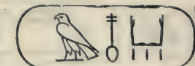
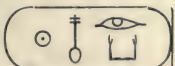
NEFER-KHĀ-RĀ.

9.            

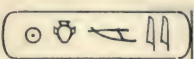
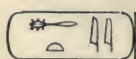
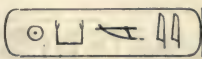
5.    
NEFER-KA-RĀ, son of the Sun, PĒPI (II.).
6.   RĀ-MER-EN-MEḤTI-EM-SA-F.
7.   NEFER-KA-RĀ.
8.    
MEN-KA-RĀ, son of the Sun, NETĀQERTI.
(NITOCRIS.)

Dynasties VII. and VIII., from Memphis.

- | | |
|--|---|
| 1.   NEFER-KA-RĀ. | 3.   NEFER-KA-RĀ-KHENTŪ. |
| 2.   NEFER-KA-RĀ-NEBI. | 4.   MER-EN-HERU. |
| 5.   SENEFER-KA. | or 5.   SE-NEFER-KA-RĀ. |
| 6.   KA-EN-RĀ. | 8.   NEFER-KA-HERU. |
| 7.   NEFER-KA-RĀ-T-RER-L (?). | 9.   NEFER-KA-RĀ-PĒPI-SENB. |

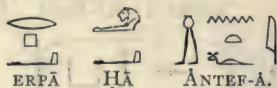
10.   | 12.  
NEFER-KA-RĀ-ĀNNU. NEFER-KAU-RĀ.
11.   | 13.  
... KAU-RĀ. NEFER-KAU-HERU.
14.   | NEFER-KA-ĀRI-RĀ.

Dynasties IX. and X., from Heracleopolis.

1.   |  
RĀ-MERI-ĀB, son of the Sun, KHATI.
2.   | RĀ-KA-MERI.

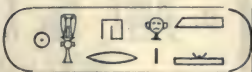
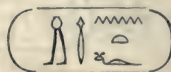
Dynasty XI., from Thebes.

The founder of this Dynasty was

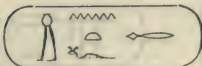
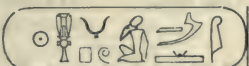
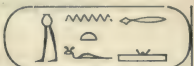
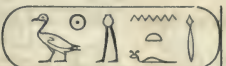
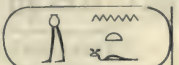
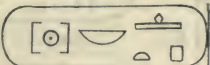
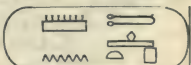
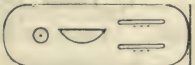
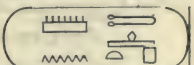
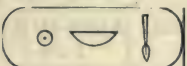
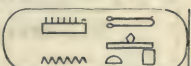
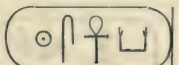


The ERPĀ and HĀ, * ĀNTEF-Ā.

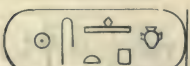
The position of the five following kings is doubtful.

1.   |  
RĀ-SESHESH-HER-HER-MAĀT, son of the Sun, ĀNTEF-ĀA (I.).

* Erpā and hā, usually translated "hereditary prince" or "duke," are two of the oldest titles of nobility in Egypt.

2.   son of the Sun, **ĀNTEF-ĀA** (II.).
3.     **RĀ-SESHESH-ĀPU-MAĀT**, son of the Sun, **ĀNTEF-ĀA** (III.).
4.   son of the Sun, **ĀNTEF-ĀA** (IV.).
5.     **NUB-KHEPER-RĀ**, son of the Sun, **ĀNTEF**.
6.     **NEB-ḤETEP-RĀ**, son of the Sun, **MENTH-ḤETEP** (I.).
7.     **NEB-TAUI-RĀ**, son of the Sun, **MENTH-ḤETEP** (II.).
8.     **NEB-KHERU-RĀ**, son of the Sun, **MENTH-ḤETEP** (III.).
9.   **SE-ĀNKH-KA-RĀ**.

Dynasty XII., from Thebes, B.C. 2466.

1.     **SEḤETEP-ĀB-RĀ**, son of the Sun, **ĀMEN-EM-ḤĀT** (I.).



KHEPER-KA-RĀ, son of the Sun,

USERTSEN (I.).
(SESONCHOSIS.)

NUB-KAU-RĀ, son of the Sun, ĀMEN-EM-ĤĀT (II.).



KHEPER-KHĀ-RĀ, son of the Sun, USERTSEN (II.).



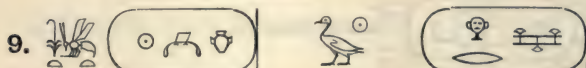
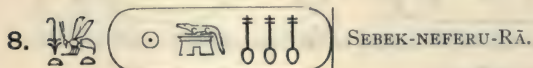
KHĀ-KAU-RĀ, son of the Sun, USERTSEN (III.).



MAĀT-EN-RĀ, son of the Sun, ĀMEN-EM-ĤĀT (III.).

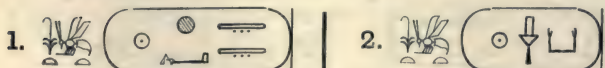


MAĀ-KHERU-RĀ, son of the Sun, ĀMEN-EM-ĤĀT (IV.).



RĀ-ĀU-ĀB, son of the Sun, ḤER.

Dynasty XIII., from Thebes, B.C. 2233.



KHU-TAIU-RĀ.

SEKHEM-KA-RĀ.

3. [RĀ]-ĀMEN-EM-HĀT.

4. SEHETEP-ĀB-RĀ.

5. ĀUF-NĀ.

6. SEĀNKH-ĀB-RĀ, son of the
Sun, ĀMENI-ĀNTEF-ĀMEN-EM-HĀT.

7. SEMEN-KA-RĀ.

11. SEBEK-[HETE]P-RĀ.

8. SEHETEP-ĀB-RĀ.

12. REN-SENB.

9. KA.

13. RĀ-ĀU-AB.

10. NETCHEM-ĀB-RĀ.

14. SETCHEF RĀ.

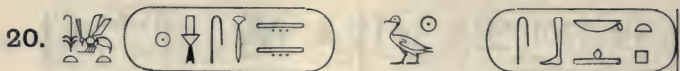
15. RĀ-SEKHEM-KHU-TAUI
SEBEK-HETEP (I.).

16. RĀ-USER-

17. SEMENKH-KA-RĀ, son of the Sun, MER-MENFITU.

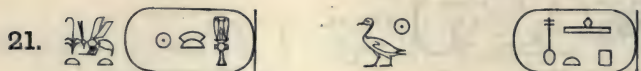
18. RĀ- KA.

19. RĀ-USERU-SET



SEKHEM-SEUATCH-TAUI-RĀ, son of the Sun,

SEBEK-ḤETEP (II.).

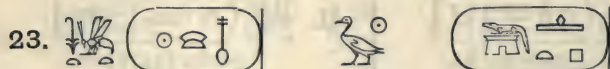


RĀ-KHĀ-SESHESH, son of the Sun,

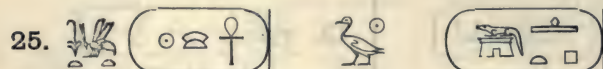
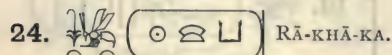
NEFER-ḤETEP.



RĀ-ḤET SA, son of the Sun, ḤET-HERU-SA.



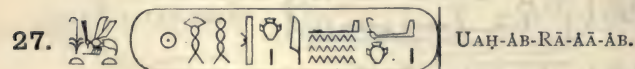
KHĀ-NEFER-RĀ, son of the Sun, SEBEK-ḤETEP (III.).



RĀ-KHĀ-ĀNKH, son of the Sun, SEBEK-ḤETEP (IV.).

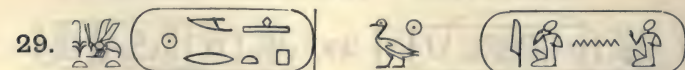


KHĀ-ḤETEP-RĀ, son of the Sun, SEBEK-ḤETEP (V.).



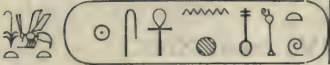
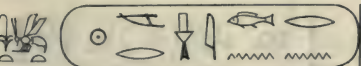
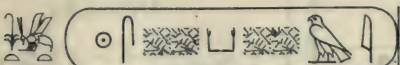
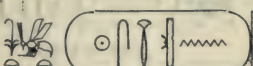
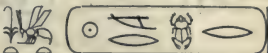
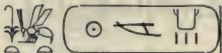
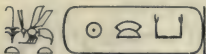
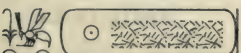
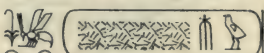
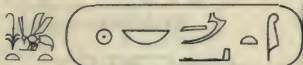
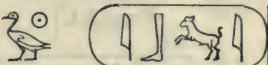
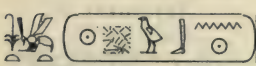
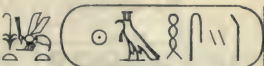
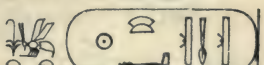
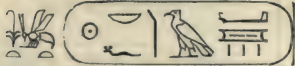
RĀ-MER-NEFER, son of the Sun,

ĀI.

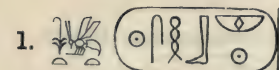


RĀ-MER-ḤETEP, son of the Sun,

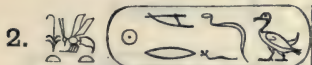
ĀNĀ.

30.  RĀ-SEANKH-NEFER UTU.
31.  RĀ-MER-SEKHEM-ĀN-REN.
32.  RĀ-S -KA- . . .
HERU-Ā.
33.  RĀ-SEUATCH-EN.
42.  RĀ-MER-KHEPER.
- 34-39. (Names wanting.)
43.  RĀ-MER-KAU.
40.  RĀ-KHA-KA.
- 44-46. (Names wanting.)
41.  RĀ-
47.  MESU.
48.  RĀ-NEB MAĀT. son of the Sun,  ĀBĀ.
49.  RĀ UBEN.
54.  RĀ-NEḤSI.
- 50-53. (Names wanting.)
55.  KHĀĀ-KHERU-RĀ.
56.  NEB-F-Ā(?)A-MER-RĀ.
57.  ĀĀ-AB.

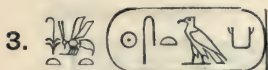
Dynasty XIV., from Xoïs.



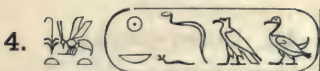
SEHEB-RĀ.



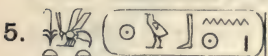
MER-TCHEFA-RĀ.



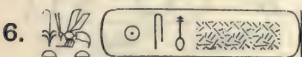
STA-KA-RĀ.



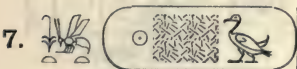
NEB-TCHEFA-RĀ.



UBEN-RĀ.



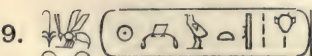
RĀ-SENEFER-



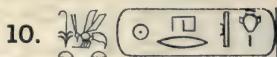
RĀ- -TCHEFA.



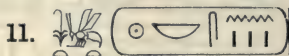
UBEN-RĀ.



RĀ-ĀUT-AB.

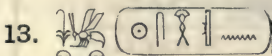


HER-AB-RĀ.

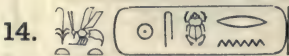


NEB-SEN-RĀ,

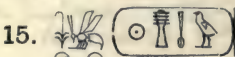
12. (Name wanting.)



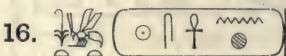
SEUAH-EN-RĀ.



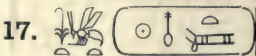
SEKHEPER-EN-RĀ.



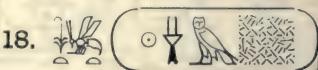
ṬET-KHERU-RĀ.



RĀ-SEĀNKH.



RĀ-NEFER-TEM.



RĀ-SEKHEM-

19.                                       

20.  RĀ-NEFER-ĀB.

21.  RĀ-A-

22.                                      

28. 
- MEN-KHĀU-RĀ,

23.  
- RĀ-SMEN.

24.                     

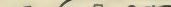
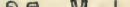
- 25, 26. [Names wanting.]

27.                   

- 29, 30. [Names wanting.]

31.  RĀ-SEKHEM-UATCH-KHĀU,

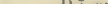
- son of
the Sun,
- SEBEK-EM-SA-F (I.).

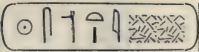
32.    
 RA-SEKHEM-SHEṬI-TAUI, son of SEBEK-EM-SA-F (II.).
 the Sun,

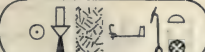
33.  
- SESUSR-TAUI-RĀ.

35.                    

34.  
- RĀ-NEB-ĀTI-

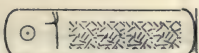
36.  
- RĀ-SMEN-

37.  
RĀ-SEUSERT-Ā

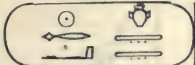
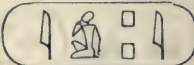
38.  
SEKHEM (?) - UAST-RĀ.

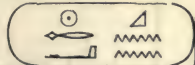
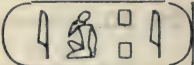
39-41. [Names wanting.]

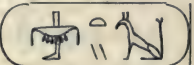
42.  
RĀ-USER-

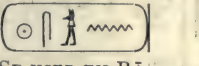
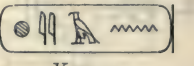
43.   RĀ-USER-

Dynasties XV. and XVI., "Shepherd Kings."

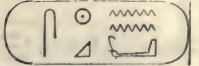
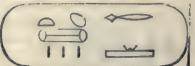
1.     
Neter nefer ĀA-ĀB-TAUI-RĀ, son of the Sun, ĀPEPĀ.
Beautiful god,

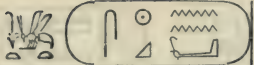
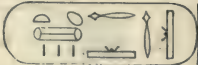
2.     
Neter nefer ĀA-QENEN-RĀ, son of the Sun, ĀPEPĀ.

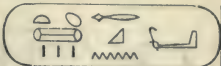
3.    
ĀA-PEḤ-PEḤ-SET, son of the Sun, NUBTI (?).

4.    
SE-USER-EN-RĀ, son of the Sun, KHIAN.

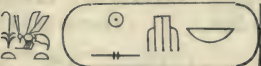
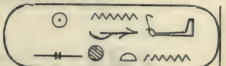
Dynasty XVII., from Thebes.

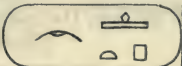
1.    
SEQENEN-RĀ, son of the Sun, TAU-ĀA.

2.   
 SEQENEN-RĀ, son of the Sun, TAU-ĀA-ĀA.

3.   
 SEQENEN-RĀ, son of the Sun, TAU-ĀA-QEN.

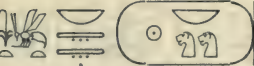
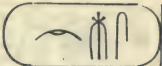
4.   
 UATCH-KHEPER-RĀ, son of the Sun, KAMES.

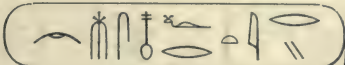
5.   
 RĀ-SEKHENT-NEB, son of the Sun, RĀ-SENEKHT-EN.

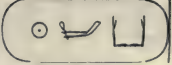
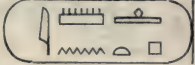
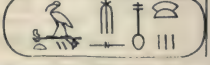
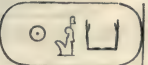
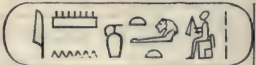
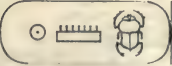
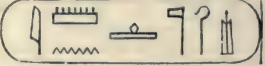
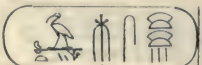
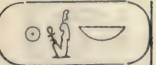
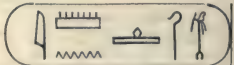
6.   Suten ĥemt ĀĀĤ-ĤETEP.
 Royal wife,

7.  ĀĀĤ-MES-SA-PA-ĀRI.

Dynasty XVIII., from Thebes, B.C. 1700.

1.   
 NEB-PEĤ-PEĤ-RĀ, son of the Sun, ĀĀĤMES.
 (AMASIS I.)

2.  
 Neter ĥemt ĀĀĤ-MES-NEFERT-ĀRI.
 Divine wife,

3.    
TCHESER-KA-RĀ, son of the Sun, ĀMEN-ḤETEP.
(AMENOPHIS I.)
4.    
ĀA-KHEPER-KA-RĀ, son of the Sun, TEḤUTI-MES.
(THOTHMES I.)
5.    
ĀA-KHEPER-EN-RĀ, son of NEFER-KHĀU-TEḤUTI-MES.
the Sun, (THOTHMES II.)
6.    
MAĀT-KA-RĀ, son of the Sun, ḤĀT-SHEPSET-KHNEM-ĀMEN.
(QUEEN HATSHEPSU.)
7.    
MEN-KHEPER-RĀ, son of the Sun, TEḤUTI-MES.
(THOTHMES III.)
8.    
ĀA-KHEPERU-RĀ, son of ĀMEN-ḤETEP NETER ḤEQ
the Sun, ĀNNU. (AMENOPHIS II.)
9.    
MEN-KHEPERU-RĀ, son of TEḤUTI-MES-KHĀ-KHĀU.
the Sun, (THOTHMES IV.)
10.    
NEB-MAĀT-RĀ, son of the Sun, ĀMEN-ḤETEF ḤEQ UAST.
(AMENOPHIS III.)

11. 

SUTEN HEMT

744 "M"

THI.

(THE MESOPOTAMIAN WIFE OF AMENOPHIS III.)

12. 

NEFER-KHEPERU-RĀ-UĀ-
EN-RĀ,

son of AMEN-HETEP NETER HEQ
the Sun, UAST (AMENOPHIS IV.).

or

KHU-EN-ĀTEN.

13.   

SUTEN HEMT

URT

NEFER NEFERU-ATEN NEFERTI-ITH.

Royal wife, great lady.

14.  

ĀNKH-KHEPERU-RĀ.

son of SEĀA-KA-NEKHT-KHEPERU-RĀ.
the Sun,

15.  

NEB-KHEPERU-RĀ.

son of
the Sun,

[illegible]

TUT-ĀNKH-ĀMEN ḤEQ
ĀNNU RESU.

16. 

KHEPER-KHEPERU-MAĀT-
ĀRI-RĀ,

son of
the Sun.

74472

ATF-NETER AI NETER
HEQ UAST.

17. 

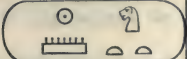
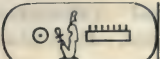
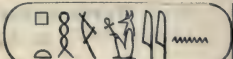
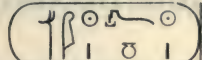
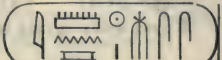
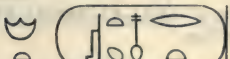
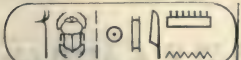
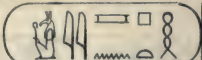
TCHESER-KHEPERU-RĀ-
SETEP-EN-RĀ,

son of
the Sun,

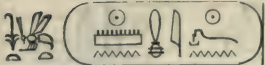
A hieroglyphic cartouche containing the symbols for the goddess Isis (a cow head), Hathor (a cow head with horns), and Wadjet (a cobra).

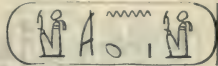
AMEN-MERI-EN HERU-
EM-HEB.

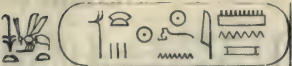
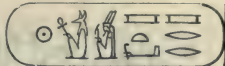
Dynasty XIX., from Thebes, B.C. 1400.

1.    
 MEN-PEHTET-RĀ, son of the Sun, RĀ-MESSU.
 (RAMESES I.)
2.    
 MEN-MAĀT-RĀ, son of the Sun, PTAḤ-MERI-EN-SETI.
 (SETI I.)
3.    
 USR-MAĀT-RĀ SETEP-EN-RĀ, son of the Sun, RĀ-MESSU-MERI-ĀMEN.
 (RAMESES II.)
- or    *
 USR-MAĀT-RĀ SETEP-NU-RĀ. son of the Sun, ĀMEN MER-RĀ-MESES.
4.   SUTEN ḤEMT ĀSET-NEFERT.
 Royal wife,
5.   SUTEN MUT, TUI.
 Royal mother,
6.    
 BA-RĀ-MERI-EN-ĀMEN, son of the Sun, PTAḤ-MERI-EN-ḤETEP-
 ḤER-MAĀT.
 (MENEPHTAH.)
7.    
 USR-KHEPERU-RĀ-MERI-ĀMEN, son of the Sun, SETI-MERI-EN-PTAḤ.
 (SETI II.)

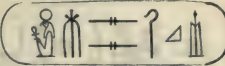
* These cartouches were formerly attributed to Rameses XII.

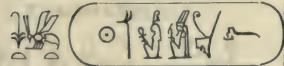
8.   
 MEN-MĀ-RĀ SETEP-EN-RĀ, son of ĀMEN-MESES-ḤEQ-UAST.
 the Sun, (ĀMEN-MESES.)

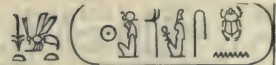
9.   
 KHU-EN-RĀ SETEP-EN-RĀ, son of PTAḤ-MERI-EN-SA-PTAḤ.
 the Sun, (MENEPHTHAH II.)

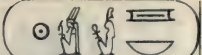
10.   
 USR-KHĀU-RĀ SETEP-EN-RĀ son of the RĀ-MERI ĀMEN-MERER
 MERI-ĀMEN, Sun, SET-NEKHT.

Dynasty XX., from Thebes, B.C. 1200.

1.   
 USR-MAĀT-RĀ-MERI-ĀMEN, son of the RĀ-MESES-ḤEQ-ĀNNU.
 Sun, (RAMESES III.)

2.   
 USR-MAĀT-RĀ SETEP-EN- son of the RĀ-MESES-MERI-ĀMEN-
 ĀMEN, Sun, RĀ ḤEQ MAĀT.
 (RAMESES IV.)

3.   
 USR-MAĀT-RĀ S-KHEPER- son of RĀ-MES-MERI ĀMEN-
 EN-RĀ, the Sun, ĀMEN SUTEN-F.
 (RAMESES V.)

4.    

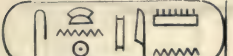
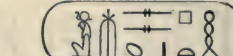
RĀ-ĀMEN-MAĀT- son of the Sun, RĀ-ĀMEN-MESSES NETER
MERI-NEB, HEQ ĀNNU.
(RAMESES VI.)

5.    

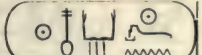
RĀ-USR-MAĀT-ĀMEN- son of RĀ-ĀMEN-MESSES-TĀ
MERI-SETEP-EN-RĀ, the Sun, NETER-HEQ-ĀNNU.
(RAMESES VII.)

6.    

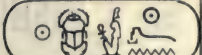
RĀ-MAĀT-USR-KHU-EN- son of RĀ-ĀMEN-MESSES-MERI-
ĀMEN, the Sun, ĀMEN.
(RAMESES VIII.)

7.    

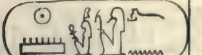
Neb ta S-KHĀ-EN-RĀ MERI- neb khāu RĀ-MESSES-SA-PTAH.
Lord of the ĀMEN, lord of crowns, (RAMESES IX.)
land,

8.    

NEFER-KAU-RĀ SETEP- son of RĀ-MESSES-MERER-ĀMEN-
EN-RĀ, the Sun, KHĀ-UAST.
(RAMESES X.)

9.    

RĀ-KHEPER-MAĀT SETEP- son of RĀ-MES SUTEN (?) ĀMEN.
EN-RĀ, the Sun, (RAMESES XI.)

10.    

MEN-MAĀT-RĀ SETEP- son of the RĀ-MESSES-MERER-ĀMEN KHĀ
EN-RĀ, Sun, UAST NETER HEQ ĀNNU.
(RAMESES XII.)

Dynasty XXI., from Thebes, B.C. 1100.

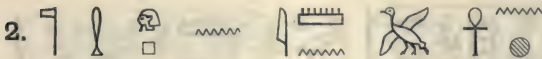
II.



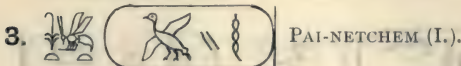
Neter-hen-tep-en-ÂMEN, son of the
Prophet first of ÂMEN.



HER-HERU-SA-ÂMEN.
(HER-HERU.)

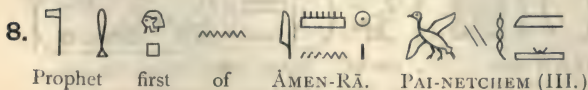
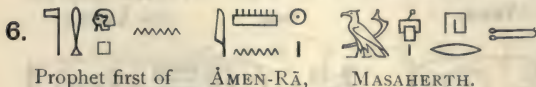


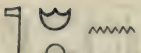
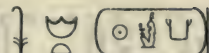
Neter hen tep en ÂMEN PA - ÂNKH.
Prophet first of ÂMEN PA - ÂNKH.



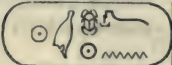
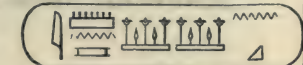
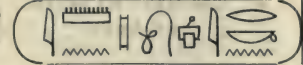
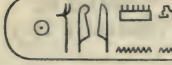
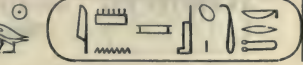
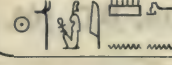
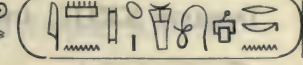
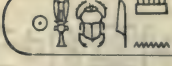
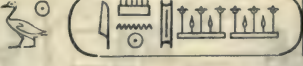
KHEPER-KHÂ-RÂ setep- son of the
EN-ÂMEN, Sun,

ÂMEN-MERI-PAI-NETCHEM (II.).



9.     
 Neter hemt en ÄMEN suten sat, suten hemt MAÄT-KA-RÄ.
 Divine wife of ÄMEN, royal wife,
 royal daughter.

Dynasty XXII., from Bubastis, B.C. 966.

1.    
 KHEPER-HETCH-RÄ son of ÄMEN-MERI-SHASHANQ.
 SETEP-EN-RÄ, the Sun, (SHISHAK I.)
2.    
 SEKHEM-KHEPER-RÄ son of ÄMEN-MERI UASÄRKEN.
 SETEP-EN-RÄ, the Sun, (OSORKON I.)
3.    
 RÄ-USR-MAÄT-ÄMEN son of ÄMEN-MERI-SA-AST.
 SETEP-EN, the Sun, THEKELETH.
4.    
 RÄ-USR-MAÄT SETEP-EN son of ÄMEN-MERI SA-BAST
 ÄMEN, the Sun, UASARKEN.
 (OSORKON II.)
5.    
 SESHESH-KHEPER-RÄ son of the ÄMEN-RÄ-MERI
 SETEP-EN-ÄMEN, Sun, SHASH[ANQ].
 (SHISHAK II.)

HETCH-RĀ-SETEP-EN-ÂMEN, son of ÂMEN-MERÎ ĀSET-MERÎ
NETER HEQ UAST, the Sun, THEKELETH.
(TAKELETH II.)

USR-MAĀT-RĀ son of ĀMEN-MERI-SHASHANQ HEO
SETEP-EN-RĀ, the Sun, NETER ANNU.
 (SHISHAK III.)

USR-MAĀT-RĀ SETEP- son of ĀMEN-MERĪ PA-MĀI.
EN-ĀMEN, the Sun, (PA-MAI.)

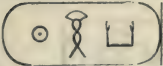
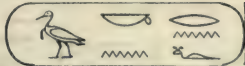
ĀA-KHEPER-RĀ, son of the SHASHANQ.
Sun, (SHISHAK IV.)

Dynasty XXIII., from Tanis, B.C. 766.

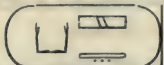
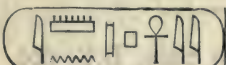
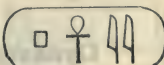
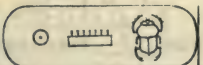
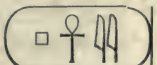
SE-HER-AB-RĀ, son of the Sun, PETĀ-SA-BAST.

ĀA-KHEPER-RĀ son of RĀ-ĀMEN-MERI UASARKENĀ.
 SETEP-EN-ĀMEN, the Sun, (OSORKON III.)

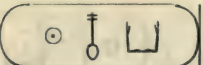
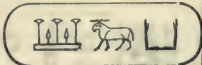
Dynasty XXIV., from Sais, B.C. 733.

1.    
 UAḤ-KA-RĀ, son of the Sun, BAKENRENF.
-

Dynasty XXIV., from Ethiopia, B.C. 733.

1.  
 SUTEN King KASTA.
 King Kashta.
2.    
 AMEN-MERI P-ĀNKHI, son of the Sun, P-ĀNKHI.
3.    
 MEN-KHEPER-RĀ, son of the Sun, P-ĀNKHI.
-

Dynasty XXV., from Ethiopia, B.C. 700.

1.    
 NEFER-KA-RĀ, son of the Sun, SHABAKA.
 (SABACO.)
2.    
 TET-KAU-RĀ, son of the Sun, SHABATAKA.



RĀ-NEFER-TEM-KHU, son of the Sun, TAHRQ, or,



TAHARQA (TIRHAKAH).



RĀ-BA-KA, son of lord of ĀMEN-TA-NUATH.
the Sun, Crowns,

The Tan-da-ma-ni-e      of the cuneiform inscriptions.

Dynasty XXVI., from Sais, B.C. 666.



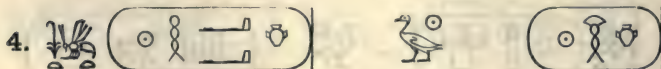
UAḤ-ĀB-RĀ, son of the Sun, PSEMTEK.
(PSAMMETICHUS I.)



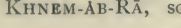
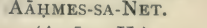
UḤEM-ĀB-RĀ, son of the Sun, NEKAU.
(NECHO II.)



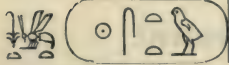
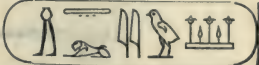
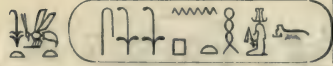
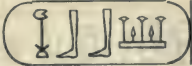
NEFER-ĀB-RĀ, son of the Sun, PSEMTEK.
(PSAMMETICHUS II.)



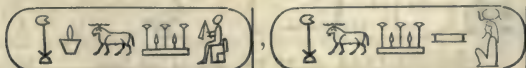
HĀĀ-ĀB-RĀ, son of the Sun, UAḤ-ĀB-RĀ.
(APRIES.)

5.   
KHNEM-AB-RĀ, son of the Sun, ĀĀHMES-SA-NET.
(AMĀSIS II.)
6.   
ĀNKH-KA-EN-RĀ, son of the Sun, PSEMTHEK.
(PSAMMETICHUS III.)

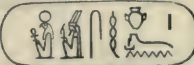
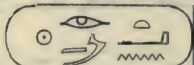
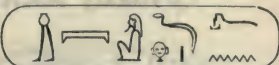
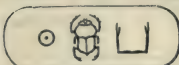
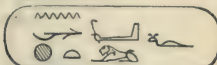
Dynasty XXVII (Persian), B.C. 527.

- | | | | | | | | |
|----|---|----------------------|--------------------|---|--|---|------------------------------------|
| 1. |  | MESUTH-RĀ, | son of
the Sun, |  | |  | KEMBĀTHET.
(CAMBYSES.) |
| 2. |  | SETTU-RĀ, | son of the Sun, |  | |  | ĀNTARIUSHA.
(DARIUS HYSTASPES.) |
| 3. |  | Lord of two lands, | |  | |  | KHSHAIARSHA. (XERXES THE GREAT.) |
| 4. |  | SENEN-EN-PTAH-TANEN- | son of the
Sun, |  | |  | (KHABBESHA.) [*] |

* Variants,

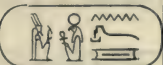
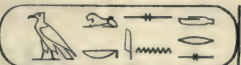
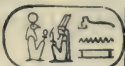
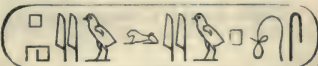


Dynasty XXX., from Sebennytyus, B.C. 378.

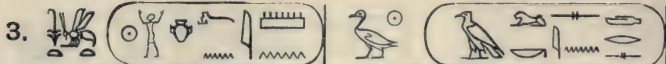
1.    
 S-NETCHEM-ĀB-RĀ son of the NEKHT-HERU-HEBT-MERI-
 SETEP-EN-ĀMEN, Sun, ĀMEN.
 (NECTANEBÊS.)
2.    
 RĀ-ĀRI-EN-MAĀT, son of TCHE-HRĀ-SETEP-EN-ĀN-HER.
 the Sun,
3.    
 KHEPER-KA-RĀ, son of the Sun, NEKHT-NEB-F.
 (NECTANEBOS.)

Dynasty XXXI.* Persians.

Dynasty XXXII., Macedonians, B.C. 332.

1.    
 SETEP-EN-RĀ-MERI- son of the ALEKSĀNTRES
 ĀMEN, Sun, (ALEXANDER THE GREAT.)
2.    
 neb tauī SETEP-EN-RĀ- son of the PHIULIUPUAS
 MERI-ĀMEN, Sun, (PHILIP ARRHIDAEUS.)

* The word "dynasty" is retained here for convenience of classification.



RĀ-QA-ĀB-SETEP-EN-ĀMEN, son of the
Sun,

ALEKSĀNTRES.
(ALEXANDER II.)

Dynasty XXXIII., Ptolemies, B.C. 305.



SETEP-EN-RĀ-MERI son of the
ĀMEN, Sun,

PTULMIS.
(PTOLEMY I. SOTER I.)

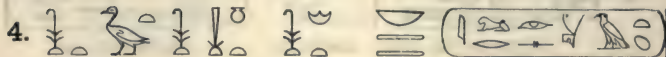


Neter mut
Divine Mother

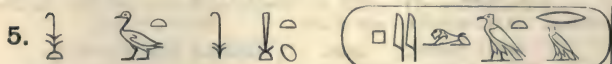
BARENIKET.
(BERENICE I.)



RĀ-USR-KA-MERI-ĀMEN, son of the Sun, PTULMIS.
(PTOLEMY II. PHILADELPHUS.)

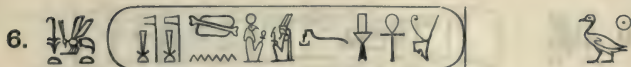


Sutenet sat suten sent suten ĥemt neb tauī ĀRSENAT
Royal daughter, royal sister, royal wife, lady of the two lands (ARSINOË)

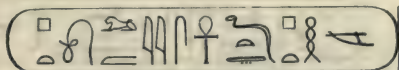


Suten sat suten sent
Royal daughter, royal sister

PILATRA.
(PHILOTERA.)

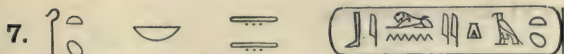


NETERUI-SENUI-ĀĀ-EN-RĀ-SETEP-ĀMEN-SEKHEM-EN-ĀNKH, son of the Sun,

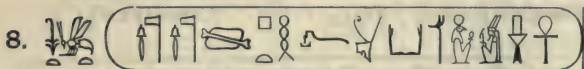


PTUALMIS ĀNKH TCHETTA PTAḤ MERI

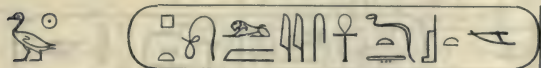
PTOLEMY (III. Euergetes I.), living for ever, beloved of PTAḤ.



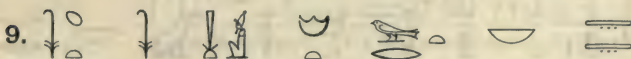
Ḥeḡt nebt tauī, BĀRENIKĀT
Princess, lady of the two lands, (BERENICE II.).



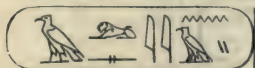
NETERUI-MENKHUI-ĀĀ-PTAḤ-SETEP-EN-RĀ-USR-KA-ĀMEN-SEKHEM-ĀNKH,



son of the Sun, PTUALMIS ĀNKH TCHETTA ĀSET MERI
PTOLEMY (IV. PHILOPATOR), living for ever, beloved of Isis.

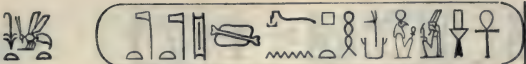


Suten sat suten sent ḥemt urt nebt tauī
Royal daughter, royal sister, wife, great lady, lady of the two lands

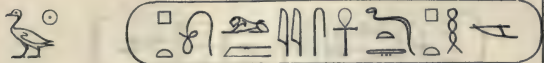


ARSINAĪ.

ARSINOË (III., wife of PHILOPATOR I.)

10. 

NETERUI-MERUI-[A]TUI-ĀĀ-EN-PTAḤ-SETEP-RĀ-USR-KA-ĀMEN-
SEKHEM-ĀNKH,

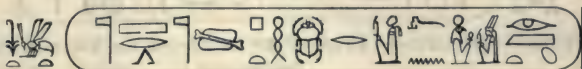


son of the Sun, PTUALMIS ĀNKH TCHETTA PTAḤ MERI.
PTOLEMY (V. EPIPHANES) living for ever, beloved of PTAḤ.

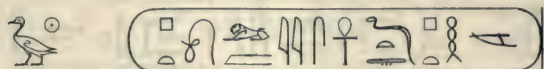
PTOLEMY VI. EUPATOR, wanting.

11. 

Suten sat sen ḥemt QLAUAPEṬRAT.
Royal daughter, sister, wife, (CLEOPATRA I.)

12. 

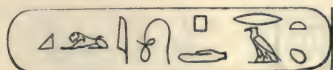
NETERUI-PERUI-ĀĀ-EN-PTAḤ-KHEPER-SETEP-EN-ĀMEN-ĀRI-MAĀT-RĀ



son of the Sun, PTUALMIS ĀNKH TCHETTA PTAḤ MERI.
PTOLEMY (VII. PHILOMETOR I.), living for ever, beloved of PTAḤ.

13. 

Sutenet sat suten sent ḥemt suten mut neb tauī
Royal daughter, royal sister, wife, royal mother, lady of the two lands,



QLAUAPEṬRAT.
(CLEOPATRA II. wife of PHILOMETOR I.)

PTOLEMY VIII. PHILOPATOR II. wanting.

14. 

NETERUI-PERUI-ĀĀ-EN-PTAḤ-SETEP-EN-ĀMEN-ĀRI-MAĀT-RĀ-SEKHEM-
ĀNKH

𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

son of the Sun,

PTUALMIS ĀNKH TCHETTA PTAH MERI.

PTOLEMY (IX. EUERGETES II.), living for ever, beloved of PTAH.

15. 

Suten net

King of North and South,

lord of

two lands,

[illegible]

NETERUI-MENKHUI-MĀT-S-MERI-NETCH-ĀĀ-PTAḤ-SEKHEM-SETEP-EN-
RĀ-ĀMEN-ĀRI-MAĀT



𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

Rā sa neb khāu

son of the Sun, lord of
diadems.

PTUALMIS ĀNKH TCHETTA PTAH MERI.

PTOLEMY X. (SOTER II. PHILOMETOR II.)

16. 

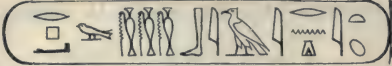
२०६

Suten net,
King of North
and South.

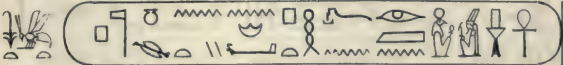
NETERUI-MENKHUI-ĀĀ-PTAḤ-SETEP-EN-RĀ-ĀMEN-
ARI-MAĀT-SENN-PTAḤ-ĀNKH-EN.

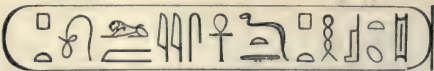
[illegible]

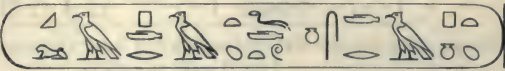
son of the PTUALMIS TCHETU-NEF ALEKSENTRES ANKH TCHETTA PTAH
Sun, MERI, PTOLEMY (XI.) called is he ALEXANDER, living for
ever, beloved of PTAH.

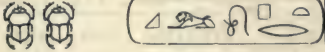
17.  
 Heqt neb tau
 Princess, lady of two lands, BERENICE (III.)

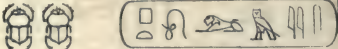
PTOLEMY XII. wanting.

18. 
 P-NETER-N-ĀĀ-ENTI-NEḤEM-PTAḤ-SETEP-EN-ĀRI-MAĀT-EN-
 RĀ-ĀMEN-SEKH-EM-ĀNKH

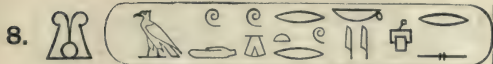
-  
 son of the Sun, PTUALMIS ĀNKH TCHETTA PTAḤ ĀSET MERI.
 PTOLEMY (XIII.), living for ever, beloved of ISIS and PTAḤ.

19.  
 Neb tau
 Lady of two lands, CLEOPATRA (V.), called is she TRYPHAENA.

20.  
 Heqt tau
 Queen of two lands. CLEOPATRA (VII.)

21.   
 Suten net neb tau
 King of North and South, lord of two lands, PTUALMIS.
 PTOLEMY (XIV.)

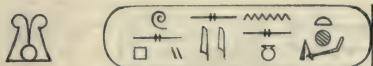
22.   
 Rā sa neb khāu
 son of the Sun, lord of diadems, KISERES ĀNKH TCHETTA PTAḤ ĀSET MERI
 CÆSAR, living for ever, of PTAḤ and
 ISIS beloved.



Suten net (?)

AUTUKRETUR KISARES.

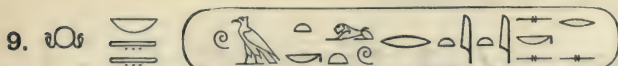
AUTOCRATOR CÆSAR.



Suten net (?)

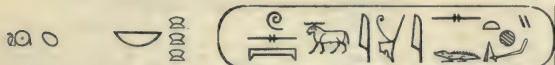
USPISINES ENT KHU.

VESPASIANUS, he who defendeth.



AUTEKRETUR TETIS KESERES.

AUTOCRATOR TITUS CÆSAR,

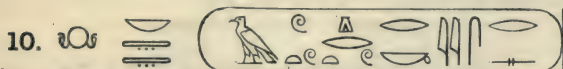


Sun's son,

lord of
crowns,

USPESINES ENT KHU.

VESPASIANUS, he who defendeth.



AUTUKRETUR KISERES.

AUTOCRATOR CÆSAR,

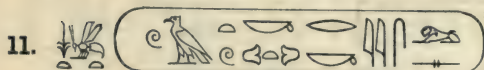


Sun's son,

lord of
crowns

TUMETINES ENT KHU.

DOMITIANUS, he who defendeth.



AUTUKRETER KISERES

AUTOCRATOR CÆSAR,

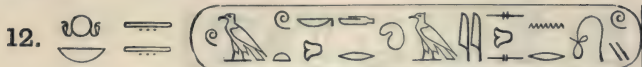


son of the Sun,

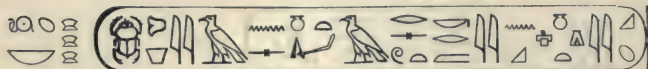


NERUAIS ENT KHU.

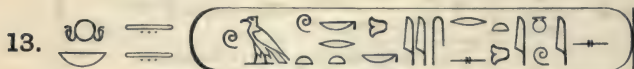
NERVA, he who defendeth.



AUTUKRETER KAISERES NERUAUI.
AUTOCRATOR CÆSAR NERVA,



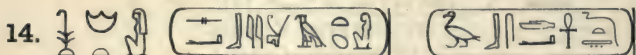
the Sun's son, lord of crowns, TRĀIANES ENT KHU ARSUT KERMINEQSA NTEKIQES.
TRAJAN, (AUGUSTUS) GERMANICUS DACIUS.
he who defendeth.



AUTUKRETER KINSERES TRIUS.
AUTOCRATOR CÆSAR TRAJAN,



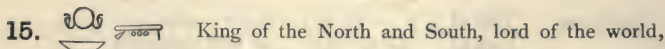
the Sun's son, lord of crowns. ATRINES ENT KHU.
HADRIAN, he who defendeth.



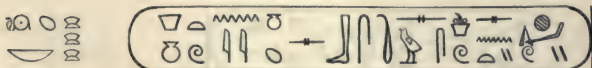
Suten hemt
Royal wife,

SĀBINAT
SABINA,

SEBESTĀ ĀNKH TCHETTA.
SEBASTE living for ever.



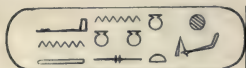
AUTUKRETER KISERES THITES ĀLIS ĀTRINS.
AUTOCRATOR CÆSAR TITUS AELIUS HADRIANUS,



the Sun's son.
lord of crowns,

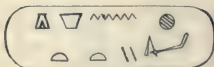
ANTUNINES SEBESTHESUS BAUS ENTI KHUI.
ANTONINUS AUGUSTUS PIUS, he who defendeth.

20. AUTOCRATOR CÆSAR



ĀNTANENES ENT KHU.
ANTONINUS [CARACALLA].

21. AUTOCRATOR CÆSAR



KĀT ENTI KHU.
GETA.

22. AUTOCRATOR CÆSAR



TAKSAS ENTI KHU.
DECIUS.



INDEX.

[The main references are printed in blacker type.]

	PAGE		PAGE
Aā	118	Āa-kheper-ka-Rā, see	
Āā-āb I.	33	Thothmes I.	
Āā-āb II.	33	Āa-kheper-Rā-setep-en-	
Āa-āb-taiu-Rā	702	Āmen	712
Āaheteb, Well	30	Āa-kheperu-Rā, see	
Āāḥ-ḥetep 554, 586, 703		Amenophis II.	
Jewellery of	395	Āāmu	26
Āāḥmes (Amasis I.)		Āāmu People, Deputa-	
King	590, 703	tion to Khnemu-	
Coffin and Mummy of	585	ḥetep II.	469, 470
Independence of Egypt		Āa-peḥ-peḥ-Set (Nubti)	
re-established, etc.	36		371, 702
(Amasis II.) 47, 435, 715		Āa-qenen-Rā	702
Āāḥ-mes-nefert-āri	703	Āa-seḥ-Rā	709
Āāḥmes Nefertāri, Queen,		Āa-ti	117
Coffin and Mummy ...	585	Āat-tcha-Mutet	528
Āāḥmes-sapaār	36	Āauputh	583
Āāḥmes, Naval Officer		Ābā	33, 699
	589, 591	Tomb of	606
Life of	217-230	Āba al-Wakf	450
Tomb of 477, 589, 590		Ababdeh Tribe	284
Āāḥmes, son of Pen-ne-		Abana	589
kheb, Tomb of	590	Abbā Nūb	376
Āāḥsat	572	Abba Bêsa	482
Āa-kheper-en-Rā, see		Island of 83, 84, 93, 331	
Thothmes II.			

	PAGE		PAGE
'Abbâs Pâsha ...	142	Abû Gûs ...	656
Rule of ...	77	Abû Hadrî, Monastery of	607
'Abbâs II. Hilmy, Khe-		Abû Haggâg ...	506
dive ...	91	Abu Hamed 92, 134, 643,	
<i>Abbas</i> , Wreck ...	332	646-649, 664, 665, 666	
'Abhâsa ...	66	Abû Hammâd ...	366
'Abbâsid Khalîfa of Egypt,		Abu Hanîfa ...	327
Last ...	73	Abû Honnês ...	473
Abbâsid Khalîfas, List of	64	Abû Kerkâs ...	450
'Abd-al-'Aziz ...	72	Abû Klea ...	87
'Abd-Allah wad Sûd,		Abukîr ...	74
Gaalîn Chief ...	676	Abû Klea, Wells of	86, 657
'Abd-Allah, Tomb of ...	380	Abu Kru ...	87
'Abd-Allah, Khalîfa, see		Abû Mûsâ Hârûn ...	66
Khalîfa.		Abû'l-'Asâkir Jêsh ...	66
'Abd-Allahi ...	301, 331	Abû'l-Hasan 'Ali ...	67
'Abd-al-Malik ...	64	Abû'l-Jêsh Khumâra-	
'Abd al-Muttalib ...	301	weyh, Reign of ...	66
'Abd ar-Rasûl Aḥmad,		Abû'l-'Kâsim ...	67
Discovery of Mummies		Abû'l-Misk Kâfûr, Reign	
at Dêr al-Baharî ...	582	of ...	67
Abercromby, Sir Ralph	75	Abû Manşûr, Shêkh,	
Abkah ...	650	Pyramid of ...	433
Ablutions, Muḥammadan		Abi-Milki, Letters from,	
Practice ...	311	Tell al-'Amarna Tablets	17
Abraham ...	308	Abû Roâsh, Pyramids of	
Âbshek ...	637	411, 426	
Âbt ...	117	Abû Şalîḥ 460, 462, 607,	
Âbtet ...	118	621, 656	
Âbtu, see Abydos.		Abu Salma ...	303
Âbu ...	117, 599	Abû Sargah, Church of	
Abû al-Akhḍar ...	366	376-378	
Abû 'Ali al-Manşûr ...	68	Abû Sellam ...	665
Abû Anga ...	679	Abû Shûshâ ...	451
Abu Bakr 302, 305, 329		Âbû Simbel, Description	
Abû Dîs ...	665	of ...	635

	PAGE		PAGE
Abû Simbel, Great Temple built by Rameses II. 168, 174, 418, 637 Repairs by Captain Johnstone, etc. ... 640		Achoris 530	
Abû Sinûn, Cataract ... 666		Acre, capture of ... 70	
Abuşîr, Pyramids, Builders of ... 26, 411, 426, 436 Rock, Names and Dates inscribed on ... 641		Adam ... 308, 309, 310, 319 and Eve, Meetings, 320 <i>note</i> , 322	
Abu's Sêfên ... 376, 379		Ad-Dâmar, Description of, etc. ... 669	
Abu Şûwêr ... 366		Addu-asharid, Letter from, Tell al-'Amarna Tablets 18	
Abû Tâleb ... 301, 302		Adfû (Edfu) ... 452 , 593	
Abû Tamîm Ma'add al- Mustanşir-bi-llâh, see Ma'ad.		Adlân ... 680, 681	
Abû Tisht ... 451		Adnân ... 299	
Abû Tîg ... 451 , 480		Adowa ... 91	
Abydos ... 40, 117, 126, 182, 523, 552, 590 History, Religious Im- portance, etc. 485-487 King List ... 5-8 Memnonium built ... 39 Monuments discovered by M. Mariette, 487-492 Shrine of Osiris ... 620 Stele and Statue dis- covered at ... 34 Tablets of 1 , 4 , 5, 490, 491 Temple of ... 164 , 168 Tombs of ... 161 , 486		Adrianople, Mahdi of ... 330	
Abyssinia ... 303		Adultery ... 322	
Abyssinians, Italians de- feated by, at Adowa ... 91		Ælian ... 478	
Achillas ... 288		Ælius Gallus 54, 503, 527, 631	
		Aelius Verus ... 727	
		Æmilianus ... 57	
		Africa, Northern Parts of 37	
		'Afrîts ... 308	
		Agathon ... 292	
		Agrippinus ... 288	
		Āḥa, see Menes.	
		Aḥmad ... 72	
		Aḥmad Bey ... 95	
		Aḥmad ibn Kêghalagh... 67	
		Aḥmad ibn-Tulûn 375 Mosque of ... 380 Reign of, Justice, etc. 65	
		Aḥmad Kamal Bey ... 394	
		Aḥmed the Carpenter ... 432	
		Aḥmîm (see Akhmîm) ... 458	
		Ahnâs ... 459	
		Āḥtes ... 25 , 690	

	PAGE		PAGE
Âi ...	33, 39, 698	Al-Ashraf Tūman-Bey ...	73
Sarcophagus of ...	178	Al-‘Aṣṣirât ...	451
Tomb of ...	574	Al-‘Ayât ...	449
Aird & Co., Messrs. 145,	614	Al-Azhar, Mosque of, 68,	381
Aisha ...	302	Al-‘Aziz, Khalīfa ...	68, 381
Akashah—		Al-‘Aziz, ‘Othmân ...	69
Sûdân Military Railway	647	Al-‘Aziz Yūsuf ...	72
Sulphur Spring, etc. ...	652	Al-Bakara Rapid ...	666
Akerblad ...	185	Al-Balad, Shêkh ...	394
Akhmîm 390, 458, 482–484		Al-Balyana ...	484
Akhthoês, see Khati.		Albania ...	75
Akita ...	633	Al-Barsha, Ancient	
‘Akka (Acre), Capture of	70	Tombs of ...	474
Āku, Tomb of ...	604	Albert, Lake ...	130, 132
Al-Abadīyah ...	665	Al-Dabbah ...	656
Alabastronpolis ...	118	Aleksântres, see Alexan-	
Al-‘Adhra, Church of ...	376	der the Great.	
Al-Âdîd, last of Fatimid		Aleppo, Battle ...	72
Khalīfas ...	68	Alexander I., see Ptolemy	
Al-‘Âdil II. ...	69	XI.	
Al-‘Âdil Ketbughâ, Rule of	70	Alexander II., see Ptolemy	
Al-Âdil Selâmish ...	70	XII.	
Al-‘Âdil Sêyf ad-Dîn ...	69	Alexander II. (Macedon)	49
Al-Amîn ...	65	Alexander, Bishop of	
Al-‘Amrah, Tombs at,		Alexandria ...	59
124–128, 492		Alexander, Patriarch ...	292
Al-‘Arîsh, Population ...	280	Alexander Severus ...	56
Treaty ...	74	Alexander the Great	
Alashiya, King of, Letters		155, 410, 509, 717	
from, Tell al-‘Amarna		Entertained in Ethio-	
Tablets ...	17	pia by Queen called	
Al-Ashraf Khalîl, Rule		Candace ...	644
of, etc. ...	70	Rule in Egypt, death,	
Al-Ashraf Kûjûk ...	71	etc. ...	49
Al-Ashraf Mûsâ ...	69	Shrine of, Temple of	
Al-Ashraf Sha‘bân ...	71	Luxor ...	509

	PAGE		PAGE
Alexander, Writer	411	Revolt	58
Alexandria	52, 375, 345	Roman Rule restricted	
Battle of (1801)	75	to	57
Bombardment of	82	Serapeum	347
Catacombs	350, 355	Siege, second Siege of	63
Cleopatra's Needles	349	Sôma	348
Decline of	346	Storming of at various	
Destruction of	58	periods	74, 346
Excavations in a system-		Theatre	348
atic manner, Desire		Walls	355
for	355	Patriarchs of	59, 60,
Excavations, Mr. Ho-		61, 288, 290, 291,	
garth's conclusions	356	292, 293, 294	
Foundation of	49, 345	To Cairo by Railway	357
Gymnasium	349	Al-Fâiz	68
Harbour	346, 347	Al-Ferdân	364
Heptastadium	346	Al-Fir'âun, Maştabat	432
Jews' Quarter	56, 349	Al-Fuṣṭât	67, 374, 376
Library and Museum		Al-Gazîra	452
founded	183	Al-Ghûri	
Lighthouse or Pharos	346	Mosque of	383
Museum and Library		Tomb of	384
50, 345 and note,		Al-Hâdî	65
347, 348		Al-Hafir — Dervishes —	
Museum under direc-		Scene of action be-	
tion of M. Botti	356	tween the Egyptian	
Necropolis	349	Artillery and Gun-	
Occupation and Evacu-		boats	654
ation by Gen. Fraser	75	Al-Hâfiz	68
Paneum	349	Al-Hâkim—	
Pompey's Pillar	349	Druzes, Sect founded	
Population	280, 346	by	68
Quarrelsome tendency		Rule of, etc.	68
of Populace	345 and	Al-Hasanên, Mosque of	383
note Religious Con-		Al-Hîra, Kingdom of	299
troversies	346	Al-Husên	322, 324

	PAGE		PAGE
Al-Huwêyât	657	Al-Manşûr 'Ali	71
Ali Bey	317	Al-Manşur 'Ali ibn Aybek	70
Rule, etc.	73	Al-Manşur Kala'ûn ...	70
'Alî, son-in-law of Mu-		Al-Manşur Lâjin	70
hammad Prophet,		Al-Manşûr Muḥammad	69, 71
Followers of, Shî'a sec-		Al-Menshâh	484
tion of Muhammadans	67	Almohades	330
Ali, Tomb of	477	Almsgiving, Muḥamma-	
'Ali 'Umayyad Khalîfa	64	dan	316
'Alî Wad-Helu	679	Al-Mu'ayyad	72
Al-kâb	172, 590, 591	Al-Mu'ayyad Aḥmad ...	72
Tombs found at, etc...	589	Al-Mu'azzam Tûranshâh	69
Al-Kâhira, new Capital		Al-Mu'izz, Fatimid Ruler	
founded	68	of Egypt	67
Al-Kais	460	Al-Mu'ezz, Aybek	70
Al-Kâmil Muḥammad ...	69	Al-Muntaşîr	65
Al-Kâmil Sha'bân	71	Al-Musta'in	65, 72
Al-Kanṭara	362, 364	Al-Musta'li	68
Al-Kaşşâşîn	366	Al-Mu'tasim	65
Al-Kaswa	302	Al-Mutawakkil	65
Al-Kaṭâ'i (Kaṭâi), Suburb		Al-Mu'tazz	65
of Cairo	65, 375	Al-Muzaffar Bêbars II.	70
Al-Khârga, Oasis of ...	153	Al-Muzaffar Ḥâggi, ...	71
Al-Khaṭṭâra	452	Al-Muzaffar Kuṭuz, Rule	
Al-Khurunfish 318 note,	326	of, etc., ...	70
Al-Ḳur'ân	305	Al-Nâşir, Mosque of ...	382
Al Ḳuṣiyeh	478	Al-'Obêd	331, 687
Al-lâhûn, Pyramid of 411,	456	Alphabets—	
Al-Mahdi	65	Arabic	212
Al-Maḥsamah	366	Coptic	213
Al-Maḳawḳas, see Ma-		Hieroglyphic Charac-	
ḳawḳas.		ters... ..	187, 188
Al-Makerif, see Berber.		Al-Sirât	309
Al-Ma'mûn	65	Altaḳu, Battle of	46
Al-Manşur	64	Al-Uḳşur, see Luxor.	
Al-Manşûr Abû Bakr ...	71	Al-Urdî	655

	PAGE
Al-Uzza	300
'Alwah	656
Al-Walîd I.	64
Al-Walîd III.	64
Al-Wasṭa	449
Al-Wathîḳ	65
'Amâda	634
Āmām, "Eater of the Dead"	239, 240, 245
Amârah, Temple of	653
Amasis, see Āāhmes.	
Amba Mîna	292
Amba Musas, Church dedicated to	492
Amba Shenûdah or White Monastery	480-482
Ambîḳûl	656, 657
Ambîḳûl Road Station	652
Amélineau, M.	492
Āmen, god, 44, 49, 166, 490, 505, 510, 511, 519, 531, 532, 535, 538, 540, 630, 633, 638 See also Āmen-Ra.	
Āmen, Priests of	41, 571
Tombs constructed un- der rule of	163, 576
Āmenârṭās	46, 530
Statue of in the Cairo Museum	394
Temple of	530
Āmen-em-âpt	44, 709
Āmen-em-hât	697
Āmenemhât I. 8, 30, 453, 468, 634	

	PAGE
Āmenemhât II. 8, 30, 371, 468, 696	
Āmenemhât III. 8, 30, 446, 454, 456, 650, 651, 696	
Sphinxes of	43
Tomb of	456
Āmenemhât IV. 8, 31, 696	
Āmen-em-hât, Scribe, Statue of	511
Āmen-em-heb	635
Amen-hetep, see Amen- ophis	
Āmeni, tomb of	464-467
Āmeni-Āntef-Āmen-em- hât	32, 697
Āmen - meri - Āset - meri Thekeleth	712
Āmen-meri-en-Ḥeru-em- heb	705
Āmen-mer-Nes-ba-Tetset- et	709
Āmen-meri-Pai-netchem (II.)	710
Āmen-meri-P-ânkhî	713
Āmen-meri Pa-mâi	712
Āmen-meri Pa-seb-khâ- nu	709
Āmen-meri-sa-Āst	711
Āmen-meri sa-Bast Ua- sarken	711
Āmen-meri-Shashanq	711
Āmen-meri-Shashanq heq neter Ānnu	712
Amen-meri Uasârken	711
Amen Mer-Râ-Meses	706
Āmen-mes	566

PAGE

PAGE

- Amen-meses ... 40, **707**
 Tomb of ... 577
- Âmen-meses-heq-Uast .. **707**
- Amenophis or Âmen-he-
 tep I. 8, 36, 169,
 517, 539, 590, 598,
704
 Coffin and Mummy ... 585
- Amenophis or Âmen-he-
 tep II. 8, 38, 515, 519,
 565, 574, 618, 629,
 652, **704, 712**; Mum-
 my of Mer-en-Ptah
 found in Tomb of, 393,
 577; Temple of, at Ma-
 dâmûd, 522; Tomb of
 40, 572
- Amenophis or Âmen-he-
 tep III. 8, 38, 401, 435,
 448, 505, 508, 510,
 512, 514, 515, 527,
 572, 589, 601, 618,
 628, 653, **704**; letters,
 17, 38; Luxor Temple,
508, 509; Memnon
 identified with, 579;
 Pillar with figure of,
 176; Tomb of ... 574
- Amenophis or Amen-
 hetep IV. (Khut-
 en-Âten) 14, 38, 505, 506,
 538, **705**
 History of ... 475-477
 Tomb of ... 477
- Âmen-Râ 45, 117, 118, 154,
 155, **259**, 462, **501**, 505,
 507, 508, 521, note, 523,
 530, 531, 534, 571, 635,
 638, 640, 646, 661, 662
 Attributes ... 232, 259
 Hymns to ... 259, 265, 267
- Âmen - Râ - meri Shash-
 [anq] ... **711**
- Âmen-ruț (Amyrtæus) 48, **716**
- Âment ... 118
- Âmen-ta-nuath ... **714**
- Âmentet ... 568
- American Missionaries,
 Educational Work of ... 110,
 296, 479
- Âmina ... 301, 331
- Amkah ... 650
- Amkhent ... 118
- Annis Trajanus ... 56
- Am-peh ... 118
- 'Amr ibn al-Âși 346, 358 note
 360, 375, 380
 Burning of the Library
 of the Serapeum ... 347,
 348, note
 Conquest of Egypt 62-64,
 283, 291
- 'Amr, Mosque of ... 380
- Amrou, see 'Amr ibn al-
 'Âși
- Âmsu-Âmen ... 155
- Âmsu, Form of Âmen-Râ 117
259, 483, 498, 508, 535,
 629, 638

	PAGE		PAGE
Âmsu-nekht, Overseer of		Animals...	...
Granaries, Tomb of ...	565	Cruelty to, Societies	
Amulets ...	397, 398	for Prevention of ...	III
Amu-netcheh, Tomb of	565	Hieroglyphic Signs	
Amyrtæus (Âmen-ruṭ)		representing ...	193
	48, 716	Muḥammadan Beliefs	309
Ân ...	5, 426, 436, 692	Anḳareb, River...	667
Ânâ ...	33, 698	Ankh, Utchat or Sym-	
Ânâb ...	34	bolic Eye ...	398
Ananius...	288	Ânkh-ka-en-Râ ...	715
Anastasius, ... Emperor,		Ânkh-kheperu-Râ ...	705
Reign of ...	61	Ânkh-s-en-pa-Âten ...	39
Anastasius of Antioch,	60	Annals of Egyptian	
note.		Kings, Historical Value	9
Anastasius, Patriarch ...	291	An-Nâsir Aḥmad ...	71
Anba Shenûti, Church of	376	An-Nâsir Ḥasan, Reign,	
Anbâr, Governor of ...	66	Plague in Cairo ...	71
Ancient Empire, Earliest		An-Nâsir Muḥammad,	
period of Egyptian		Rule, Deposition and	
history ...	20	Restoration, etc. ...	70
Âneb-ḥetch ...	188, 428	Burgi Sultan ...	72
Aneq ...	630, 632	Annu (Heliopolis) 118,	
Andronicus, ...	291	409 note, 410	
Angels ...	307	Annu-qemâu 409 note, 587	
Ân-Hâpi, Queen, Mummy		Ânpu ...	189, 190
of ...	585	Ân-ruṭ-f ...	459
Ânḥer ...	117, 118	Anshâṣ ar-Raml ...	372
Anḥer-Shu ...	154, 532	Antæopolis ...	117, 480
Ani, Maxims of ...	41-43,	‘Anṭar, Stable of ...	463
	253, 395	Antariusha ...	715
Papyrus of Scenes		Ântef (Antefâa) Kings,	
showing the Heart		29, 553, 694, 695	
of Man weighed in		Ântherirutsha ...	716
the balance after		Anthropomorphites 60, 346	
Death ...	237-245	Antinoë ...	473
Anibe ...	635		

	PAGE
Antinoopolis, Foundation of	56
Antinous	56
Antiochus III.	51
Antiochus IV.	51
Antipater	50
Antirrhodus, Island of	348
Antisthenes	411
Antoninus, Emperor, 56, 528, 624, 726, 728	
Antoninus Martyr	365
Antony and Cleopatra 345, 347	
Antony, St., Chapel of	376
Anubis, God of the Dead 118, 233, 234, 237, 239, 275, 353, 354, 510, 558, 562, 572, 573	
Shrine of	549
Anuquet	601, 619
Āpep, Demon of Mist, 261 note	
Āpepā	43, 702
Apes, Tomb of	574
Āpet	500
Aphobis	35
Aphroditopolis 117, 118, 454	
Apion	411
Apis, Worship of 24, 118, 205, 206, 428	
Attributes	278
Bull	55, 353
Slaughter of, by Cam- byses 429 and note	
Mausoleum, Descrip- tion of	434

	PAGE
Apollinopolis Magna 117, 593	
Parva, Site of	498
Apollonius, Bishop of Tanis	372
Apostasy, Punishment of	322
Apostles	308
Apries (Hophra)	47, 714
Āpts, The	505, 511
Āpu	117, 483
Āp-uat	117
Aqaba, Gulf of	114
Aquiline Noses 123 and note	
Arab Art, Museum of	386
'Arābat al - Madfūnah (Abydos)	485
Arabi Pāsha	82, 83
Rebellion	81, 83, 366
Arabia	63, 129, 299
Trade with Egypt	30
Arabic Alphabet	212
Arabs--	
Bursting of the Dam built by Sāba	299
Characteristics	301
Conquest of Egypt 20, 62, 283, 291	
Descent	299
Kingdoms of Palmyra and al-Hira, Estab- lishment of, ...	299
Muḥammadanism, see that title.	
Religions	299, 300
'Arafāt, Mount 319 and note	
Araj, Oasis of	155

	PAGE		PAGE
Arcadius, Emperor of		Artaxerxes II. ...	48
East ...	59	Artaxerxes III. (Ochus)	49
Archangels, Four ...	307	Artaxerxes, Cartouche of	716
Archimedes ...	347	Artemidorus ...	411
Archles ...	35	Artemis ...	463
Area included in term		Âsar ...	559
Egypt... ...	113	Âsar Hâpi ...	347, 435, 620
Argin ...	89, 90	Asasîf, Necropolis of ...	554
Argo, Island of	33, 83, 654	Ascension of the Prophet,	
Arian Controversy, see		Festival ...	324
Arius.		Âset ...	37, 539, 541, 572
Âri-hes-nefer, Temple of,	623	Âset-em-khebit, Princess,	
'Arîsh ...	62	Coffin and Mummy ...	586
Arkaw (Argo), Island of		Aşfûn al-Maţâ'na ...	452, 587
... ..	83, 654	Ashmant ...	450
Aristagoras ...	411	Ashmûnên ...	473
Aristophanes of Byzan-		Ashrâf, Tomb Mosque of	384
tium ...	345	Asiatic Enemies, Cam-	
Ârit-hetep ...	472	paign against; In-	
Arius and the Arian Con-		scription on Amâsis'	
troversy	58, 59, 60, 289	Tomb... ..	589
Armant ...	452, 482	Askelon... ..	327
Armenian Population in		Asna, see Esna.	
Egyptian Towns ...	286	Asphynis ...	587
Arms, etc., Hieroglyphic		Âssâ ...	603, 692
Signs representing ...	195	As-Saffâh ...	64
Ârq-Âmen ...	631, 632	As-Sa'id Baraka Khân ...	70
Arsenal at Omdurmân ...	680	Aş-Şâlih Ayyûb ...	69
Ârsenat, see Arsinoë.		Aş-Şâlih Haggî ...	71
Arses ...	49	Aş-Şâlih Isma'il ...	71
Arsinoë 50, 51, 53, 718, 719		Aş-Şâlih Muḥammad ...	72
Artabazus ...	50	Aş-Şâlih Şâlih ...	71
Artacama ...	49	As-Samaţâ ...	452
Artaghasi, Island of ...	654	Aş-Şufra ...	677, 678
Artakhshashas ...	716	Assur or Meroë Pyramids,	
Artaxerxes I. ...	48	see Meroë.	

	PAGE		PAGE
Assurbanipal ...	45, 429	Atbara, Battle of the	92, 668
As-Suwês or Suez, see Suez.		River	131, 132, 135, 136, 645, 649, 667
Assyrians, Driving out		Atchab (Merbapen)	... 492
from Memphis ...	643	Âtchakhar-Âmen, Temple	
Astaboras ...	667	founded by ...	628
Aswân ... 113, 114, 115, 134, 135, 452, 599 and note 620, 642, 643		Atchi ...	118
Cataracts, see that title.		Atefkhent ...	117
Dam ...	146, 612, 613	Atef-peh ...	117
Elephantine, Island of,		Âten, the Disk ...	506, 538
Cataract, etc. 600 and note		Cult of ...	38
Garrison, Defence of		Hymns to, inscribed	
Egypt from Foes in		on Tombs ...	477
the South 600 and note		Atet ...	435
Gold Mines ...	607	Âtet Boat	264 and note
Luxor to Aswân ...	587	Âteth ...	5, 23, 493, 689
Monastery of St. Simon	606	Atfih ...	454
Monuments in Ceme-		Âtf-neter Âi neter heq	
teries, Translation of		Uast ...	705
Inscriptions ...	609	Athanasius 59, 289, 290, 293, 346	
Northern Frontier of		Athor, see Hathor.	
Nubia ...	656	Athribis ...	118
Obelisk ...	608	City of ...	358
Quarries ...	608	Mountain of ...	482
Reservoir ...	145	Âti ...	692
Tombs 162, 601-606		Atlîdam ...	450
Western Aswân ...	602	Âtmu, Form of Râ 118, 256 258, 263 and note 277, 631, 232	
Asyût 119, 126, 451, 478-480		Atrines ...	726
Dam and Barrage ...	614	At-Teb, Defeat of Der-	
Population ...	280	vishes at ...	85
Princes of ...	28	At-Tell al-Kabîr	83, 366
Tombs near ...	479	Âu-âb-Râ, Tomb of	446, 447, 696
Asyût, Province of	450, 451		
Âta ...	5, 23, 493, 689		
Âtahet Well ...	30		

	PAGE
Äufnä	32, 697
Augustus Cæsar	53, 374, 496, 497, 509, 622, 624, 625, 629, 630, 635, 723
Temple of	624
Aulli Uarā (Aelius Verus)	727
Aurelian	57
Aurelius Antoninus	727
Äuset Äahet	154
Autocrator, ... Egyptian	
forms of the word	723-728
Avilius Flaccus	55
Awlād 'Amrū	452
Ayyūbid Dynasty of	
Egypt, List of Rulers	69
'Azâzêl	308
Azraêl, Archangel	307
Az-Zâfir	68
Az-Zâhir Barkûk, Founder	
of Burgite Dynasty ...	71
Az-Zâhir Rukn ad-dîn	
Bêbars, First Mamlûk	
Sultân	70
Az-Zakâzîk	367

B

Baalbek	410
Bâb al-'Azab	385
Babylon	63
Alexander, Death of,	
at	49
Babylon, Fortress of	56,
	62, 291, 374
Babylonians	129
Bactria	55
Bactrians	503, 523

Badr, Battle of	302
Ba-en-neter	5, 689
Reign of	24
Ba-en-Rā neteru-meri ...	716
Baggara Dervishes	89
Baghdād	66, 67, 327
Bagnold, Colonel Arthur	431
Bahêrah	119
Mudîrîyah of	357
Population	280
Bahr al-Abyaḍ, see White	
Nile.	
Bahr al-Aswad, River ...	667
Bahr al-Azraq, see Blue	
Nile.	
Bahr al-Gebel (Gabal) 102,	132
Bahr al-Ghazâl 132, 135,	136
Bahr al-Ghazâl to Wâdi	
Ḥalfa, Extent of	
Mahdi's Dominions ...	333
Bahr Yûsuf branch of	
the Nile 454, 455, 458	
Bahri Mamlûks	69
Tombs of	384
Bahriya	656
Bahriyah, Oasis of 119,	
	155, 460
Population	280
Bai, Tomb of	579
Baka	632
Bak-en-ren-f (Bocchoris)	
	45, 713
Baker Pâsha	85
Baker, Sir S. 130, 139,	667
Bakḳâra Tribe	333
Bakrawîyah, see Meroë.	

	PAGE		PAGE
Balâh, Lake	362	Battles—	
Balbês	372	Atbara	92, 668
Balbinus	57	At-Teb	85
Baldensel, William of 417, note		Badr	302
Balfour, Dr. A., Gordon		Ferket	91
Memorial College	684	Kerbela	322, 383
Ballas	590	Tell-al-Kebîr	83, 94
Balsam Tree Traditions,		Toski... ..	90
... ..	409, note	Uhud... ..	303
Balyanâ... ..	451	Ba-ur-Ṭeṭṭet	603
Ba-neb-ṭet	118	Bayawi, Letter from	
Baptism, Importance at-		Tell al-'Amarna Tablets	18
tached to, by the Copts	296	Beato, A.	513, 533, 555
Baqet	467, 470, 471	Beb	459
Tombs of	472	Bebi	690
Baq or Baqet, Ancient		Bedâwin	284
name of Egypt	116	Bedrashên	427, 430, 449
Ba-Râ-meri-en-Âmen	706	Behnesa, ...	460
Bardîs	451	Beḥuṭet	370, 593
Bârenikeṭ	718, 719	Bek	476
Bar Hebræus	348, note	Bêlâl	664
Barillet, M.	386	Belbês	63
Baring, Sir E., see Cromer.		Bellal	664
Barkûk, Mosque of	383, 384	Bellefonds, Linant de	413
Bars-Bey	72	Belzoni	412, 418, 577
Tomb Mosque of	384	Tomb called after his	
Bashtanab	666	name	574
Başra	306	Benha	114, 119
Bas-reliefs	76, 179, 462	Benha el-'Asal	357
Bast	118, 257, 367, 368	Beni Ḥasân Tombs	30,
Bata	189-191	162, 174, 463-473, 548, 549	
Baṭn al-Ḥaga, Desert		Beni Ḥudêr	449
... ..	642, 652	Beni Ḥusên	451
Battles—		Beni Kurêba	303
Abu Klea	86	Beni Qurra	451
Argîn	89, 90	Beni Mâlû Ṭansa	450

	PAGE
Beni Mazâr ...	450
Beni Suwêf ... 115, 119, 449,	450, 458
Population ...	280
Benjamin ...	63, 291, 292
Ben-Nâga ...	676
Temple of ...	174
Benson, Miss M., Exca-	
vations, 511 note.	
Mr. E. F. ...	356
Berber 83, 86, 92, 666	
Fall of ...	332
Mudîr of ...	331
Berbers or Nubians ...	285
Berenice I. ...	50, 718
„ II. 50, 51, 371, 719	
„ III. 50, 51, 722	
„ (Town on Red	
Sea) ...	50, 56
Berti ...	88
Bes ... 174, 497, 510, 676	
Besh, 5, 24 note; 689	
Bêt al-Amâna, Arsenal	
at Omdurmân ...	680
Bêt al-Mâl or Treasury	
at Omdurmân ...	680
Bêt as-Sadi ...	318 note
Betchau (Besh) 5, 24 note,	
689	
Bêt el-Wali, Temple of	168,
629	
Bêt Khallâf, Tomb of	
Tcheser ...	25
Bevan, Mr. E. R. ...	356
Bibâ ...	450
Bibân al-Mulûk ...	567, 583

	PAGE
Bible, Translation into	
Coptic ...	283
Biblical notices of Egypt,	
source of historical in-	
formation, etc. 10, 13, 14	
Biggeh (Senemet) ...	616, 618
Bihamû ...	456
Bilâk ...	616
Birch, Dr. Samuel ...	186
Bîr Nâga Well ...	677
Bird Mountain, Tradition	
of ...	461
Birds, Hieroglyphic Signs	
representing ...	193
Biridiwi, Letter from, Tell	
al-'Amarna Tablets ...	17
Birket al-Ḥagg ...	326
Birket al-Kurun ...	454
Birth, Muḥammadan Cus-	
toms ...	334
Birthday of the Prophet,	
Festival of ...	324
Birti ...	664
Bisharin Tribe ...	284, 608
Bithynian Sea ...	54
Bitter Lakes ...	362
Black Stone 301, 318, 319	
Blasphemy, Punishment	
of ...	322
Blemmyes 55, 57, 58, 61,	
484, 620, 628, 629, 645,	
655	
Blue, Mr. J. A. C. ...	614
Blue Nile (Baḥr al-Azraq) 103,	
131, 132, 135, 136, 672,	
682, 684, 685	

	PAGE		PAGE
Blunted Pyramid at Dah- shûr 160, 432, 440		Brugsch, M. Émile 393	
Bnon 35		Discovery of Royal Mummies at Dêr Al- Baharî 583	
Bocchoris (Bak-en-ren-f) 45, 713		Bubastis ... 40, 44, 63, 367	
Boheiric Dialect ... 284 note		Canal between Nile and Red Sea 360	
Bôhr 132		Description by Hero- dotus 367	
Bolbitine 358		Earthquake 24	
Book of the Dead 23, 26, 170, 253, 254, 571		Worship of goddess Bast, Description by Herodotus 369	
Funeral Procession and Ceremony of "Open- ing the Mouth" 235-237		Buckle or Tie 397	
Ushabtiu Figures, Chapter inscribed on 395, 396		Buhen, see Wâdî Halfah.	
Book of Praisings or Lita- nies of Râ 570, 576		Building, Hieroglyphic Signs representing ... 195	
Book of that which is in the Underworld ... 570		Buiuuaua, Founder of XXIIth Dynasty 44	
Book of the Gates ... 570		Bûlâk Museum, see Cairo Museum.	
Bond, Mr. 684		Buller, General 87	
Bonomi, Mr. 630		Burckhardt 317	
<i>Bordein</i> , Gordon Steamer, Wreck 678		Burdên 372	
Botti, Dr. 351		Burges, Major 95	
Boussard ... 184, 358		Burgî Sultâns, Origin of, etc. 71	
British Rule in Egypt, Prosperity under ... 106		Burgite Circassian Mam- lûks 71, 384	
Bruce 412		Burial of the Dead— Amulets 397	
Brugsch, Dr. H. 216, 611, 370, 393		Coptic Customs 298	
Dates assigned to Egyptian Dynasties 105		Funeral Procession and Ceremony of "Open- ing the Mouth" at the door of the Tomb 235-237	

PAGE

PAGE

Burial of the Dead—

Muhammadan Cus-
toms ... 337-339

Ushabtiu Figures 395-397

Burton ... 9, 317

Burying Daughters alive,
Pagan Arab Custom... 321

Bûsh ... 450

Busiris ... 118, 426, 501

Butler, Mr. ... 64, 291, 378

Buto ... 118

Butoridas ... 411

Byblos ... 270

Byzantine Rulers of Egypt 59

Byzantium, Foundation of 59

C.

Cæsar (see also names,
Emperors, Augustus,
Tiberius, etc.) ... 722

Cæsareum, Church of the 61

Cæsarion, see Ptolemy XVI.

Cailliaud 659, 662, 673, 677

Cairo ... 374, 388-390

Citadel ... 68, 375, 385

Coptic Churches 375-379

Foundation, History,
etc. ... 374, 375

Greek Orthodox Con-
vent, Destruction by
fire... 104

Inhabitants, Race, etc. 285

Jewish Synagogue ... 378

Mosques ... 380-383

Cairo, Plague in ... 71, 72

Population ... 280

Tombs of the Khalîfas 384

Turkish occupation ... 73

Cairo Museum ... 577

Conservator and As-
sistant Conservators 393,
394

Formation of Khedivial
Collection by M.
Mariette ... 387-390

Hours of Opening, En-
trance Fee, etc. ... 394

Keepers of the Egyptian
Museum 387, 390-394

List of Antiquities to
which attention of
Visitors is specially
drawn ... 394, 395

Purchase of Antiqui-
ties, explanation ... 395

Cairo to Aswân by the
Upper Egypt Railway 449

Cairo to Luxor ... 449

Calendar, Reform of ... 51
(See also Year.)

Caligula, Emperor ... 55, 629

Call to Prayer ... 340-342

Callimachus ... 347

Cambyses ... 47, 50, 374, 410,
435, 524, 527, 715

Destruction of Egyp-
tian Temples 501,
502, 503

Slaughter of the Apis
Bull, etc., 429 and note.

	PAGE		PAGE
Campbell ...	582	Caracalla, Visit to Egypt	56
Campbell's Tomb ...	425	Cardinal Points, Representation of ...	242, 243
Canaanites ...	122	Carinus ...	57
Canals—		Carter, Mr. II. ...	543, 574
Belbês to Bitter Lakes		Cartouche ...	3
and Red Sea, Re-		Carus ...	57
opened, etc. ...	63	Cassel, Sir Ernest ...	614
Cairo to Red Sea ...	360	Catacombs, Alexandria	350-355
Coptos, Canal leading		Catapults, Use of, in War	203
to ...	495	Cataracts :—	
Corvée, use of ...	138	Barriers in the way of	
Fresh water Canal from		moving large masses	
Bûlâk to Suez	361, 367	of men from Egypt	
Isthmus, Canal		to the South ...	643
across ...	360	First 29, 134, 599 and	
Nile to Red Sea 39, 40,		note, 610	
47, 56, 360		Famous as a key of	
Red Sea and Medi-		Egypt from the	
terranean Canals		South ...	601
prior to the Suez		Second 31, 32, 133, 627,	
Canal ...	360, 367	641, 642, 650, 652	
Up-keep, State Con-		Shooting ...	600 note
tribution ...	139	Third 133, 642, 645, 646,	
Cancer, Tropic of	600, 629	654	
Candace, 54, 160, 620, 631		Fourth 133, 642, 644, 645,	
and note; 644		646, 663, 664, 665	
Cannibalism ...	125, 497	Fifth ...	133, 666
Canopic Jars ...	406, 407	Sixth ...	132, 678
Discovery at Dahshûr		Cavalla ...	75
441, 446, 584, and note		Caviglia... 412, 424, 430	
Canopus, god and city of 50,		Celestial Objects, Hiero-	
54, 118, 371		glyphic Signs repre-	
Foundation of, etc. ...	54	senting ...	194
Stele of 181, 182, 371, 394		Census ...	279, 280
Cape Guardafui ...	539		
Cappadocians, Country of	55		

	PAGE
Cerdo	288
Ceylon, Arabi's exile in	83
Chalcedon, Council of,	282, 290, 372
Champollion	185 and note, 186, 358, 554 note
Dates assigned to	
Egyptian Dynasties	105
Turin Papyrus, Work	
on	2
Chenoboscion, Site of	493
Cheops, or Khufu, see	
Great Pyramid and	
Khufu.	
Chephren, see Khā-f-Rā	
Chosroës	62, 346
Christianity—	
Arabs... ..	299, 300
Copts... ..	281-283
Austere Lives of the	
Clergy	295
Persecution	38, 288, 292-294, 346
First preached in Egypt	55
Muḥammad, Attitude	
of	304
Rejection as State Re-	
ligion and Restora-	
tion	59
Spread of	620
Christodoulos	293
Chronology—	
Confusion, etc., Opi-	
nions of different	
scholars as to date	
of Dynasty I. ...	20

	PAGE
Chronology—	
Dates assigned to Eryp-	
tian Dynasties	105
Church Services—	
Coptic Customs	297
Muḥammadan Wor-	
ship	315
Circassian Mamlûks ...	71
Tombs of	384
Circumcision	296, 335
Cities of Ancient Egypt—	
Fortified or Fenced	
Cities	172
Ruins marking Sites	369, 458
(See also names of	
Cities.)	
Civilization of Nile Valley,	
Date of Beginning ...	1
Clarke, Dr.	398
Clarke, Somers	172, 590, 641, 652
Claudianus	288
Claudius	55, 724
,, II., Reign of ...	57
Cleanliness, Muḥamma-	
dan Religious Customs	311
Cleopatra I.	51, 720
,, II.	51, 52, 720
,, III.	52
,, V.	722
,, VII.	53, 345, 347, 587, 722
Portrait of	495
Cleopatra-Berenice ...	52
Cleopatra's Needles ...	349
Clot Bey	141

	PAGE		PAGE
Clysma	359, 365	Cook & Son, Messrs.	
Coal Imports	111		94, 394, 432
Cock and Dromedaries		Coptos	117, 270, 495, 498
Tradition	473	Copts—	
Coelesyria	51	Alphabet	213
Coffee, Use of among		Baptism, Importance	
Muhammadans	321	attached to	296
Coinage, established by		Burial of the Dead ...	298
Darius Hystaspes ...	47	Cairo, Churches in, ...	375
Collar	397	Christianity among,	
Colonization of Egypt		Controversies, Per-	
from Ethiopia	122	secution, etc. 281—	
Colonnade of Egyptian		283, 288, 289, 290,	
Temples 166, 167, 508		292–294, 297, 346	
Colossus on a Sledge ...	474	Circumcision	296
Column of ancient Egypt-		Clergy, Austere Lives	295
tian Architecture 175–177		Dating of Documents,	
Columns, Hall of 515, 535		Method of... ..	216
Commerce, see Trade.		Descent	281
Commission of Liquidation		Divorce	298
appointed	80	Dress	295
Commodus Antoninus		Education	296
	56, 727	Language	283, 284
Confession, Coptic Religious		Marriage	298
Custom	297	Melkite Jacobites Religious	
Connaught, Duke of ...	614	Feuds	291
Constantine	58, 289	Monastery	492, 552
Constantinople	59, 62	Months, Names of 214,	
Sultan of	73		216 note
Constantius	59	Nakâda, Churches in ...	498
Contra-Pselchis... ..	632	Name Copt, Derivation	
Contra-Taphis	629	of 62 and note 281	
Convent of the Maidens	376	Occupations	281
„ „ Pulley	461	Physical Characteristics	
Cook, Mr. J. M.	94		281, 294, 295

	PAGE		PAGE
Dâkhel, Oasis of	... 154	Davison, Mr.	... 412
Dâkhlah, Oasis of	119, 280	Day, Computing by the	
Dakkah	631, 633, 672	Sun by Thebes As-	
Dalgo (Dulgo)	... 653	tronomers	... 503
Damanhûr	119, 330, 357	Dead—	
Stele of, Decree of		Burial, Judgment, etc.,	
Priests of Memphis		see those titles.	
found on	... 199	Forty-two sins, Soul's	
Damascus	... 66, 306	Negative Declara-	
Damianus	... 291	tions	... 249-252
Damietta	... 69, 280	Labours to be per-	
Barrage	... 142, 143	formed and Enemies	
Danaus	... 483	to be overcome by	
Daphnæ	... 46	the Soul	... 249
Darâw	... 452	Muḥammadan Cus-	
Daressy M. G.	394, 536	toms	... 337-339
Darfûr, Conquest by the		Debbeh	... 91, 656
Mahdi	... 331	Decius	57, 288, 346, 728
Darfûr to the Red Sea,		Decrees—	
Extent of Mahdi's		Canopus, Stele of	... 371
Dominions	... 333	<i>Henoticon</i> of Zeno	... 61
Darius I. (Hystaspes)		Priests of Memphis	
47, 154, 360, 361, 362,	715	51, 199-211, 358	
Darius II. (Nothus),	48,	Sources of Historical,	
154,	716	etc., information	... 10
Darius III. (Codoman-		Defence of Egypt—	
nus)	... 49	Garrisoning of Three	
Darmali	... 667	Places, etc. 600 and note	
Darwish	... 331	Garrisons between	
Dashnâ	... 452	third and fourth	
Dates assigned to the		Cataracts	... 645
Egyptian Dynasties by		Psemthek I., Garrisons	
Egyptologists	... 105	established by	... 46
David	... 293	Delta of the Nile, see	
Davis, Mr. T.	37, 38, 543,	Nile.	
567, 571, 573		Demetrius	... 288, 411

	PAGE		PAGE
Demoteles	411	Dhul-Higgah	327
Demotic System of Writing 180, 181, 182, 672		Diana	368
Denderah 117, 511, 589, 593		Didius Julianus	56
Temple of 434, 494-		Diocletian 288, 498, 620, 628	
496, 497		Reign of	58
Dendûr	630	Diodorus 183, 279, 374, 428,	
Denon, M.	412, 479	430, 431, 457, 480, 500,	
Dêr al-Abyad	480-482	501, 523, 524, 632	
Dêr al-Aḥmar	482	Mummifying, Art of... 404	
Dêr al-Baḥari 172, 511,		Dionysius	288, 411
536, 566, 572, 577		Dionysos	353
Architect and Overseer		Dioscorus	290
of Works	541	Diospolis, see Thebes.	
Mummies, Secret Discovery of, by Arab		Disk	557
581-585		Disk Worshippers 475, 476	
Temple of 536, 542,		Dissibil	666
548, 549, 553		Divination and Magic,	
Dêr al-Bakrah	461	Forbidden to Muḥam-	
Dêr al-Medînet, Temple	552	madans	321
Dêr al-Nakhlah... ..	474	Divorce... ..	298
Dêr el Tadrus	379	Muḥaminadans 321, 337	
Dêr of Abu's Sêfên	376	Dodecaschoenus 632, 633	
Dêr of Bablûn	379	Dog River, Boundary of	
Dêr Mawâs	450	Egyptian territory	40
Derby, Lord	78	“Dome of the Air”	65
Dêrr	635, 641	Domitian, Emperor 596, 785	
Dêrût	450	Reign of, etc.	56
Determinatives 186, 197, 198		Domitianus, L. D.	58
Devil, Stoning of	320	Donkôla ¹ 83, 86, 89, 91, 331,	
“Devourer” of the Dead 239,		647	
240, 245		Fort at	645
Dhu Nuwâs	300	Old and New Donkôla	
Dhukâ ar-Rûmî	67	655, 656	
		Population	280
		Doseh, Ceremony of	324
		Dourgnon, M.	389

	PAGE
Drah 'abu'l-Nekkah, Burial	
place of Kings, etc.	29, 553
Dress of the Copts ...	295
Drinking of Wine, etc.,	
Prohibition of, by the	
Kur'ân ...	320
Dromos ...	167
Drunkenness ...	322
Drury, Lieut. ...	141
Druzes, Sect founded ...	68
Duêm ...	84
Dufilé ...	132
Dümichen ...	155
Discovery of Tablet of	
Abydos ...	4
Duris of Samos,...	411

Dynasties—

I., 5, 20, 23, 105, 689
II., 5, 24, 105, 689
III., 5, 24, 105, 689
IV., 5, 25, 105, 691
V., 5, 26, 105, 691
VI., 5, 26, 105, 692
VII., 5, 27, 28, 105, 693
VIII., 27, 105, 693
IX., 28, 105, 694
X., 28, 105, 694
XI., 8, 28, 105, 694
XII., 8, 28-30, 105, 695
XIII., 31, 32, 105, 696
XIV., 34, 105, 700
XV., 31, 35, 702
XVI., 31, 35, 105, 702
XVII., 31, 36, 105, 702
XVIII., 8, 36, 105, 703
XIX., 8, 39, 105, 706

Dynasties—

XX., 40, 105, 707
XXI., 43, 44, 105, 709, 710
XXII., 44, 105, 711
XXIII., 45, 105, 712
XXIV., 45, 105, 713
XXV., 46, 105, 713
XXVI., 46, 105, 714
XXVII., 47, 105, 715
XXVIII., 48, 105, 716
XXIX., 48, 105, 716
XXX., 48, 105, 717
XXXI., 105, 717
XXXII., 718
XXXIV., 723

E

Earle, General ...	88, 664
Earth, Objects of, Hiero-	
glyphic signs represent-	
ing ...	194
Economies Fund ...	108
Edfû 115, 117, 134, 452, 593,	
601, 608	
Temple of 50, 52, 592, 593	
Education—	
American Missionaries,	
Work of 110, 296, 479	
Ancient Universities	
381, 410	
Copts ...	110, 296
Expenditure ...	110
Muhammadan 110, 297,	
335, 381	
Edwards, Miss Amelia B.	640

Egypt—	
Area cultivated, etc.,	151, 152
Area included in term	
Egypt	113
Division of, in Ancient	
Times... ..	116, 117
History, see that title, also	
names of Kings, etc.	
Names of, in Ancient	
Times	116
Eileithyia	117, 589
Elagabalus	56
Elephant River... ..	539
Elephantine 26, 46, 55,	
117, 134	599, 600,
601, 602, 603, 606,	
607, 608, 611, 620, 644	
Rise of the Nile	601
El-Gizr, Plain of	362
El-Kenûs	627
El-Mu'allakah, Church of	378
El-'Obêd	84, 85
Embalming, see Mummies	
Emesa	76
English Language, Study	
of	110, 111
Ennedek, Muḥammadan	
Saint	362
Enoch	308
Epaphus	429 note
Epiphanes, see Ptolemy V.	
Eratosthenes	347, 600
Ergamenes	623, 631, 632
Erment	587

Erpā Hā Āntef-ā ...	694
Erpā-ur-qebḥ-Bāāārenekāt	
	722
Esarhaddon, King of As-	
syria	429, 643
Esna (Asna)	113, 115,
117, 134, 452,	589
Barrage Construction	615
Temple, Plan of	588
Eternal Life, Ancient	
Egyptian belief in	232,
237-245, 253, 402, 421	
Ethiopia, see Nubia.	
Eṭsa	450
Euclid	183, 347
Euergetes I., see Ptolemy	
III.	
Euergetes II., see Ptolemy	
VIII. and IX.	
Eugénie, Empress	409
Euhemerus	411
Eumenius	288
Eunostôs Harbour	347
Eupator, see Ptolemy VI.	
Euphrates	37
Eurydice	50
Eutyches	61, 282
Eve	319 note, 322
Evil Eye, Precautions	
against	334, 335
Exodus, Pharaoh of, see	
Menephthah.	
Exports in 1903, Value of	109
Ezbekîyah Garden	863

PAGE

F

Fadl al-Mawla	679
Fâ'id	365
Fakri Wad Atman	665
Famine—	
Egyptian Famines 12,	
13, 70, 611	
Nile Rise and Famine	136
Syria and Palestine ...	11
Fant	450
Farâfra, Oasis of	119, 154
Population	280
Farag	71, 72, 384
Faragalla Pâsha	679
Farka	652
Farshût	451, 493
Fashn	450
Fashôda, Hoisting Eryp-	
tian Flag	93
Fasts—	
Coptic	297
Muḥammadan	316
Fâtîhah	339
Fâtîma, daughter of	
Muḥammad	67
Fâtîmids	67, 330
Fâw Kiblî	452
Fawriḳa al-Rôda	450
Fayyûm 119, 151, 155,	
372, 454, 458	
Population	280
Feddân	151 and note
Fellâhîn	281
Fenced Cities of Ancient	
Egypt... ..	172

PAGE

Fenwick, Captain	91, 652
Ferket	91, 647, 652
Ferlini, Dr. 673 and note,	675
Festivals—	
Coptic	297
King, Festivals in	
honour of, Decree	
of the Priests of	
Memphis	209-211
Muḥammadan 149, 322-327	
Nile, Festival in honour	
of	149
Financial position of	
Egypt	108
Ismâ'il's Liabilities,	
Commission of Li-	
quidation appointed	8
Fingers found inside	
Mummies	398
Fish, Worship of	460
Fitz-Clarence, Lieut. ...	665
Fitzmaurice, Mr. M. ...	614
Flaccus	55
Fola Falls	132
Forced Labour or Corvée	106,
107, 138, 139	
Ford, Mr. O.	685
Foreign Possessions of	
Egypt, Loss of	45
Fortified or Fenced Cities	
of Ancient Egypt ...	172
Forty-two Sins, Soul's	
affirmation of inno-	
cence... ..	249-252
Fostât (Fustât)	63, 70, 380

	PAGE		PAGE
Four Hundred Years,		Games	483
Tablet of	371	Gamilâb, Shêkh ...	95
Fowler, Sir J.	143	Gaming forbidden to	
Fraser, General	75	Muhammadans ...	321
Fraser, Mr. W.	456	Ganaffa	365
French Rule in Egypt ...	74	Ganbalât	72
Fresh Water Canal 361, 365,		Ganênetta	666
367		"Garden of Kâfûr" ...	67
Frog Amulet	398	Garf Hûsên	630
Fun, Sense of, as shown		Garrison, see Defence.	
by Egyptian Funeral		Garstang, Mr. John ...	25
Artists	179	Garstin, Sir W. 130, 145, 521,	
Funeral Ceremony, see		572, 613, 614, 615, 616,	
Burial of the Dead.		622	
Fustât, or Old Cairo,		Report on Basin of	
63, 67, 70, 380		Upper Nile ...	102
		Gate of the Berbers ...	581
		Gawhar	68, 374, 381
		Gaza	70, 327
		Gebel	594
		Gebel al-Kaff	462
		Gebel at-Têr	460, 462
		Gebel Barkal	646, 672
		Original City of Meroë	669
		Pyramid of, and	
		Temple 160, 161, 168,	
		174, 411, 658	
		Stele of Piānkhi ...	45
		Gebel Buerib	676
		Gebel Dûsh	653
		Gebel Geddir	93
		Defeat of Egyptian	
		Troops by the	
		Mahdi	331
		Gebel Gerri	678
		Gebelên... 43, 115, 126, 587	
G			
Gaalîn Arabs	675, 676		
Gabriel, Archangel 302, 303,			
307, 319			
Patriarch	293, 294		
Gaius (Caligula) Cæsar			
Germanicus	723		
Gaius Petronius, Prefect	53		
Gakdul Wells	86, 657		
Gakmak, Rule, etc.	72		
Galba	55, 724		
Galerius	58, 376		
Gallery of Princesses ...	441		
Gallienus	57		
Gallows at Omdurmân ...	681		
Gallus	57		
Gamai, Dervish base ...	650		

	PAGE
Gebel Rawyan	678
Geddîn	84
Geology of the Nile	113-116
George, Chapel of	376
George. of Cappadocia	59, 346
George the Maḳawḳas	63, 291, 303, 358
Germanicus	279
Visit to Egypt to study	
Antiquities...	54, 55
Geta	56, 728
Gharbîyah	119, 357
Population	280
Ghuzz, Conflicts with	
Albanians	75
Gibbon	61, 348 note
Giegler Pâsha	84
Gilukhipa	38, 402
Ginnis	89
Girgâ (Girgeh)... ..	451
Girgah	119, 451, 484
Population	280
Girouard, Sir P., Sûdân	
Military Railway Con-	
struction	647
Gîzah	119, 449
Dyke	658
Palace of, Housing An-	
tiquities at... ..	389
Pyramids of	25
Building, account	
of, by Herodotus	
416-418, 419, 422	
Destruction of, at-	
tempted... ..	413

	PAGE
Gizah—	
Pyramids—	
Inscriptions, outsides	
covered with, 417, note	
Opening by the Per-	
sians, Romans,	
etc.	413
Stones removed for	
building purposes	385
Tombs and nothing	
else	411
Tombs surrounding	425
(See also names of	
Pyramids, Great	
Pyramid, Kha-f-	
Râ, Men-kau-Râ.)	
Sphinx	31
Gleichen, Captain Count	667
Goat, Fortress of	381
Gods and Demi-gods	
Introduction of by the	
Greeks, etc, ...	620
Lists of 232, 237, 255-278	
Rule, Duration of	21
(See also names of	
gods.)	
Gold Mines at Aswân	607
“Golden House” of Khu-	
mârawayh	66
Goose-Pen, Site of	493
Gordianus I., II., and III.	57
Gordon, General, 85, 86, 87,	
88, 678, 679, 680, 682,	
683, 684	
Admiration of, in the	
Soudan	332

PAGE

Gordon, General—	
Memorial Service at	
Kharṭûm	93
Mission to Kharṭûm,	
Murder, etc. ...	331, 332
Relief Expedition ...	656
Cook's, Mr. J. M.,	
Services	94
Statue of	684
Gordon Memorial College	684
Gorgon's Head	483
Goshen	366, 369, 410
Graham, General	85, 88
Grand Bey	505, 522
Granite	114, 115
Grant, Captain	130
Great Bitter Lake	362
Great Festival	327
Great Pyramid	413-415
Building of, described	
by Herodotus ...	416-418
Diagram showing Pas-	
sages and Mummy	
Chamber	159
Opened by Al-Ma'mûn ...	65
Grébaut, Work of	319, 392,
	505
Greek Orthodox Convent	
of Old Cairo, Destruc-	
tion by Fire	104
Greek Rule over Egypt,	
Learning and Lan-	
guage of the Greeks	
Greek Language super-	
seding Egyptian	184
Policy of Ptolemy I.	183

PAGE

Greeks—	
Besieged in Alexandria	
by Jews	56
Favoured by Aāḥmes	
II.	47
Gods introduced by ...	620
Settlers in Delta, etc. ...	46
Grenfell, General Sir F.	
89, 90, 91, 389, 635	
Excavations at Aswân	
	601, 605
Grenfell and Hunt, Drs.	
	458, 460
Gubat	87
Gymnastic Games in	
honour of Perseus	483

H

Ha	117
Hāā-āb-Rā	714
Hadendoa Tribe	284
Hadhramaut	299
Hadrian	56, 288 473, 726
Gateway of, at Philæ ...	623
Hafir	89, 91
Ḥafṣa	302, 306
Ḥagar	319, 594
Ḥagg	323
Ḥaggi Kandil	475
Hagia Sophia, Church of,	
Model for Mosques	
built by the Turks ...	382
Ḥakaṭ	118
Ḥaker	48, 716
Hâḳim, Mosque of	381
Hâlès	459

	PAGE		PAGE
Halfah-Kerma, Sûdân		Ha-suten	118
Military Railway	647, 686	Haşwa	326
Halfa-Kharţûm Railway		Hât-shepset	36, 463, 511, 512, 515, and note, 517, 518, 536, 537, 539, 540, 541, 543, 549, 704
Receipts	686	Temple of	537, 539, 551
Hall, Mr. H. R.	546	Tomb of	543, 544, 571
Hall of Double Truth	237	Hathor	117, 118, 237, 369, 494, 510, 538, 553, 560, 562, 573, 596, 619, 630, 637
Ham, Biblical name of		Attributes	277
Egypt...	122	Chapel of	598
Hamadab	671	Pillars with representa-	
Hambalites	327	tions of	176, 177
Hamilton, Mr.	412	Temple of	623
Hammâmât Inscription	30	Hathor-Sat, Princess,	
Hamra al-Kuşwâ, 'Abbâ-		Jewellery of, discovered	
sid Capital	64	at Dahshûr	442, 443
Hanafites	327	Hawâmdîyah	449
Hanafîyyah	380	Hawâra, Pyramid of	31, 411, 456
Hâpi (Apis)	243, 354, 407, 558, 584 note	Hay, Mr.	630
Hâpi (Nile)	247, 248	Heart Amulet	398
Attributes	278	Heart of Man weighed in	
Harmachis	258, 263, 423, 424, 490, 531, 557, 562, 634, 638, 641	the Balance after Death,	
Temple built by the		Scenes in the Papyrus	
Heretic King	476	of Ani, etc.	237-245
Haroëris	596	Hebbeh...	664
Harpocrates	597	Hebennu	118, 463
Harris Papyrus	10, 182	Hebrews and Egyptians,	
Hârûn ar-Rashîd	65	Intercourse of	10, 13
Hasan	329	Influence of Egyptian	
Hasan, Sultân, Mosque of	382, 383	customs on Hebrews	
Hasanên, Mosque of	324, 326	(See also Jews)	13
Hashîn	88		
Hashîsh prohibited by			
strict Muḥammadans	321		

PAGE

Hebt Temple	47
Hecateus	525
Hecatompylus	502
Helena, Empress 461, 462,	480, 482
Heliopolis 24, 30, 40, 62, 63,	118, 349, 409 , 410, 631
Priest College of, sup-	
pressed	184
Temple of	164
Heliopolis of Syria	
(Baalbek)	410
Helwân	90
Henassîyeh al-Medîna ...	459
Hen-nekht	690
Hennu Boat	266 note
Hennu, Mother of Âmeni	467
Hennu, Officer of Se-ânk-	
ka-Râ	30
<i>Henoticon</i> , issued by Zeno	61
Hent-taiu, Queen	582
Heptanomis, 117, 454,	
and note	
Heqâb, Tomb of	602, 604
Her-âb	472
Heraclius	62, 64, 303
Herakleopolis 27, 28, 459	
,, Magna	118
Hercules	646
Heretic King	32, 33,
475, 476	
Her-Heru, First Priest-	
King	44
Hermes	353, 473
Hermonthis	117, 587
Hermopolis	117, 118

PAGE

Hermopolis Magna	473
,, Parva (Da-	
manhûr)	119, 330, 357
Herodotus 40, 367, 369, 411,	
431, 455, 456, 610, 632	
Chemmis, Account of	483
Labyrinth, Description	
of	457
Memphis, Account of	427
Mummifying, Art of	
403, 404	
Pyramids of Gizah,	
Building of	416-
418, 419, 422	
Thebes, Account of ...	501
Heru, a god, see Horus.	
Heru, Tomb of	446, 696
Heru-â-kau	691
Heru-Behutet	117
Heru-em-heb 8 , 39, 506, 508,	
518, 530, 594, 633	
Heru-hetep, Tomb of ...	394
Herui	117
Heru-khenti khati	118
Heru-khuf 394, 603, 604,	
627, 642	
Heru-khuti	237, 258
Heru-nefer-ka	28
Heru-nefer-kau	28
Heru-netch-tef-f, Temple	
of	625
Heru-sa-tef	662
Heru-shâ	26
Heru-shef, or Heru-shefit	459
Heru-shefi	118
Herutâtâf	25

	PAGE
Heru-ur	118, 596
Hesepti (Semti) 5, 23,	492, 689
Hesi, Tomb of, Carved Panels from	178
Hess, Dr.	182
Hetchefa	24, 690
Hetch-Rā-setep-en-Āmen, neter Heq Uast	712
Hetep-Sekhemui	24, 689
Hetepet	467
Het-erpāt	482
Het Hert, see Hathor.	
Het-Heru, see Hathor.	
Het-Heru-sa	698
Het-Ptah-ka	428
Het-Sfent	587
Het-suten-henen	459
Hicks Pasha	84
Annihilation of Army by the Mahdi	321
Hieratic System of Writ- ing	180, 181, 182
Hierakonpolis, Ancient site of... ..	591
Hierasycaminus	633
Hieroglyphics 180, 181, 182	
Āāhmes, Naval Officer, Life of	217-230
Alphabet	187, 188
Book of the Dead 253, 254	
Funeral Procession and Ceremony of "Opening the Mouth"... ..	233
Determinatives 186, 197, 198	

	PAGE
Hieroglyphics—	
Directions in which Inscriptions may be read	188
History of the Decipher- ment of	184-186
Ideographic and Pho- netic Methods of using Signs	186
Kings and Queens, Lists	689-728
List of principal Hiero- glyphic Signs and their Phonetic Values	192-198
Numbers	188
"Tale of the Two Brothers," Translite- rated and Translated Extract	189-191
Hijāz	299
Hijra, First	302
"Second	302
Hilāl ibn Badr	67
Himyar	299, 300
Hipparchus	347
Hipponon	118
Hishām	64
History of Egypt—	
Division into three periods	20
French evacuation	75
Independent State (868)	65
Independence declared (1772)	74
Province of Rome	53

PAGE

PAGE

History of Egypt—	
Province of Turkish	
Empire	73
Ptolemy II. orders a	
History to be written	183
Sources of information	I, 10
Two distinct Kingdoms	
prior to time of	
Menes	21
Hobbs, Major	95
Hogarth, Mr.	356, 542
Holled-Smith, Sir C. ...	90
Homer	501, 502
Honey	358
Hophra	47
Horapollo	121, 399
Horus, god 117, 118,	232, 237,
241, 242, 244, 258, 354,	
446, 490, 510, 558, 584	
note, 619, 633, 634, 638	
Battle with Set 274,	480
Defeat of Typhon (Set)	272
Temple dedicated to	593
Horus, Children of	243, 406
Horus-Rā	199
Horus-Seker, god	243
Horus-Sept, god	243
Horus title or <i>Ka</i> name	
of Kings	2
Hoskins, Mr. 654, 660, 661,	
671 note, 676, 677	
Houris	310
Household Cavalry,	
Moonlight Charge in	
1882	366
"House of Eternity" ...	439

Houses of ancient Egyp-	
tian Gentleman and	
Peasant	171, 172
Hu	5, 23, 118, 689
Hûlûgû, Mongol Leader	70
Hunefer, Funeral Pro-	
cession, etc., of	233-237
Huni	690
Hunt and Grenfell,	
Drs.	458, 460
Hunter, Gen. Sir A. 92,	
665, 667, 676	
Husên	329, 383
Hyksos ... 31, 370, 371,	
429, 471, 628	
Derivation of Name ...	31
Origin, etc.	31
Remains of	35
Sphinx of Âmenemhât	
attributed to	43
Summary	35
Wars against	589, 590
Hymn to Osiris by Isis	
and Nephthys	273
Hypatia... ..	61
Hypostyle Hall	167
Hypsele... ..	117
Hystaspes	47

I

Ibis	473
Iblis (Devil	308
Ibrâhîm (1773)... ..	74
Ibrahîm, son of Muham-	
mad 'Âli	75, 76

	PAGE		PAGE
Ibrāhīm, son of Muḥam-		Irrigation ...	136, 137
mad the Prophet ...	303	Sūdān Scheme	103 ;
Ibrāhīm, 'Umayyad		see also under Nile.	
Khalīfa ...	64	Isaac, Patriarch...	292
Ibrīm ...	631, 635, 641	Iseium of Denderah ...	496
Ichneumon, Worship of	459	Ishmael ...	299, 319
I-em-ḥetep (Imouthis)		Isis 56, 118, 154, 237,	
276, 369, 593, 691		243, 353, 407, 490,	
I-em-ḥetep, Temple of ...	623	498, 510, 597, 630,	
Ignorance, period of,		632, 634, 646	
among the Arabs ...	300	Head cut off by Horus	275
Ikhshīd ...	67	Pylon dedicated to ...	496
Illāhūn, Pyramid built at	30	Temple of, ...	495
Imām, Mosque of the ...	325	Temple of, at Philæ	
Imām or Preacher ...	315	618, 619, 620, 621, 624	
Imām Shafê'i, Festival of	325	Wanderings, etc., in	
Imamians or Shī'ites	327, 329	search of the Body	
Imandes ...	457	of Osiris ...	267-273
Imouthis 276, 369, 593, 691		Isis and Nephthys, Hymn	
Imports in 1902 and		to Osiris ...	273
1903, Value ...	109	Islām, see Muḥammadanism	
Indian Mail, Pioneer of		"Islands of the Blessed,"	
the Overland Route ...	365	supposed employment	
Indian Pilgrimage to		of deceased ...	246-247
Mecca ...	323	Ismaelites ...	329, 330
Indians ...	503	Ismâ'il (1773) ...	74
Indiction, Years of ...	216	Ismâ'il, Khedive	138,
Inks, Coloured ..	182	389, 409, 647	
Intoxicating Liquors, Pro-		Khedive Library, Founda-	
hibition of, by the		tion of ...	385
Kur'ân ...	320	Rule of Extravagance,	
Ionia ...	503	etc. ...	77-80
Iseq-Heru ...	36	Ismâ'il, son of Muḥam-	
Irāk ...	656, 608 note	mad Ali 75, 76, 675, 682	
Irby and Mangles, Messrs.		Isma'iliya 362, 364, 365,	
	474	366, 369	

	PAGE
Isrâfel, Archangel ...	307
Ita, Princess, Tomb of, Discovery of Jewellery	447
<i>Itinerary</i> of Marcus Aurelius ...	56
Iusââset ...	532
Iuta-Melek ...	519

J

Jacobite-Melkite, Reli- gious Feud ...	290-292
Jacob's Sons buying Corn in Egypt, Representa- tion of alleged	469, 470
Ja'fâr ...	609
Jâhiliyah ...	300
James, Patriarch ...	292
Jann ...	308
Jebel Abû Fêda ...	478
Jéquier ...	127
Jeroboam ...	519
Jerusalem, Destruction of	55
Jesus Christ ...	308
Ashmûnên, Traditions as to ...	473
Muhammad's views on	328
Jewellery, Discovery of, at Dahshûr	442-445, 447, 448
Jews ...	286, 303
Alexandria, Jewish Quarter ...	56, 349
Heliopolis, Jewish Population ...	410
Persecution of	55, 72

	PAGE
Jinn ...	308, 322
Jôhar ...	330
John of Antioch ...	24
John of Damanhûr, Church of ...	379
John, Patriarch 290, 292, 293, 294	
John the Baptist, Chapel of ...	376
Johnstone, Captain J. H. L'E. ...	640
Joktan ...	299
Jollois and Devilliers, M.M. ...	536
Jomard ...	412
Jordan Valley ...	114
Joseph, Patriarch of Alexandria 292, 293, 455	
Joseph, Prime Minister of Pharaoh 11-14, 410, 433	
Joseph, husband of Mary	498
Joseph's Well ...	385
Josephus ...	35, 374
Josiah, King of Judah ...	46
Jovianus ...	59, 290
Judgment, Day of, Mu- hammadan Beliefs 308, 309	
Judgment of the Dead, Scenes from the Papy- rus of Ani, etc.	237-245
Julian the Apostate	59, 290
Julianus ...	288
Julius Africanus ...	35
Jupiter ...	504, 525
Jupiter Ammon, Oasis of ...	47, 155

	PAGE
Justice, Administration of	109
Justinian—	
Isis and Osiris Worship	
at Philæ, Destruction of Temple	... 621
Reign of	... 62
Justinus I.	... 61
Justinus II.	... 62
Justus	... 288
Juvenal	... 497
Juwêrya	... 303

K

Ka	... 2, 162
Ka of Ptaḥ, House of,	
see Memphis.	
Ka'aba	... 301, 317-319
Covering and Veil	... 326
Kabasos	... 118
Kadashman-Bêl (?)	... 38
Kadesh	... 507, 639
Ka-en-Râ	... 5, 693
Kafr 'Ammar	... 449
Kafr az-zayyât	... 357
Kagera River	... 130
Kaḥebes	... 118
Ka-ḥefennu	... 629
Ḳâhir, Planet, or Mars	... 374
Kaḥrâ	... 589
Kâhtân	... 299
Kais	... 460
Kâ'it Bey	... 72, 386
Tomb Mosque of	383, 384
Kakaâ	5, 26, 426, 436, 691
Ka-kam, Pyramid at	... 431
Kakau	5, 24, 428, 689

	PAGE
Kakem	... 118
Ka-Râ	... 69c
Kalâbshah	... 114, 115
Description of	... 62c
Kalyûb	114, 357, 373
Ḳalyubîyah	... 119
Population	... 280
Kames	36, 554, 703
Ḳanâ (Keneh)	452, 493
Ḳanâ, Province of	451, 452
Ḳânşûh	... 72
Ḳânşûh al-Ghûrî	... 72
Kanşûweh al-Ghûrî Sultân	383
Ḳanṭara (Al-Ḳanṭara)	360, 362, 364
Kapur	... 40
Kaqemna, Tomb of	... 440
Ka-Râ	... 24
Karaduniyash, King of	38
Karâfah (Cemetery)	... 325
Ḳarakush	... 385
Ḳarmân	... 654, 655
Karnak	134, 504, 505, 506
Khensu, Temple of	... 41
Plans of	512, 514, 516, 518, 520
Ptolemaic Gateway	... 513
Tablet of	1, 9, 32, 517
Temple of	174, 175, 500, 511
Dromos	... 167
Fall of Columns, Insecurity of Foundations	172
Ruins of Original Temple in honour of the god Âmen	... 166

	PAGE		PAGE
Ḳartassi ...	628	Khā-f-kā or Chephren—	
Karthet ...	633	Pyramid built by ...	418
Kasa ...	118	Sphinx, connection	
Kaset ...	118	with ...	423, 425
Kashta ...	530	Statues ...	165, 394
Ḳaṣr eṣ-Ṣayyâd ...	493	Khā-f-Rā-Ānkh, Tomb of	425
Kassala ...	91	Khā-kau-Rā ...	8, 696
Kassingar ...	646	Khalîfa—	
Kasta ...	713	Meaning of word ...	384
Ḳatâ'î, Suburb ...	66	Successor of the Mahdi,	
Katcheb ...	118	Khalîfa Abd 'Allah	
Kāt (Geta) ...	56, 728	(1885–1899) 88, 92, 94,	
Kau al-Kebir ...	480	679, 685	
Kau-Rā ...	694	Slatin Pâsha's de-	
Kebti ...	117	scription of	333, 334
Kembâthet ...	715	Tombs of ...	384
Kena, Ḳenah, Ḳeneh 113, 115,		(See also names of	
119, 452, 493		Khalîfas, Abû Bakr,	
Population ...	280	'Omar, etc.)	
Kenem ...	156	Khalîg Canal ...	150, 151
Kenemet, Oasis of ...	153	Khamarûyeh ...	375
Kerbela, Battle of	322, 383	Khammurabi's Code of	
Kerma ...	646	Laws, Discovery of	
Kerreri—		392, 393	
Battlefield of ...	682	Khā-nefer-Rā ...	698
Hills of ...	678	Khar ...	118
Kesem ...	118	Khârgah, Oasis of	119,
Kesh, see Cush.		280, 484	
Kesi ...	117	Khartûm 83, 84, 86, 135	
Ḳeṭesh ...	574	Egyptian Garrison,	
Khabbesha 48, 435, 715		Withdrawal of,	
Khadîjah ...	301, 302	Murder of Gordon,	
Khā-em-ḥât, Tomb of ...	566	etc. 332, 682, 683	
Khā-ḥetep-Rā ...	698	Defences ...	679
Khā-f-Rā or Chephren 5, 25,		Description of ...	682
691		Foundation of ...	76

Khartûm—

Nile between Khartûm and Aswân Cataracts	610
Occupation by Lord Kitchener ...	683
Khartûm from Wâdî Halfah ...	642
Two Routes ...	646
Kharu ...	519
Khata'ana ...	369
Khati ... 28, 468, 470,	694
Tomb of ...	472
Khati I., Prince of Siut	28
Khati II., Prince of Siut	28
Khaṭîb ...	315
Khêbar ...	303
Khedivial Library ...	385
Khemennu (Hermopolis)	117, 473
Khemmis ...	482-484
Khem-mât-Râ ...	716
Khenensu ...	118
Khennu... ..	594
Khennu-sesu, Tomb of	604
Khensu, 154, 509; Tem- ple, 41.	
Khent-âbet ...	118, 370
Khenti-Âmentî ...	573
Kheperâ ... 257, 399, 400	
Kheperâ Scarabæus ..	399
Kheper-ka-Râ ... 8, 605,	696, 717
Kheper-khâ-Râ ... 8,	696
Khephren, see Khâ-f-Râ.	
Khesun	118

Kheta—

Identification of the Tribe, 639 note	
Military Operations against, 9, 39, 507, 524, 530, 531, 639	
Town built to com- memorate ...	637
Prince of ...	521
Princess married to Rameses II. ...	40
Khian ...	702
Khirebu ...	639
Khizâm ...	452
Khnem-âb-Râ ...	715
Khnemit, Princess, Tomb of, Discovery of Jewellery ...	447, 448
Khnemu 117, 118, 154, 255, 510, 589, 601, 612, 619, 632	
Khnemu-ḥetep, son of Neḥera ...	30
Khnemu-ḥetep I. ...	467
Tomb of ...	471
Khnemu-ḥetep II., Tomb of ...	467-471
Khnemu-ḥetep III. ...	468
Tomb of ...	471
Khnemu-Râ ...	619
Khnemu-khenu, Tomb of	606
Khnum ... note, 564	
Khonsu 259, 276, 505, 508, 513, 532, 596, 646, 661	
Khonsu-ḥetep ...	41
Khshaiarsha ...	715

	PAGE
Khubâsa, Fâtimid General, etc.	67
Khu-en-Âten, see Ameno- phis IV.	
Khu-en-Râ setep-en-Râ	707
Khu Âten, see Tell al- 'Amarna.	
Khufu (Cheops) 5, 25,	691
Pyramid built by, see Great Pyramid.	
Wickedness of	416, 417
Temple founded at Tenteya	494
Khufu-Menât, see Menât Khufu.	
Khunes, Tomb of ...	604
Khurshîd Pâsha ...	385
Khûshkadam	72
Khut-Âten, City built by the Heretic King, 475, 476, 477	
Khu-taiu-Râ	696
Khuaâ, Tomb of ...	604
Khuzêma	303
Kinâna	303
Kings—	
Lists	I
Abydos Tablet ...	5-8
Dynastic Egyptian Kings ...	689-728
Style "King of the South and North" ...	116
Titles on Monuments	2
(See also names of Kings.)	

	PAGE
"Kiosk," or "Pharaoh's Bed," at Philæ	626
Kirbekan	664
Battle of	88
Kiswah	326
Kitchener, Lord 89, 91,	682
	683
Dervishes, War with ...	652
Sûdân Military Rail- way Construction	647, 649
Kitchener, Colonel ...	93
Kléber, General	74
Knossos	551
Kochome, Pyramid at ...	431
Kodok, Village of Fashôda known as ...	93
Kokreb	666
Kôm al-Aḥmar	591
Kôm al Dîkḳ	349
Kôm ash-Shukâfa ...	351
Kom Ombos 115, 497,	594
Chapel of Hathor ...	598
Great Temple	595, 596
Mammisi	595, 598
Kordofân 93, 656, 675, 687	
Korêsh Tribe	301
Korosko (Kurushaw) 30, 627, 634 , 643, 646	
Korti 86, 88, 91, 655,	656
Kôsheh	89, 647, 652
Ḳubbân... ..	632
Kûfa 306, 327, 452, 608 note	
Kullah, Drinking Bottles, manufacture of ...	494
Pyramids of	411

	PAGE
Ḳulûṣnah ...	450, 460
Ḳulzum ...	359, Note
Kumma... ..	530
Fortress	627
Ruins... ..	651
Kummeh, Nile Rise Re-	
cords at	32
Ḳur'ân	305, 306, 307
Collection and arrange-	
ment of sections ...	306
Cufic (Kûfi) Charac-	
ters, Old Copies of	
Ḳur'ân written in 608 note	
Destruction of Ḥafṣa's	
copy	306
Fâtîḥah	339
Second Chapter (verse	
256)	313
Women not allowed to	
touch the Ḳur'ân ...	335
Ḳûrna, Temple of, etc.	
522, 523, 555, 567	
Ḳurnet Murrai Cemetery	
554, 566	
Ḳurru	646
Remains of Pyramids	
411, 657	
Ḳûrṭa	633, 655, 656
Ḳuruskaw	633
Ḳûs	452, 498

L

Labyrinth	31, 456-458
Lado	132
Lane, Mr. 150, 314, 324, 325,	
336, 340	

Language—

	PAGE
Coptic Language	283, 284
English, Study of	110, 111
Greek superseding	
Egyptian	183, 184
Sahidic and Memphitic	
Dialects	284
Lake Mareotis	355
Lât	300
Lathyrus, see Ptolemy X.	
Latopolis	117, 589, 591
Latreille, M.	398
Latus Fish Worship ...	589
Law, Administration of	109
Lek, Island of	616
Lêlet al-Ḳadr	325
Lêlet al-Nuḳṭa	149
Lemnos	330
Leo I.	61
Leo II.	61
Leo Africanus	478, 482
Lepère, M.	360
Lepsius, Dr. 186, 456, 464,	
536, 545, 575, 637, 654,	
655, 660, 661, 669, 670,	
671, 672, 674, 677	
Dates assigned to	
Egyptian Dynasties	105
Pyramid Building	
Theory	412
Lepsius and Chabas	
Publishers of Ancient	
Plan found in Tomb	
of Rameses IV.	578
Lesseps, M. de 83, 360, 361, 365	
Lesser Festival	326

	PAGE
Letopolis	118
Levantine	286
Libraries—	
Alexandrian	50, 347
Khedivial	385
Pergamenian	345, 347
Serapeum	347
Libya	39, 40, 54, 502
Conquest of	532
Libyan Kings of Egypt	44
Libyans	128
Licinius	58, 59
Linant Pâsha	141, 360
Linen Weaving	483, 494
Lion and the Unicorn playing Draughts, Facsimile of "Satiri- cal" Papyrus	179
Lisht, Pyramids of	30, 411, 453
Lloyd, Colonel	91
Lochias	348
Logos	289
Loret, M.	440, 567, 571, 572, 574, 577
Work of	393
Lote Tree of Paradise	13, 325
Louis IX. in Egypt	69
Louis Philippe, Clock presented to Maḥam- mad Ali	382
Lower Egypt	116, 118, 119, 345

	PAGE
Lucas and Aird, Messrs., Construction of Rail- way from Suâkin to Berber	88
Lucius	727
Lucius Nobanus	54
Luxor 115, 167, 452, 500 Description of	500
Hospital founded by Mr. J. M. Cook	94
Temple of	43, 168, 504, 511
Luxor to Aswân	449, 587
Luynes, Duc de	390
Lycian Sea	54
Lycopolis, see Asyût.	
Lynceus	483
Lyons, Major H. G. 113, 622, 625, 645	
Lysimachus	50, 51

M

Ma'abed er-Rifâ'i	384
Maadd	68
Maâ-kheru-Râ	8, 696
Mâāmam	635
Maât	353, 597, 634, 638
Attributes	277
Maât-en-Râ	8, 696
Maât-ka-Râ, Queen	586, 704
Macallum, Mr.	640, 641
Macarius	293
Macedonian Kings of Egypt	49

	PAGE		PAGE
McNeil, General ...	88	Maḥmūd Sami, President	
Macrianus I. ...	57	of Council ...	81, 82
Macrianus II. ...	57	Māi, Tomb of ...	566
Macrinus ...	56	Maidens, Convent of ...	376
Macrobius ...	410	Maḥawḥas 63, 291, 303, 358	
Madāmūd, Temple of		and note	
Āmen-ḥetep at ...	522	Makha-Tauī ...	201
Mahdi		Maḥrīzī ...	380, 460
Coming Mahdi, alleged	330	Māḥurrah ...	656
Mission of ...	329	Malak ...	327
Muḥammad Aḥmad... 83-		Malawī ...	450
88, 331-333, 664, 667		Malekites ...	327
Besieging Fort of		Malulis ...	629
Kharṭūm ...	679	Mamlūks ...	69, 375
Tomb at Omdurmān	681	Destruction of Parch-	
Origin and Belief in		ments at the White	
a Mahdi ...	328	Monastery ...	482
Various Claimants to		Massacre of ...	385
the Title prior to		Origin and Meaning of	
Muḥammad Aḥmad		Name 69, 384, note	
76, 329, 330		Tombs of ...	384
Mahdism, Destruction		Mammisi ...	497
of ...	685	„ Temple ...	595
Madiya ...	330	Māmūn, Khalīfa ...	413
Magas ...	51	Man—	
Maghāgha ...	450, 460	Attributes of, as set	
Magianism ...	300	forth in the Papyri	235
Magic ...	49, 321	Hieroglyphic Signs	
Maḥallat Rūḥ ...	114	representing ...	192
Maḥāmīd ...	452	Manāt ...	300
Mahātah ...	612	Manbalot ...	478
Maḥmil ...	323, 326	Mandulis ...	629
Maḥmūd, Dervish Gene-		Manetho 43, 48, 50, 183,	
ral ...	668, 676	419, 433, 459	
Maḥmūd ibn Ḥamal ...	67	Dynasties, Arrange-	
Maḥmūdiyeh, Canal of... 346		ment of ...	27, 31, 35

	PAGE		PAGE
Manfalût ...	451, 478	Mâr Minâ, Church of ...	375
Mangles and Irby, Messrs.	474	Marriage—	
Mansafis ...	450	Copts... ..	295, 298
Manslaughter ...	322	Muḥammadans	335-337
Manşûrah ...	69, 119	Mars, Planet ...	374
Marâghâ ...	451	Martial ...	428
Mârâuat ...	669	Marwân I. ...	64
Marawî 91, 92, 657, 658, 664,	669	Marwân II., Last of	
Mâr Buḳtor, Chapel of...	376	‘Umayyad Dynasty,	
Marchand, Major ...	93	etc. ...	64
Marcianus	61 , 288, 290	Maryam	303, 358, note
Marcus Aurelius	56 , 624	Masaherth	44, 586 , 710
Marcus Silanus...	54	Ma’sara, Quarry of ...	448
Marea ...	46	Mashra ad-Dakêkh ...	665
Mâr Girgis, Church of ...	379	Mashtâ ...	451
Mârîds ...	308	Mashtûl as-Sûk ...	372
Mariette, M. 8, 29, 32, 33,		Masmûda ...	330
34, 43, 158, 164, 233		Maspero, M., 432, 453, 504,	
note ; 370, 388, 411, 423,		539 , 572 , 574 , 567 ,	
431, 432, 435, 437, 439,		595	
486, 491 , 495 , 497 ,		Work of ...	391, 393
511 and note, 512, 516,		Maşr, see Cairo.	
518, 536, 539 and note,		Maşr el-‘Atîka, see Cairo.	
541, 542, 582, 593		Maşr el-Ḳahîra or New	
Dates assigned to		Cairo ...	380
Egyptian Dynasties	105	Maşṭaba, Tombs	157-159,
House at Şaḳḳâra ...	439	437, 453	
Museum of Egyptian		Painted Doors and	
Antiquities, Forma-		Statues in Cairo	
tion of ...	387-390	Museum ...	394
Work of ...	390	Maşṭabat al-Fir’âûn ...	432
Marîs ...	656	Maṭâî ...	450
Marîsiyeh, South Wind	656	Maṭammah, 86, 87, 656, 675 ,	
Mârîstân ...	70	676	
Mark, Patriarch	292, 293	Emir of ...	332
		Matâniyah ...	449

	PAGE		PAGE
Matar, Governor of Elephantine ...	611, 612	Medjidiya, Grand Order of ...	82
Maṭariyah ...	409	Mêdûm, Pyramid of ...	25, 160, 453
Maten ...	118	Meh ...	464, 465, 468, 472
Mathematical Figures, Hieroglyphic Signs representing ...	196	Meh-Mahet ...	118
Mâthen ...	37	Meht-en-usekht ...	530
Mather, Sir W. ...	684	Mehti-em-sa-f ...	5, 27, 692
Mâti ...	266 note	Mekhu, Tomb ...	602, 603
Matthews, Major ...	141	Melâwi ...	475
Maximinus ...	57, 58	Melik al-Kâmil ...	413
Maximus ...	288	Melkite, Jacobite Religious Feud ...	290-292
Mauricius ...	62	Melul ...	629
Mazhar Bey ...	142	Memnon—	
Maz'ûna ...	449	Colossus of ...	54-527
Mecca 300, 301, 302, 303, 306, 506		Palace of ...	487
Caravan, Festival on return of ...	323	Tomb of Rameses VI., regarded as that of Memnon ...	579
Pilgrimage to ...	317-320, 323, 326	Memnon of Sienitas ...	525
Mêdân ...	66	Memnonium 39, 487-490, 503, 523	
Media ...	54	Memphites, see Ptolemy Memphites.	
Medîna ...	63, 302, 303, 306, 327	Memphis 24, 25, 51, 62, 118, 158, 368, 500, 501, 643	
Pilgrimage to Prophet's Tomb ...	681	Decree of the Priests of Memphis as found on the Rosetta Stone, etc. 51, 199-211, 358	
Medînet al-Fayyûm ...	454	Dynasties from 24, 25, 26, 27	
„ Ḥabû 528, 531, 537, 553		Foundation of ...	23
Court at ...	533	History of ...	427-430
Temple of ...	173, 529, 534		
Village ...	527		
Mediterranean Sea 360, 361			

	PAGE		PAGE
Memphis—		Men - kheper - Rā Senb,	
Journey to, and how		Tomb of	565
accomplished ...	427	Men-maāt-Rā, see Seti I.	
Ptaḥ of	513	Men-Maāt-Rā Setep-en-	
Siege	291	Rā	708
Temple of	164	Men-ma-Rā Setep-en-Rā	707
Ka of Ptaḥ, House of	208	Menna, Tomb of ...	566
Mêmûna	303	Men-nefer	118, 428, 434
Menâ or Menes	5, 23, 427,	Menou, General ...	75
486, 493, 499, 500, 689		Men - peḥtet - Ra, see	
Meaning of Name ...	4	Rameses I.	
Reign of	23	Menshâh	451
Menât	398	Menth, or Armant ...	587
Menât-Khufu	463, 468	Menth- Ḥetep V. ...	695
Mendes, or Marrus ...	48, 118,	Ment - ḥer - Khepesh - f,	
	457	Tomb of	580
Menelaus	55	Menthu, see Amen-Rā	
Menen-en-khâ-em-maāt-		Menthu-ḥetep, Name com-	
City	653	mon to several Kings of	
Menephthah I. (Mer-en-		XIth Dynasty ...	29
Ptaḥ)	44, 706	Menthu-ḥetep I. ...	29, 695
Discovery of Mummy		,, ,, II. ...	29, 538, 695
393, 572		,, ,, III. ...	29
Pharaoh of Exodus,		Temple of	541, 546,
etc.	40	Extract from the	
Mummy of	40	“Times”	547
Son of Rameses II. ...	594	Menthu-ḥetep, Scribe ...	470
Tomb of	577	Menthu-Nesu	441
Menepthah II.	40, 707	Menthu-Rā, see Amen-Rā	
Men-ka-Rā	5, 693	Menthu-Tehuti-âuf-ânkḥ	543
Men-kau-Ḥeru	5, 26, 692	Mentu - ḥer - khepesh - f,	
Men-kau-Rā, Pyramid of		Tomb of	565
419-423, 608		Mentuhetep Sankhkara	550
Destruction attempted	413	Menuf, Population ...	280
(See also Mycerinus.)		Menûfiyah	119
Men - kheper - Rā ...	44, 710	Menût	119

	PAGE		PAGE
Menzâlah	362	Meroïtic, Inscriptions in	
Merbap (Mer-pe-ba)	5, 23,	character so called ...	672
	492, 689	Mert-Râ	572
Mercury... ..	368 504,	Merti-tef-s	25
Mer-en-Ĥeru	5, 27, 693	Merul	629
Mer-en-Ptah 40, 707, see		Merv	327
also Seti II.		Merwa	319
Mer-en-Râ	5, 27, 692	Merwân... ..	306
Mer-en-Râ-sa-emsaf	5	Mesen	370
Mereruka, Tomb of	440	Meshentthemḥu, Royal	
Mer-Mashâu, Statues of ...	32	daughter, Coffin and	
Mer-menfitu	697	Mummy	585, 586
Mernefert	468	Meskenet, Goddess 239, 240	
Mer-Nit (Ata)	493	Mesopotamia	37, 39
Meri-Âmen Âmen em Âpt 709		Egyptian Conquest of	
Meri-Râ, see Pepi I.			16, 65
Merit, Princess, Jewellery		Messiah... ..	328
of, Discovery at Dah-		Mestha 243, 354, 407, 558,	
shûr	443-445		584 note
Mernat Island, Wreck of		Mesuth-Râ	715
Gordon steamer <i>Bor-</i>		Metachompso	632
<i>dein</i>	678	Metelis	118
Meroë, Island of 644, 646,		Meynard, Barbier de,	
653, 661, 671 and note		Arabic Scholar 599 note	
Description of	669	Michael, Archangel ...	307
Nubian Kingdom		„ Patriarch 292, 293	
founded	645	Middle Empire 20, 30-40	
Priests of	632	Miḥarraḡah	633
Princes of	644, 645	Military Architecture,	
Pyramids of	160, 411,	Skill of Ancient Eryp-	
653, 670, 671, 673		tians	172
Queens of, Title of		Milner, Lord	145
Candace borne by		Min	117
	631 note	Minius	288
Roman Expedition to ...	55	Min-nekht	565
		Minyah, Province of 119, 450	

PAGE

PAGE

Minyah, Town 119, 280, 462
 Mirwân 292
 Mişraim, Hebrew name
 of Egypt 122
 Mitani, Kings of 37, 38
 Mît Rahîneh ... 427, 430
 Mixed Tribunals ... 109
 Mnevis Bull 24, 50, 205, 410
 Moeris, Lake ... 31, 51, 651
 Description of, by
 ancient Writers 455, 456
 Mommsen 183
 Mond, Mr. R. 566
 Mone 463
 Monophysites 61, 62 and note,
 282, 283
 Months
 Coptic 214, 216 and note
 Muḥammadan 343
 Moonlight Charge ... 366
 Morality... ..
 Ancient Egyptians,
 High Order of Mo-
 rality 253
 Progress in Modern
 Egypt 102
 Morgan, M. de 124, 126, 441,
 446, 447, 492, 499, 590,
 595, 596, 598, 606 note
 Work of 392
 Moses 308, 365
 Mosques—
 Al-Azhar Built ... 68
 Cairo 380–383
 Derivation of Word
 380 note

Mosques—
 Omdurmân 679
 Religious Service, Des-
 cription of 315
 Môşul, Turkish Governor
 of 66
 Mougel Bey, Barrage
 built by 142–144, 613
 Mountain of the Palm of
 the Hand 462
 Mu'atamid, Khalîfa ... 380
 Mu'awîya 64
 Mu'ayyad, Mosque of ... 383
 Mucianus 455
 Mud Deposits of the
 Nile 114, 115
 Mudîr's Court 687
 Mughrât Wells 652
 Muḥammad IV., Sultan 330
 ,, abû-Dhabab 74
 ,, Aḥmad, the
 Mahdi, see Mahdi.
 Muḥammad 'Ali 95, 141, 142,
 346, 349, 375, 385, 463,
 496, 675, 682
 Barrage 613
 Historical Summary of
 Reign, Family, etc.
 75–81
 Muḥammad 'Ali, Mosque
 of 382
 Muḥammad al-Khalanji 67
 ,, al-Khêr ... 83
 ,, al Mahdi ... 330
 ,, at-Taki ... 333
 ,, Bey ... 675

	PAGE
Muḥammed ibn Sulê mân,	
General of Bagdâd,	
Khalifa	66
Muḥammad ibn Tekîn ...	67
„ ibn Tughj,	
the Ikhshid	67
Muḥammad ibn-Tûmurt	330
„ Sherîf	83, 84
„ son of Ḥana-	
fite	329
Muḥammad the Prophet	
83, 301-305 , 308, 358	
and notes, 506	
“ Illiterate ”	328
Kûfah, Dwelling Place	
of Muḥammad and	
his successors	608
Personal Character-	
istics	304
Muḥammadan Rule in	
Egypt, Persecution,	
etc.	293
Muḥammadan Rulers of	
Egypt, 62 <i>et seq.</i>	
Muḥammadanism	307-321
Call to Prayer	340-342
Festivals	322-327
Freedom of Opinion	
permitted	328
Persians, Adoption by	329
Sects 67, 327, 329, 330	
Muḥammadans—	
Birth, Marriage, and	
Death Customs	334-339
Calendar	342
Divorce	331

	PAGE
Muḥammadans Education	
335, 387	
Murder, Theft, etc.,	
Punishment for	322
Polygamy and Divorce	321
Weights and Measures	
343, 344	
Muḥarram	322
Mu‘izz	330, 374, 381
Muḳaṭṭam Heights ...	385
Mukhmîr	670
Mukhtâr	329
Muḳrân or Atbara, see	
Atbara.	
Mule Gate	481
Mûlid al-Ḥasanên, Fes-	
tival of	324
Mûlid an-Nebi, Festival	
of	324
Mummifying—	
Antiquity of art of	
mummifying	402, 421
Cost of embalming ...	404
Definition and deriva-	
tion of Mummy	403
Hebrews, influence of	
Egyptian customs on	13
Internal organs of the	
body, disposal of ...	406,
407	
Methods of	403-406
Period of time during	
which art of embalm-	
ing was practised ...	406
Portraits painted upon	
face of	406

PAGE	PAGE
Mummifying—	
Reasons for preservation of the body ... 408 (See also Resurrection and Eternal Life.)	
Variation in method of embalming at different periods and places ... 406	
Mûna, Valley of ... 320	
Munassîr Tribe, Shêkh of ... 665	
Munkar ... 308, 339	
Murâd ... 74	
Murakḳî ... 315	
Murder ... 322	
Muristân Ḳalâûn ... 382	
Musailima ... 305	
Muşawwarât al-Kirbekân	
Sculpture ... 676	
Muşawwarât an-Nâga ... 676	
Muşawwarât aş - Şufra	
Sculpture, etc. 676, 677	
Museums, see Alexandria,	
Cairo Museum, etc.	
Musical Instruments,	
hieroglyphic signs representing ... 196	
Muştafa Pasha ... 385	
Mut 154, 256, 257 , 259, 505,	
508, 509, 510, 532, 646,	
661	
Temple of 511 and note	
Mutammar 'Ali... 607	
Mutawakkil, last Abbâsid	
Khalîfa of Egypt ... 73	
Mut-em-ua ... 510	
Muţî'ah ... 451	
Mut-nefert ... 36, 539	
Mut-netchemet, Queen 39	
Mycerinus ... 5, 25, 691	
Pyramid, see Men-kau-	
râ.	
Statue of ... 394	
Myos Hormos, Founda-	
tion ... 50	
N	
Nabopolassar, King of	
Babylon ... 46	
Nadi ... 666	
Nâga ... 672, 676, 678	
Nag' Ḥamâdî 449, 451, 493	
Naifâauruṭ I. ... 48	
Naifâauruṭ II. ... 48	
Nâk ... 261 and note	
Naḳâda 126, 182, 498 , 590,	
Tombs ... 393	
Nakhîla ... 668	
Nakîr ... 308, 339	
Napata ... 631, 635, 669	
Ancient and Famous	
City ... 657	
Capital of Southern	
Nubia ... 643	
Fort at ... 645	
Princes of ... 643, 644	
Napoleon Bonaparte 74, 141,	
360, 375	
Nârmer (Tetâ) ... 493	
Narses ... 62, 621	
Nasha ... 234	

	PAGE		PAGE
Nâsir, Sultân	382	Nectanebus II. 371, 528, 619	
Nâstasenen, Nubian King	655	624, 717	
National Debt	108	Temple of	622
Natron Valley	155	Nefer-âb-Râ	714
Naucratis	47	Nefer Amulet	398
Naval Officer, see Ââhmes.		Nefer-Âtmu	369
Naville, M. 29, 367, 459, 541,		Nefer-f-Râ	5, 691
542, 543, 546		Nefert-ḥent	441
Navy—		Nefer-ḥetep 32, 470, 698	
Developed by Rameses		Tomb of	566
III.	40	Nefer-ḥetep-s	436
Forced Service done		Nefer-ka-âri-Râ 8, 691, 694	
away with in reign		Nefer-ka-Ḥeru	8, 693
of Ptolemy V.	203	Nefer-ka-Râ 5, 24, 27, 602,	
Nawa	373	690, 691, 693, 713	
Nazâli Gânûb	450	Nefer-ka-Râ-Ânnu ...	694
Neb-er-tcher, god	399	Nefer-ka-Râ-Ḥuni	25
Nebka	5, 24, 690	Nefer-ka-Râ-Khentû 5, 693	
Neb-kheru-Râ 8, 550, 695,		Nefer-ka-Râ-nebi 5, 693	
705		Nefer-ka-Râ-Pepi-senb 8, 693	
Neb-maât-Râ 8, 579, 704		Nefer-ka-Râ-Meri-Âmen 709	
Neb-peḥ-peḥ-Râ	703	Nefer-ka-Râ-Tererel 8, 693	
Neb-peḥtet-Râ	8	Nefer-ka-Seker 24, 690	
Nebseni, Papyrus of 244, 249		Nefer-kau-Ḥeru 8, 694	
Nebseni, Scribe, Coffin		Nefer-kau-Râ	8, 694
and Mummy... ..	586	Nefer-kau-Râ Setep-en-	
Nebt-ânkh	265	Râ	708
Nebt-ḥet, see Nephthys.		Nefer-khâu-Teḥuti-mes,	
Nebt-ḥetep	633	see Thothmes II.	
Nebt-kheru	572	Nefer-kheperu-Râ-uâ-en-	
Nebuchadnezzar II., King		Râ, see Amenophis IV.	
of Babylon	46, 47	Nefermat	453
Nebuut	589	Nefer-nefer	716
Necho II. 46, 47, 360, 367, 714		Nefer-neferu-âten Neferti-	
Nectanebus I. 154, 348, 513,		ith	705
593, 717		Nefert-âru	572

	PAGE		PAGE
Nefert-âri ...	637	Nen-ent-bak ...	117
Nefertari-Rââ, Queen,		Nenten-Hapi ...	118
Nurse of, Coffin ...	585	Neolithic Period, Tombs	
Neferu-Râ ...	541	of, discovered at Al-	
Nefisha ...	365	‘Amrah ...	124, 125, 492
Negative Confession, The		Neos Dionysos, see	
Forty-two Sins 249, 250,		Ptolemy XIII.	
and note, 252		Nephthys 154, 237, 243,	
Negro Theory of Egyptian		267, 407, 597, 619, 632	
Descent ...	123, 407	Attributes ...	275
Negroes ...	285	Nepita, or Nept, see Na-	
Neha ...	398	pata.	
Neherâ ...	467	Nero ...	55, 724
Neḥi ...	635	Nerva ...	56, 725
Nehiren ..	573	Nes-ba-neb-Ṭṭṭet ...	43
Neith 118, 257, 407, 510, 610		Nesi-Khonsu, Princess... 586	
Neilson, of Glasgow ...	649	Nestorius and his Teach-	
Nekau, see Necho.		ing ...	60, 290, 483, 484
Nekheb ...	117, 589	Netâqerti ...	5, 693
Nekhebet 199, 209, 353		Netchem-âb-Râ... ..	697
Nekht I. ...	468	Netchemet, Royal	
,, II. ...	468	Mother ...	586
,, or Ḥu ...	5, 23, 689	Neter-baiu (Besh) 24	
,, Scribe ...	558, 559	note, 492, 689	
Nekhtâ, Uncle of Khne-		Neter ḥemt en Âmen	
mu-ḥetep II. ...	472	suten sat, uten ḥemt	
Nekht, Tomb of ...	555	Maât-ka-Râ ...	711
Inscriptions ...	556-564	Neter ḥen ṭep en Âmen	
Nekht-Ḥeru-ḥeb ...	48	Pa-ânh ...	710
Nekht-Ḥeru-ḥebt-meri-		Neter-ḥet-Sebek ...	587
Âmen ...	717	Neterka-Râ ...	5, 693
Nekht-neb-f ...	48, 49	Neter Nefer, Prefix to	
Nektanebês ...	48	Kings’ Names 28, 702	
Nektanebos ...	48	Neter-nekht, Tomb of ...	472
Nelson destroys French		New Empire ...	20, 40-49
Fleet ...	74	New Race 125-129, 393	

	PAGE
Nicæa, Œcumenical	
Council of ...	59, 289
Niebuhr... ..	412
Night of the Drop ...	149
Night of Power... ..	325
Nile—	
Ancient Egyptian Be-	
liefs, etc. 24, 147, 148	
Arabic and Egyptian	
Names	147
Area Drained ...	135
Baḥr-Yûsuf Branch ...	454,
455, 458	
Banks and Bed, Rise	
of	134
Banks of the Nile,	
Maintenance of 137, 138	
Corvée 107, 138–139	
Barrage, see subhead-	
ing, Regulation of	
Water Supply.	
Cataracts, see that title.	
Civilization of Nile	
Valley, Date of be-	
ginnings	1
Course of the Nile de-	
scribed	131–135
Damietta Branch ...	134
Delta	135, 151
Discharge of Water per	
second	136
Fish, Death of, on re-	
moval of the Sudd 141	
Geology of the Nile	
Valley	113–116

	PAGE
Height of the Nile	
above sea-level, Plan	
showing	133
Length	131
Maps... ..	130, 651
Mouths	134
Regulation of Water	
Supply, Irrigation	
Schemes, etc.	
Aswân Dam 146, 612	
Aswân Reservoir ...	145
Asyût Dam ...	146
Attempted Regula-	
tion of Water	
Supply prior to	
1842 31, 55, 141, 413	
Cutting of the Dam,	
Egyptian Cere-	
mony of 150, 386	
Garstin's, Sir W.,	
Report on Basin	
of Upper Nile ...	102
Gauges cut by Kings	
of the XIIth	
Dynasty, dis-	
covery of ...	133
Mougel Bey's Bar-	
rage	142–144
Rosetta Branch	
blocked with stone	
dam	141
Rise of the Nile 31, 32	
134, 386	
Cause, Date, etc. ...	135

	PAGE		PAGE
Rise of Nile—		Nimr ...	76, 675, 682
Decree of the		Nit (Neith) 118, 257-407,	
Priests of Mem-		510, 610	
phis, Mention in	204	Nitocris (Nitāqert) 5, 27,	
Egyptian Criers ...	150	419, 530, 693	
Irrigation gauged by	136	Noah ...	308, 322
Record in Ancient		No-Amon	500 and note
Times, Nilometers		Nobadaë, see Nubians.	
134, 386, 601		No, Lake ...	132
Taxation and the		Nomen of Kings ...	3
Nile Rise ...	150	Nomes—	
Rosetta Branch ...	134	List ...	117, 118
Silsila, Supposed		Names of ...	454 note
Existence of Cat-		Number of, etc. ...	116
aract ...	594	Nonnus, Birthplace of ...	483
Solid Matter carried,		Nothus ...	48, 154, 716
Cubic Contents,		Nu, Papyrus of ...	254
etc. ...	136	Nubar Pâsha ...	79
Sources 130, 147, 148		Nubia 37, 39, 54, 58,	
Sudd ... 132, 140		122, 627, 642	
Tacitus, Description by	55	Cession of ...	620
Time the Water takes		Christianity ...	645, 656
to flow from Lake		Colonization of Egypt	
Victoria to the Sea	134	from ...	122
Towns, Villages and		Conquered by the	
cultivated Land on		Arabs ...	645
Banks of ...	151	Country known as ...	627
Width of Nile Valley	135	Dynasty XXV. from ...	46
Worship of, Rever-		Fortresses in ...	172
ence with which the		Invasion of Egypt	54, 61
River was regarded	137,	Manners and Customs	645
148, 149, 594		Population ...	280
See also titles Blue		Province of ...	452
Nile and White Nile.		Relations with Egypt,	
		Fixing Boundaries,	
		etc. ...	627, 628

	PAGE		PAGE
Nubia—		Oases—	
Roman Garrison at		Original Inhabitants	
Philæ and Syene,		not Egyptians ...	155
Attack on ...	631	Siwa, Oasis of	47, 49
Romans, Treaty with	61	Obak ...	666
Temples in ...	168	'Obêdallâh ...	330
Wars against ...	30	Obelisks—	
Heru-em-heb, King,		Aswân ...	608
Tablets ...	594	Cleopatra's Needles ...	349
Nubian Kings, Names,		Karnak ...	515
impossible to arrange		Luxor ...	507
in chronological order	672	On, site of ...	409, 410
Nubians... ..	285	Pepi I., Obelisk set up	
Pyramids built by ...	411	at Heliopolis ...	434
Nub-kau-Râ, 8, 30, 371,		Thebes ...	503
468, 696		Usertsen I., Obelisks	
Nub-kau-Râ-nekht, Tomb		erected by ...	30
appropriated by ...	603	Observatory founded by	
Nubit	594	Al-Hâkim ...	68
Nubt	117	Ochus ...	49
Nubti (Āa-peh-peh-Set)		Œcumenical Councils of	
371, 702		Nicea (385) 289 (553),	282
Numbers—		Ohrwalder, Father	332, 334
Hieroglyphic Signs ...	188	Okaş, Fair of ...	301
Tomb of	425	'Omar ibn 'Abd al-'Aziz	64
Nûri	646	Omar, Khalîfa, 62, 283,	
Pyramids of, 160, 411, 663		305, 306, 329	
Nut, Lady of Heaven,		Burning of the Library	
237, 597		of the Serapeum	
		347, 348, note	
O		Ombos ...	56, 117, 596
		Omdurmân ...	89, 676
Oases	460	Battle of ...	678
Khârga, Oasis of ...	47	Description of ...	678
Number of, etc. ...	153	Fort built by General	
		Gordon ...	678

	PAGE		PAGE
Omdurmân—		Osiris—	
Technical School ...	684	Murder of, Story of	
'Omeyyad Usurpers ...	329	wanderings of Isis in	
On (Heliopolis) ...	409, 410	search of her Hus-	
Onias, High Priest of		band ...	267-273
Jews ...	52, 373	Philæ, Worship of	
Opening the Mouth at		Osiris at ...	619, 620,
the Door of the			621, 624
Tomb, Funeral Cere-		Small Temple of	496
mony... ..	234, 236	Osiris-Apis ...	620
Opium prohibited by		Osiris Unnefer ...	596
strict Muḥammadans	321	Osman Bey ...	674
Orontes ...	507, 524, 639, 640	Osman-Dikṇa ...	88, 89, 90, 91,
Osirian Pillar ...	173		95
Osiris ...	118, 154, 247, 248, 400	Army defeated at	
note, ...	459, 490, 498,	Tamaai ...	85 and note
524, 533, 535, 556, 559,		Osman Rifki ...	81
562, 571, 572, 573,		Osorkon, see Uasarken.	
630, 632, 638		Osymandyas, Tomb of	
Abydos, Chief Seat			523, 524, 525
of worship of ...	485, 486,	'Othmân, Burgî Sultan ...	72
	487, 492, 620	'Othmân, Khâlif ...	64, 306, 329
Cult ...	23	Otho ...	55
Divine origin, Type of		Overland Route, Pioneer	
the Resurrection,		of ...	365
etc....	232	Owen, Prof. ...	407
Form of which the		„ “Roddy” ...	652
Greeks worshipped	620	Oxyrhynchus ...	118, 460
Hymn addressed to, by			
Isis and Nephthys	273		
Inscription on door of			
tomb of Hu-nefer ...	234		
Judge of the Dead—			
Scenes from Pa-			
pyrus of Ani, etc. ...			
	237-245		

P

Pabaneb-tet ...	118
Pa-Bast ...	118
Pachnan ...	35
Pachomius ...	493
Paḥeri, Tomb of ...	591

	PAGE		PAGE
Pai-netchem I.	44, 710	Paradise...	310
Pai-netchem II.	44, 710	Pa-rehu, Prince of Punt	540
Pai-netchem III.	44, 710	Parembolē	628
Painting, Skill and		Parthia	54
Humour of Ancient		Pa-seb-khā-nut I.	43, 44
Egyptian Artists	179	Pa-seb-khā-nut II.	44, 709
Pa-khen-en-Āmen	118	Pa-ṭā-pa-Rā (Potipherah)	410
Pakheth...	463	Pa-Teḥuti	118
Palace of an Egyptian		Pathros (Pa-ta-reset)	129
King, Description of...	170	Pathyris...	587
Palestine	51, 68	Patriarchs of Alexandria	
Palm of the Hand		288, 290, 291, 292, 293,	
Mountain	462	294	
Palmyra, Kingdom of	57, 299	Pa-Uatchet	118
Pamai	45, 712	Peasant Farmer in An-	
Pa-matchet	118	cient Egypt, Descrip-	
Pan	483, 646	tion of House	171
Pa-neḥsi, Tomb of	477	Peake, Major	140
Paneum...	349	Peḥsukher, Tomb of	565
Panic Terrors	270	Pelusiāc Arm of Nile	367
P-ānkhī	713	Pelusium, 46, 47, 49, 62, 63,	
Panopolis	117, 482	291, 359 and note, 362,	
Papyrus Sceptre, Amu-		370	
let	397	Pemge	460
Papyri—		Pen-nekheb, Father of	
Ani, Maxims of	41-43, 253	Āāḥmes	590
Papyrus of	237-245, 253, 395	Penni, Grave of	635
Harris Papyrus, Length		Pennut	41
of	10, 182	Pentaurt, Poet (Pen-ta-	
Historical Papyri	10	urt)	9, 39, 507, 519, 640
Nu, Papyrus of	254	Pentu, Tomb of	477
Prisse Papyrus,	181	Pepi I. (Meri-Rā)	5, 26, 371,
and note	182	593, 608, 634, 627,	692
Satirical Papyri	179	Pyramid of, Descrip-	
Writing Material, Use		tion	433
as	182	Tomb of	477

PAGE

Pepi II., see Nefer-ka-Rā.	
Pepi-Nekht, Tomb of ...	604
Per-āa	630
Perābsen (Neter-Baiu) 24, 492,	690
Per-Ānpu	478
Per-Āsār	118
Pergamenian Library	345
	note, 347
Per-Het-her	587
Per-Het-heret	587
Per-Mātchet	460
Per-Mestu	497
Per-Nebt-Ṭepu-āḥ ...	454
Perring	412
Per-Sebek, Temple of	
Sebek (Crocodile God)	
	594, 595
Persecution of Christians	
in Egypt 58, 288, 292-294,	
	346
Perseus, Gymnastic Games	
in honour of	483
Persia	50, 55, 62
Persian Kings of Egypt	47, 49
Pertinax... ..	56
Pescennius Niger	56
Peṭā- Āmen - em - Āpt,	
Tomb of	566
Peṭā-Bast	45
Peṭā-se-Bast	712
Peter, Patriarch	288, 290, 291
Peter Mongus, Patriarch	61
Petra	484
Petrie, Prof. 125, 370, 412	
Petronianus	527

PAGE

Petronius	631, 635
Phakussa	118
Pharaoh, Derivation	3 note
Population of Egypt	
under	279
Pharaoh's Chariots in the	
Red Sea, Remains of	
Wheels visible alleged	365
Pharos (Lighthouse) 50, 346	
Phatyrites	587
Philadelphus, see Ptolemy II.	
Philæ	610, 611, 616
Churches built by Copts	
in Christian Times	621
Excavations by Major	
H. G. Lyons	622
Garrison	645
Ethiopians' attack on	631
History of	618
Invasion of, by Can-	
dace, etc.	620, 644
Nilometer	134, 625
Ornate Capital	177
Pagan Cult ended by	
Narses	62
Plan	617
Temples 145, 622-626	
Dam Construction	
at Aswân, Danger	
to Temples, etc.	
	613-616
Worship of Osiris and	
Isis 618, 619, 620, 621	
Philæ to Wādī Ḥalfa ...	627
Philetas	183
Philip Arrhidæus	49, 717

	PAGE		PAGE
Philip III. of Macedon		Pi-netchem III., High	
	509, 517	Priest of Amen, Coffin	
Philippus ...	57, 288	and Mummy ...	586
Philiton ...	419	Pit of the Spoilers ...	441
Philometor, see Ptolemy		Pithom ...	39, 366
VI. and VII.		Stele of ...	394
"Philometores Sotores"	52	Plague ...	13, 71, 72
Philopator I., see Pto-		Plans, Ancient Plan	
lemy IV.		found in Tomb of	
Philopator II., see Pto-		Rameses IV. ...	578
lemy XIII.		Pliny ...	411, 428, 455, 644
Philoponus ...	348 note	Plutarch ...	486, 601
Philotera ...	718	Extracts from	268-273
Phiuliupuas ...	49, 717	Pococke ...	412
Phocas ...	62	Polygamy, Muhammadan	
Phoenicia ...	37	Customs ...	321
Original Inhabitants	122	Polyhistor ...	411
Phoenix, Ashes of ...	410	Pompey's Pillar	58, 349
Physical Characters,		Poole, Mr. ...	141
Egyptians ...	123	Population of Egypt	119,
Piānkhi, the Ethiopian,			120, 279, 280
45, 429, 530, 643;		European Population	286
Stele, Summary of		Proportion of Muham-	
Inscription, 45; Tem-		madans and Copts	297
ple of, 659, 660, 662;		Porphry ...	114
Plan, 661		Port Sa'id, Description	83,
Piānkhi and Successors,			361, 362
Stelæ of ...	394	Port Sa'id and Canal ...	280
Pilatra ...	718	Post Office ...	109
Pilgrimage to Mecca	317-	Prayers—	
	320, 323, 326	Daily Prayers, Coptic	
Pilgrim Lake ...	326	Customs ...	297
Pillars ...	173-175, 176, 465	Muhammadans	310-316
Pillow-Amulet ...	397	Call to Prayer	340-342
		Predestination ...	310

	PAGE		PAGE
Pre-Dynastic Period,		Ptah-hetep, Maxims of	26, 253
Beginnings of Civiliza-		Extract in Hieratic	
tion dating from Neo-		Writing ...	180, 181
lithic Period ...	1	Tomb of ...	440
Pre-Dynastic Tombs	124-128	Ptah-Meri-en Seti ...	706
Premnis...	631, 635	Ptolemaïc Buildings ...	608
Prenomen of Kings ...	3	Ptolemies ...	371
Primus ...	288	Period of Ptolemies	
Prison at Omdurmân ...	680	VI.-IX., difficulties	
Prison Pyramid...	433	to Historian, etc. ...	51
Prisse—		Summary ...	49-53
Papyrus 25, 181 and		Temples built about	
note, 182		B.C. 200 modified	
Tablet of Karnak taken		copies of Temples of	
to Paris by...	9	XVIIIth Dynasty...	168
Probus ...	57	Ptolemy I., Soter 49, 53, 183,	
Prophets ...	308	345-347, 620	
Proportion, Canon of ...	178	Alexandrian Library	
Prosperity in Egypt under		founded by ...	50
British Rule ...	106	Cartouche of...	718
Proterius ...	61, 290	Ptolemy II., Philadelphus 50,	
Proto-Doric Pillars 174, 175		53, 183, 345, 346, 360,	
Psammetichus I. (Psem-		409, 623, 624, 632	
thek) 46, 367, 435,		Cartouche of... 53, 718	
486, 530, 638, 714		Ptolemy III., Euergetes I. 50,	
Psammetichus II. 47, 714		345, 371, 593, 624	
Psammetichus III. 47, 715		Cartouche of... ... 719	
P-se-mut (Psamut) 48, 716		Ptolemy IV., Philopator	
Pselchis (P-selket) 631, 632		I. ... 51, 53, 553, 623	
Psôï ...	484	Cartouche of... ... 719	
Ptah, 118, 199, 201, 256 ,		Ptotemy V., Epiphanes 51,	
368, 369, 490, 513,		53, 199, 201, 358, 623	
532, 572, 619, 630, 638		Cartouche of... ... 720	
Temple of ...	429	Ptolemy VI. (or VII.),	
		Eupator ...	51

	PAGE		PAGE
Ptolemy VII. (or VI.)		Punt, Expedition to, etc.,	
Philometor I. 5, 53, 372		30, 36, 122, 536, 538,	
553, 623, 624		539, 541, 542, 549, 550	
Cartouche of... ..	720	Pupienus	57
Ptolemy VIII.	52	Purchase of Antiquities	
Ptolemy IX. (or VIII.)		by Visitors to Cairo,	
Euergetes II. 51, 52, 511,		Explanation of Com-	
513, 514, 553, 589, 595,		monest Antiquities ...	395
623, 624, 628, 7,		Put, possibly Punt ...	122
Ptolemy X., Soter II.		Pylon	167, 570
(Lathyrus, etc.) 52, 53, 528		Pyramids	55
721		Ancient Writers who	
Ptolemy XI., Alexander		have described or	
I.	52, 721	treated of the Py-	
Ptolemy XII., Alexander		ramids	411
II.	52, 722	Arabic belief that they	
Ptolemy XIII., Philopa-		were the Tombs of	
tor Philadelphus (Neos		Seth, etc.	300
Dionysos) 52, 53, 528, 596,		Battle of	74
624, 722		Brick superseding	
Ptolemy XIV.	53, 722	stone Pyramids ...	161
Ptolemy XV.	53	Building of Pyramids—	
Ptolemy XVI., Cæsarion		Choosing of Site,	
53, 495, 722		etc.	412
Ptolemy Lagus, Governor		Lepsius, Dr., Theory	412
49, 502, 524, 567		Dahshûr, Blunted	
Ptolemy Memphites ...	52	Pyramid at	160
Ptolemy Physkon	530	Inscriptions, Outsides	
Ptolemy, son of Pyrrhides	200	covered with 411, 417,	
Ptolemy the Geographer	600	note	
Pu-Addu, Letter from,		Places in Egypt where	
Tell al-'Amarna Tab-		Pyramids are found	411
lets	18	Removal of Stones for	
Pulasta	531	building purposes	141,
Pulley, Convent of ...	461	413	

Pyramids—

Research Work in
Modern Times, List
of Investigators ... 412

Royal Pyramid, with
rows of Maṣṭāba
Tombs behind it ... 159

Step Pyramids 24, 159, 160,
431

Tombs ... 159

No evidence of other
Uses ... 411

(For particular Pyra-
mids, see their
names.)

Q

Qebḥ (Sen) 5, 23, 493, 606,
689

Qebḥsennuf 243, 354, 407, 558

Qemt, Ancient name of
Egypt... 116, 121

Qen-Āmen, Tomb of ... 566

Qes ... 478

Qeset ... 498

Qluapeter ... 722

Qlauapeṭrat ... 720

Quarries—

Aswān ... 608

Convent of the Pulley,

Quarries near ... 462

Maṣṣara and Ṭurra ... 448

Quibbell, Mr., Excava-
tions by ... 591

Quietus ... 57

Quintillus ... 57

R

Rā 118, 199, 201, 459, 517,
569, 570, 637

Attributes ... 232, 258

Hymn to ... 245

Rā-āa-qenen Āpepā ... 35

Rā-āa-ḥetep ... 28

Rā-āa-user-Āpepā ... 35

Ra'āmah ... 115

Rā-Āmen-em-ḥāt ... 32

Rā-Āmen-Maāt-meri-neb 708

Raamses, Treasure City 39

Rā-āu-āb 31, 32, 446, 696,
697

Rā-āut-āb ... 34

Rabî 'al-Awwal ... 324

Race—

Aquiline Noses in
cases of Semitic
and Egyptian Ances-
tors ... 123

Dynastic Egyptians,
descent of, Original
Home of invading
race, etc. 121, 128, 129

Modern Population,
Races comprising
280-287

Negro theory... 123, 407

New Race 125-129, 393

Physical Characteristics 123

Rā-en-ka ... 28

Rā-en-user ... 26

	PAGE
Rā-khā-seshesh, see Nefer- hetep.	
Rahad, Lake	85
Rā-Harmachis	154
Boat of	247, 248
Rā-Neḥsi	33
Rā-her-āb	34
Rā-Hethert-sa	32
Railways, Revenue in 1901	109
Rā-Ka-.....	34
Rā-ka-meri	28, 694
Rā-khā-ānkh	698
Rā-khā-ka I.	33
Rā-khā-ka II.	33
Rā-khā - Kheper, see Usertsen II.	
Rā-khā-kheru	33
Rā-khā-user	28
Rā-khu-tauī	32
Rakoti	49, 345, 347
Rā-maā-āb	28
Ramaḍān Bairam	326
Ramadañ, Fast of	325
Rā-men-Ka	27
Rā - men - kheper - senb, Tomb of	566
Rā-mer-en-meḥt-em-sa-f	27, 693
Rā-meri-āb	694
Rā-meri-Āmen	716
Rā-meri-Āmen, Merer Set- nekht	707
Rā-mer-kau or Sebek- hetep VI.	33
Rā-mer-kheper	33
Rā-mer-sekhem	34

	PAGE
Rā-mer-sekhem-ān-ren ...	33
Rā-mer-tcheḥfa	34
Rameses I., 8, 39, 507, 515, 522, 706	
Coffin, part of, dis- covered at Dêr al- Baharî	586
Tomb of	574
Rameses II., 39, 83, 155, 349, 359, 362, 366, 371, 373, 374, 429, 486, 490, 511, note, 513, 514, 515, 519, 522, 523, 524, 538, 589, 594, 630, 633, 634, 635, 637, 638, 639, 706	
Coffin and Mummy ...	586
Kheta, Battle against, Description by Poet Pen-ta-urt	9
Luxor, Temple 506, 507, 508	
Statue, discovery of ...	430
Temple of, at Abydos 487, 490-492, 577	
Temple of, at Abû Simbel, Plan of ...	636
Rameses III., 40, 373, 416 , 462, 511 note, 513, 515, 517, 528, 571, 589, 707	
Great Temple at The- bes	532
Mummy found in Cof- fin of Nefertari ...	586
Pavilion of, at Thebes	530
Tomb of, commonly called "Bruce's Tomb," etc. ...	577

	PAGE		PAGE
Rameses IV.	41, 511 note, 517, 531, 572, 707	Rā-nefer-ka-Khentū ...	27
Tomb of, Finest ex- ample of Royal Tombs, etc. ...	578	Rā-nefer-ka-Nebi ...	27
Rameses V.	41, 572, 707	Rā-nefer-ka-Pepi-semb ...	28
Rameses VI.	41, 511 note, 572, 635, 708	Rā-nefer-ka-tererl ...	28
Tomb of ...	579	Rā-nefer-kau ...	28
Rameses VII. ...	41, 708	Rā-nefer-Tem ...	34
Rameses VIII. ...	41, 708	Rā-netchem-āb ...	32
Rameses IX.	41, 515, 708	Rā-neter-ka ...	27
Tomb of ...	579	Rā-Nub ...	432
Rameses X. ...	41, 708	Rā-nub-taiu ...	28
Tomb of ...	579	Raphael, King of Nubia	656
Rameses XI. ...	41, 708	Rā-Qa-āb-setep-en-Āmen	718
Tomb of ...	579	Rās al-Êsh ...	364
Rameses XII.	41, 513, 706, 708	Rā-seāaka, King, Tombs	477
Tomb of ...	579	Rā-seākh-(ka) ...	34
Rameses, Town of ...	370	Rā-seākh-nefer-utu ...	33
Ramesseum, Temple of	163, 523	Rā-sebek-ḥetep ...	32
Rā-neb-āten-	35	Rā-seḥeb ...	34
Rā-neb-āti-	35	Rā-seḥetep-āb I. ...	32
Rā-neb-f-	33	Rā-seḥetep-āb II. ...	32
Rā-neb-kheru ...	29	Rā-sekhā-en ...	28
Rā-neb-senu ...	34	Rā-sekhem-	34
Rā-neb-taiu, Menthu- ḥetep II. 29, 538, 695		Rā-sekhem-ka ...	32
Rāneb-tchefa ...	34	Rā - sekhem - khu - taiu, Sebek-ḥetep (I.) ...	697
Rā-nefer-āb ...	34	Ra-sekhem-sheṭi-taiu ...	701
Rā-nefer-āri-ka ...	26, 28	Rā-sekhem-Uast ...	35
Rā-nefer-f ...	26	Rā-sekhem-uatch-khāu ...	701
Rā-nefer-ka ...	5, 27	Rā-sekheper-ren ...	34
Rā-nefer-ka-Ānnu ...	28	Rā-semen-ka ...	32
		Rā-senefer-(āb) ...	34
		Rā-senekht-en ...	36
		Rā-seqenen I. ...	36
		Ra-seqenen II. ...	36
		Rā-seqenen III. ...	36
		Rā-seshesh-āpu-maāt ...	695

	PAGE
Rā-seshesh-her-her-maāt	694
Rā-sesuser-taiu ...	35
Rā-setchef	32
Rā-seuatch-en ...	33
Rā-seusert-ā ...	35
Rā-seuah-en ...	34
Rā-seuser-en Khian ...	35
Rā-shepses-ka ...	26
Rashîd Pâsha ...	76, 84
Rā-s -ka-	
Heru-ā ...	33
Rā-smen-(Rā) ...	35
Rā-sta-ka ...	34
Rā-tet-f Āssā ...	25
Rā-tet-ka-māā-	27
Rā-tet-kheru ...	34
Rā-uben I. ...	34
Rā-uben II. ...	34
Rauf Pâsha, Governor- General of the Sûdân	84
Rā-user-	32, 697
Rā-user-ka ...	26
Rā-user-set (?) ...	32, 697
Re-āu ...	448
Redesîyeh, Village of ...	594
Red Monastery ...	482
Red Mosque ...	383
Red Sea ...	114
Red Sea and Mediter- ranean, Canals of An- cient and Modern Times... ..	359-364
Regeb ...	324
Rekhmārā, Tomb of, 554 and note, 555	

Religions—

Ancient Egyptians

Fundamental Beliefs

remained un-
changed... .. 231

Gods, see that title,
also names of
Gods.

No explanation of
religious composi-
tions 231

One God, Belief in 232

Christianity, see that
title.

Epoch of Ignorance... 300

Muḥammadanism, see
that title.

Re-mu-Shentā, Tomb of 472

Renaudot ... 348 note

Renenet, goddess 239, 240

Ren-seneb ... 32, 697

Reptiles, Hieroglyphic

Signs representing ... 194

Reserve Fund ... 108

Resurrection, Belief in

Arabs... .. 300

Egyptians ... 232, 402

Muḥammadans 308-310,
314

Revenue and Expendi-
ture 95, 98, 99, 107, 108

Rhampsinitus, see Ra-
meses III.

Rhamses, see Rameses II.

Rhodes, Mr., Gordon
Memorial College ... 684

	PAGE
Rhodopis	423
Ribton, Mr., Missionary	82
Rik̄ka	449
Ripon Falls	131
Rivers, see their names.	
Rock-hewn Temples	168
Rock-hewn Tombs in the Mountains	161, 162, 163
Rôda, Island of	70, 386, 387, 472
Nilometer on	134
Rogers Bey	582
Roman Emperors 53-59,	723
Names inscribed on walls of Temples	495
Rosellini	186
Rosetta	358
Nile Barrage	141, 142, 143
Rosetta Stone	51, 184, 185 199
Decree of the Priests of Memphis found on	199-211, 358
Ross, Major	366
Rousseau Pâsha	143
Royân, River	667
Royle, Mr. C.	82, 90, 94, 676
Rundall, General	143
Rutennu	519
Ruthen	37

S

Sa	118, 237
Sa'ad al-A'sar, General	66
Sa-Âmen	44, 709
Coffin and Mummy	585

	PAGE
Sâba	299
Sabaco	513, 713
Sabaism	300
Sabbatai Zevi	330
Sabnâ	726
Tomb	602, 603
Sacy, Silvestre de	185, 599 note
Şadfâ	451
Sadênga	653
Sa'adiyah Dervishes, Cere- mony of Doseh	324
Şafâ	319
Safia	303
Sâhal, Island of	610
Inscription recording Famine	24
Şaḥu-Râ	5, 26, 334, 426, 691
Sai, Island of	652
Sa'id Ibrahim, Slave Traffic	687
Sa'id Pâsha	77, 138, 361, 363, 381, 382, 387
St. Anthony the Great	288
St. Barbara, Church of	379
St. Bartholomew	482
St. Cyrus, Church of	379
St. George, Churches of	379
St. Ibsâdah, Church	607
St. Mark	55, 288, 346
St. Menas	375
St. Mercury	376
St. Michael, Chapel of	379
St. Paul of Pikolol	553
St. Pisentius, Monasery of	498

	PAGE		PAGE
St. Simon, Monastery of	606,	Sa-Renput, Tomb of	602, 604
	607	Sa-renput-â, Tomb of	604, 605
Saïs	118, 610	Sat-Âmen, Princess,	
Dynasty from	46, 48	Coffin and Mummy ...	585
Saïte Kings	177	Satans	308
Saiut	117	Satâp	467, 471
Ṣakḥâra—		Satet	619
Antiquities at ...	431	Satet-ḥetep	604
Mariette's House at ...	439	Sati	601, 630, 632
Necropolis of ...	436	Satirical Papyri ...	179
Pyramids 26, 27, 411,	567	Saulcy, M. de ...	582
Step Pyramid 24, 160,		Saut	478
	431	Sawbât	132, 140
Tablet of	1, 8, 394	Sayf-ad-dîn Ṭaṭar ...	72
Tomb of Ḥesi, Panels		Sayyid 'Abd-Allahi Mahdi	333
from	178	Sayyid Ahmad al-Bedawi	357
Ṣalâḥ-ad-dîn	375, 385	Sawâ'â	300
Rule of, etc.	68	Sawda	302
Salâm River	66	Sawwakîn (Suakin) ...	86
Salamat... ..	664	Population	280
Salatis	35	Scarabs	10
Salt Revenue in 1901 ...	109	Description of ...	398
Salvolini, M.	186	Funereal Scarabs ...	401
Salwah	452	Historical Scarabs ...	401
Samâlût	450, 460	Kheperâ, Egyptian	
Ŝan (San al-Hagar) 369,	370	Name	399
Sanam Abu-Dôm 657, 658,		Ornamental Scarabs ...	401
	664	Scott-Moncrieff, Sir C.	
Sanker	574		143, 144
Sanutius	293	Scriptures	308
Sapet	118	Sculpture	
Sa-Ptah	579	Earliest Statues, etc.,	
Sa-Ptah, Mer-en-Ptah ...	40	made of wood ...	178
Sarras	89	Skill of early Egyptian	
Dervishes' Raids, etc.	650	Sculptures, Periods	
Sûdân Military Railway	647	of the Art, etc.	175, 178

	PAGE
Scythians	55, 503
Seāa-ka-nekht-kheperu-Rā	705
"Sea of Sedge"	359
Seānkh-āb-Rā	697
Seankhka-Rā	8, 30, 695
Seb	237, 247, 249, 275, 558
Sebek	276, 462, 594, 595, 596
Sebek-Ānkh	467
Sebek-(Hete)p-Rā	697
Sebek-ḥetep, Tomb of ...	606
Sebek-ḥetep I.	32
Sebek-ḥetep II....	32, 698
Sebek-ḥetep III.	371, 698
Statues of	33
Sebek-ḥetep IV.	33, 698
Sebek-ḥetep V....	33
Sebek-ḥetep VI.	33
Sebek-em-sa-f I.	34, 701
Sebek-em-sau-f ...	35
Sebek-ka-Rā	691
Sebek-neferut-Rā	31, 696
Sebek-nekht, tomb of	590, 591
Sebennythos(Sebennytus)	48, 50, 118
Se-her-āb-Rā	712
Se-ḥetep-āb-Rā (Āmen- em-ḥāt I.)	8, 30, 453, 468, 634, 695, 697
Seker	23, 431, 535
Sekhem ...	117, 118
Sekhem-ka-Rā	696
Se-kheper-ren-Rā	626

	PAGE
Sekhet	257, 368, 459, 532, 563, 564 and note, 572, 619, 630, 638
Sekhit Āmit, Oasis of	153, 155, 156
Sekhent-Crown ...	208
Sekhet-ḥemam, Oasis of	153, 155, 156
Sekhet-ḥetepu ...	241, 246- 249
Sekhet-Tchā ...	370
Sekti Boat' 264 and note, 265 note	
Selene ..	52
Selim I....	73, 375
Selq ...	510
Se-men Heru ...	118
Semen-ka-Rā ...	697
Semen-Ptah ...	492
Semenkh-ka-Rā... ..	697
Semnah 31, 133, 134, 650, 651, 653	
Fortress at	172, 627, 642
Semiramis ...	374
Semites ..	299
Semti (Hesepti) 5, 23, 492, 689	
Sen 5, 23, 493, 606, 689	
Senbmāiu	36
Sene	117
Senefer-ka ...	5, 28, 692
Senefer-ka ānnu ...	8
Seneferu 5, 25, 453, 590, 691	
Senehet ...	30
Senemet (Biggeh) ...	616, 618

	PAGE
Senen - en - Ptaḥ - Tanen- setep	715
Senet	589
Senka-Āmen-seken, King of Nubia	662
Senmes, Tomb of	604
Sen-mut	36, 541
Sennaar	675
Sennacherib	46
Sen-nefer, Tomb of	565, 566, 580
Senseneb	539
Sent, King	24, 402
Senṭa	5, 690
Sent-Nefer	118
Senu, Scribe, Chief of the House of Nefertāri, mummy	586
Senûsi, Mahdi of	330
Sepi-emḥet	118
Sepi-res	118
Sept	118
Septimius Severus	56, 527
Seqenen-Rā 36, 585, 589, 590, 702, 703	
Serapeum 46, 347, 432 Description of	434-436
Discovery of	390
Library, Burning of	347
Serapis 278 and note ...	347
Cult of, Temple built at Rome	56
Form of Osiris which the Greeks revered	620
Temple of, burnt ...	61
Serpent's Head	398

	PAGE
Serq	407, 510
Sesebi, Temple of	654
Seshesh-Kheper-Rā setep- en-Āmen	711
Sesonchosis, see Usertsen I.	
Set 35, 39, 117, 118, 232, 267, 275, 354, 559 Battle with Horus 272, 273, 274 Murder of Osiris 269, 271	
Set-āa-peḥpeḥ Nubti ...	35
Setau	635
Setches	5, 25, 690
Setep-en - Rā-meri-Āmen 717, 718	
Seth	308
Sethe, Herr	492
Sethroë	118
Seti I. 8, 418, 463, 488, 506, 515, 519, 522, 530, 553, 571, 577, 589, 594, 633, 706 Coffin and Mummy ...	586
Reign of	39
Temple of	487-490
Tomb of 574, Plan	575
Seti II. 40, 515, 517, 706 Tomb of	577
Setit River	667
Set-ka-mes, Royal Wife, Mummy	586
Set-Nekht	40
Tomb	577
Settu-Rā	154, 715
Se-user-en-Rā	702
Seven Women, Tomb of	384

	PAGE		PAGE
Severianus ...	288	Sheger ad-Durr, Queen	70
Severus ...	290, 727	Shêkh 'Abâdah ...	473
Sêyf ad-Dîn Înâl ...	72	Shêkh 'Abd al-Kûrna ...	554
Seyffarth, Turin Papyrus,		"Shêkh al-balad" ...	73
fragments joined by ...	2	Shellâl (Shallâl) ...	452, 610
Shaba Shambé ...	141	Shellâl al-Himâr, Cataract	
Shabaka 46, 507, 513, 528,	713	of the Wild Ass ...	666
Shabakat Well ...	657	Shemu (Mesore) ...	209
Sha'bân ...	313, 325	Shendi ...	76, 669, 671, 675, 678
Shabataka ...	46, 713	Shenûti ...	376, 481, 484
Shabîn al-Kanâtîr ...	372	Shep-en-âp ...	530
Shabluka Cataract ...	678	Shepherd Kings, see	
Shabtûn ...	639	Hyksos.	
Shafêi ...	327	Shepseskaf ...	5, 26, 691
Shâfê'ites ...	327	Shepses-ka-Râ ...	691
Shaikîa Arabs Settle-		Sherâ ...	402
ment ...	658	Sherêk ...	665
Shakalasha ...	531	Sherîf Khalîfa ...	679
Shallâl ...	452, 610	Sherîf Pâsha ...	80
Shalûf at-Terrâbeh ...	361	Sherkîyah Province ...	367
Shambé ...	140	Shêtân al-Kabîr ...	320 note
Shandawîl ...	451	Shibba, Village of ...	658
Shardana of the Sea ...	531	Shî'ites ...	327, 329
Sharkîyah ...	119	Ship, etc., Hieroglyphic	
Population ...	280	Sign representing ...	197
Shashanq I. (Shishak) 44, 371,		Shîrîn ...	303, 358 note
511 note, 515, 519, 711		Shishak, see Shashanq.	
Shashanq II. ...	45, 711	Shmûn ...	473
Shashanq III. ...	45, 371, 712	Shrine of Egyptian	
Shashanq IV. ...	45, 712	Temples ...	168
Shashetep ...	117	Shu, god, 237, 247, 249, 277,	
Shasu ...	519, 574	400, 459, 597	
Shaw, Mr. ...	412	Shutarna, King of Mitani ...	38
Shawwâl ...	326	Silko ...	61, 629, 645, 655
Shêbân, son of Tûlûn ...	66		

	PAGE		PAGE
Silsila	115, 594	Sobât River	132, 136, 140
Sandstone Beds ...	608	Social Condition—	
Simon, Patriarch ...	292	Ancient Egypt ...	11
Simon the Canaanite	482	Progress ...	78, 97, 99, 101
Simon the Syrian ...	292	Socrates... ..	59
Sinai	25	Soleb	653, 663
Sinkat	85	Solomon, King of Israel	44
Sinn al-Kiddâb	115	Sôma	348
Sins, Soul's negative de-		Somaliland (Punt)	539, 549
clarations ...	249-252	(See also Punt.)	
Sirdar, Palace of, at		"Somerset River" ...	131
Kharṭûm	683	Sooshyant	328
(See also Kitchener		Sosibius	51
and Wingate.)		Sostratus of Cnidus ...	346
Sitta, Zênab, Mosque of	383	Soter, see Ptolemy.	
Siût, see Asyût.		Sothic Year	216
Sîwa, Oasis of	119, 155, 280	Soul—	
Slatin Pâsha—		Form of	239, 240
British Inspector, Ap-		Revisiting body ...	249, 408
pointment	95	Transformations of ...	249
Description of the		South Wind, "Marisîyeh"	656
Khalîfa	334	Sozomen	59
Slave Trade	109, 680, 687	Spain, Conquest of, by	
Sloane, Mr.	430	Almohades	330
Sma Amulet	398	Speke, Captain	130
Sma-beḥuṭet	118	Speos Artemidos	463
Smendes, see Nes-ba-		Sphinxes—	
neb-Ṭetṭet.		Amenemḥat III.'s ...	31, 43
Smerkhat (Semen-Ptah)	492	Avenue of	435
Smith, Mr. G. E. ...	573	Significance of	167
Smith, Sir Sydney ...	74	Tanis, Sphinxes at ...	371
S-netchem-Âb-Râ-Setep-		Temple of	164, 424
en-Âmen	717	The Sphinx	25, 423-425
So	46	Spiritual Body	408
Soane, Sir John	577	Staan	35
Soba	685	Stable of 'Anṭar	463

	PAGE		PAGE
Stairs Amulet ...	398	Suakim-Berber Railway	103, 686
Star Worshippers ...	656	Succession of Females to	
Statues, Sources of His-		Throne of Egypt ...	24
torical Information,		Sûdân—	
etc. ...	10	Blue Nile, Utilizing	
Statues of Gods carried		Water of, Sir W.	
to Constantinople ...	62	Garstin's Scheme ...	103
Stelæ ...	10	Development of ...	685, 686
Stele of Canopus, Inscip-		Irrigation Scheme ...	103, 104
tion, etc. ...	50	Ismâ'il's Expedition ...	76
Step Pyramids 24, 159, 160,		Population, etc. ...	685
	431	Pyramids of ...	160
Stephenson, Gen. Sir F., 86,		Temples of the Eastern	
89, 360, 430		Sûdân ...	168
Stewart, Colonel, ...	665	Wâdî Halfah to Khar-	
Murder of ...	332	tûm ...	642
Stewart, Sir H. ...	86, 87, 88	Sûdân Military Railway,	
Stone used for Building		Journey from Khar-tûm	
Purposes ...	114, 448	to Wâdî Halfah ...	646
Stoning the Devil ...	320	Sudd, the ...	132, 140
Stilpo of Megara ...	183	Suez ...	95, 359, 364
Strabo 137, 347, 410, 459,		Population ...	280, 346
455, 482, 494, 502, 527,		Suez Canal ...	83, 359
567, 600 note, 601, 631,		Construction of ...	360, 361
644, 645, 646, 668		Cost ...	361
Abydos ...	487	Cuneiform and Hiero-	
Account of Philæ 621, 622		glyphic Inscriptions	
Labyrinth, Description		recording name of	
of ...	456	Darius ...	361, 362
Suâkin... 86, 90		Financial Position ...	364
Distance from Berber,		Length ...	363
Routes, etc. ...	666	Number of Vessels and	
Egyptian Garrison at ...	89	of Passengers in	
Expedition ...	88	1902 ...	363
Strack, Dr. ...	51, 52	Width ...	361

	PAGE
Suez, Gulf of ...	114, 359
„ Isthmus of	151, 359, 360
„ to Cairo ...	364
Şûfism ...	328
Sugar, Manufacture of	
460, 463, 472, 493	
Suhag ...	115, 451, 480
Sukharti...	38
Sulêmân, Khalîfa	64, 386
Sulêmân Pâsha, Tomb	
and Mosque of	382, 384
Sulêmân Wad Gamr	88, 665
Sun Worship	475, 477, 478
Sunnites ...	327, 329
Sunnu ...	599 and note
Susa, Excavations at ...	392
Sutekh, see Set.	
Sydney, Major ...	91
Syene ...	55, 599, 644
Garrison, Attack on, by	
Ethiopians...	631
Syria—	
Conquest by Egyptians	15
Conquest by Ibrâhîm,	
1831 ...	76
Journey to ...	44
Lost to Egypt ...	68
Syrian Tribes, Overthrow	
of Confederation ...	507

T

Ta-âhet, Oasis of	153, 155
Tabenna, Monastery of	493
Tachompso ...	632
Tacitus ...	54

	PAGE
Taenterer ...	117
Taf-nekht ...	643
Taharqa (Tirkakah)	46, 660,
	714
Taḥennu or Thaḥennu	
Tribe... ..	128
Ta-ḥet ...	628
Taḥetherâb ...	118
Taḥṭa ...	451, 480
Taif ...	302
Taka ...	674
Takeleth I., II...	711, 712
Ta-kens (Ta-Kenset)	117, 599,
	627
“Tale of the Two Bro-	
thers” ...	189
Talmis ...	629, 630
Tamaai ...	85, 88, 89
Tamanib ...	85
Tambuk ...	666
Ta-Merâ ...	116
Ta-Mert (Egypt)	199, 201
Tamut ...	436
Tandemanie ...	46, 714
Tanis (Şân) 118,	370–372
Dynasties from	43, 45
Names of ...	369, 370
Temples, Sphinxes, etc.	
32, 44, 371, 394	
Tanitic branch of the Nile	370
Tanḡassi, Pyramids of	411,
	657
Tanṭa ...	119, 357
Tanuath-Âmen ...	46
Taphis ...	629
Ta-qemt-sa ...	632

	PAGE
Ta-Res, or Ta-Qemā ...	116
Ta-Tenen ...	630
Tau-āa.....	36
Tau-āa-āa	36, 589, 703
Tau-āa-qen, see Rā-seqenen III. ...	36
Tauī ...	558, 560
Ta-usert, Queen, Tomb originally made for ...	577
Tawfīk Pāsha	79, 80, 81, 90
Taxation—	
Modern Egypt	108
Nile Rise and Taxation	150, 387
Remission of, in the reign of Ptolemy V.	202, 205
Tcha (Ateth) ...	493
Tcha ...	37
Military operations by Rameses II., Description of ...	638
Tchakari ...	531
Tchān ...	118
Tchart ...	370
Tchat ...	468
Tchatchai ...	5, 24, 690
Tcheb-neter ...	118
Tche-hrā-setep-en-Ān-her	717
Tcheka ...	118
Tcheser ...	24, 431, 611, 690
Tcheser-ka-Rā ...	8, 704
Tcheser-kheperu-Rā-setep-en-Rā... ..	705
Tcheser-sa ...	5

	PAGE
Tcheser Tcheseru Temple, see Dêr al-Baharî.	
Tcheser-Tetā ...	25, 690
Tchestcheset, Oasis of...	153
Tchet - Ptaḥ - āuf - ānkh, Priest of Āmen, Coffin and Mummy...	586
Tch-her ...	48
Teb ...	117
Teb of the North ...	370
Tebu ...	117
Tefabā. Prince of Siut ...	28
Tefnut	237, 249, 277, 400, 633
Tehuti ...	118
Tehuti-em-ḥeb, Tomb of	566
Tehuti-ḥetep, Tomb of...	474
Tehuti-mes, see Thothmes.	
Tekîn al-Khāssa ...	67
Telegraphs, Revenue in 1901 ...	109
Tell al-'Amarna	38, 475-477
Tablets	14, 15, 16, 17, 18, 394
Tell al-Kebîr, Battle of...	83
Transport of Wounded, etc....	94
Tell al-Maskhûta ...	366
Tell al-Yahûdiyeh ...	372
Tell-Basta, see Bubastis.	
Tell Fâkûs ...	369
Tell Lo ...	129
Tell-Muḥdam ...	33
Temâ ...	451
Temâi en-Ḥeru(Damanhûr)	119, 330, 357

	PAGE		PAGE
Temple on the Roof ...	496	Temu 154, 237, 256 , 532	
Temples, Antiquity of ...	163	Ten 117	
Characteristics peculiar		Ten (Hesepti) 492	
to each Temple ...	168	Teni 117	
Earliest known Temple	164	Tennis 372	
Foundations ... of		Tentyra 56, 494	
Columns, Scantiness		Tep-ahet 118	
and Insecurity 172, 173		Tes-Heru 117	
Funeral Chapels and		Tet 397	
Places of Worship... 163		Tetä 5, 23, 25, 26, 428, 493,	
Materials of earliest		689, 690, 692	
Temples so fragile		Pyramid of 433	
that even the sites		Tet-f-Rā 5, 691	
are unknown ... 164		Tet-ka 5, 26, 692	
Ornamentation ... 170		Tet-ka-Rā-mā 5	
Ptolemies, Small		Tet-kau-Rā 713	
Temples built by ... 168		Textile Fabrics, Manu-	
Ptolemy V., Benefi-		facture of 458	
cence of, Statues,		Thaïs 50	
Festivals, etc., in his		Thebaïs Secunda 497	
honour ... 206, 211		Thebes 29, 40, 41, 45, 117,	
Rectangular Temple		118, 429, 500, 501, 502,	
with Colonnade		516, 557	
(B.C. 1700-B.C. 1400) 166		Ancient City of, etc.... 500	
Refuge, Place of ... 169		Dynasties from 27, 28-31,	
Rock-hewn Temples... 168		32, 36-43, 44	
Sites of principal		Description of ... 500	
Temples unchanged 164		Ruins of, Description	
Temples of the XIIth		from Tacitus 54, 55	
Dynasty, Size, Rich		Shrines and Founda-	
Decoration, etc. ... 166		tions uprooted ... 517	
Temples of the XIXth		Temples of 522	
Dynasty, characteris-		Tombs of the Kings,	
tics of 167		162, 163, 170	
(See also names of		Theft 322	
Temples.)		Thekeleth 45, 513, 711 , 712	

	PAGE		PAGE
Thentkaru, Tomb of ...	580	Thothmes III. 8, 37, 44, 155,	
Theodas	288	175, 349, 463, 511, 513,	
Theodore	292	514, 515, 516, 517, 518,	
Theodorus of Cyrene ...	183	528, 530, 531, 532, 538,	
Theodosius I. (the Great) 59		539, 541, 555, 565, 566,	
Worship of the Trinity,		571, 572, 591, 594, 618,	
Edict	620	628, 629, 633, 634, 635,	
Theodosius II.	60, 347	641, 651, 652, 653, 704 ,	
Theodosius, Patriarch ...	291,		713
	294	Founder of Temple at	
Theonas	288	Asna	589
Theophilus ...60, 290, 347		Mummy of	584, 586
Thermeset	629	Pillar Stelæ inscribed	
Thethâ, Tomb of	606	with names of	174
Thi, Queen	38, 402	Prenomen and Nomen ...	3
Sepulchre of	567	Titles... ..	4
Thikhisa	574	Tomb of	571
Thi, Scribe, etc., Tomb of	436	Thothmes IV.	8, 423,
This 23, 24, 117, 484, 486		424, 510, 589, 641, 704	
Thoth 117, 118, 240, 241,		Leather body of	
248, 354, 473, 504, 510,		Chariot	395
532, 596, 597, 619, 631,		Mummy, discovery of ...	572
633, 634, 638		Tomb of	573
Attributes	276	Thoueris	510
Thothmes I. 8, 36, 512, 515,		Thrace, King of	50
517, 518, 537, 539, 545,		Thuêba	301
589, 590, 704		Thukut	118
Coffin usurped by Pi-		Tiberius Cæsar 55, 496,	
netchem	586	596, 623, 624, 625, 723	
Tomb of	571	Great Temple of Kom-	
Thothmes II. 8, 36, 516, 517,		Ombos, Bas Relief... ..	597
528, 539, 540, 541, 591,		Tiberius II.	62
651, 704		"Times," Extracts from	
Coffin and Mummy ...	586		544, 547
Little Temple of, at		Timotheus Achirus, Pa-	
Medînet-Habû ...	529	triarch of Alexandria ...	61

	PAGE		PAGE
Timotheus Salophaciolus,		Pre-dynastic Tombs	124-
Patriarch of Alexandria	61		128
Timothy	290	Pyramids, see that title.	
Timsah, Lake	359, 362	Reasons for building	
Tîmûrburghâ	72	large and beautiful	
Tirhakah	513, 528	Tombs	408
Temple of,	659, Plan 660	Rock-hewn Tombs in	
Tîṭ	40	the Mountains	161, 162,
Titus	56, 725		163
Tobacco, use of, among		Soul revisiting the	
Muḥammadans	321	Body	249, 408
Tofrik	88	Tribute from Vassal	
Tokar	85, 90, 95	Nations, mention of	477
Tombos, Island of	654	(for particular Tombs	
Tomb—		of Kings and Royal	
Amen, Priests of,		Personages, see their	
inferiority of Tombs		names.)	
constructed during		Toski—	
rule of	163	Battle-field	635
Ancient Empire, Tombs		Victory of	90
of, at Şakḳâra	437, 440	Towns of Modern Egypt,	
Earliest Tombs	157	People distinct from	
Eternal Life, Egyptian		other inhabitants of	
belief in	235, 253	Egypt	124, 285
Figures placed in, to		Trade—	
perform labours		Arabia	30
allotted to deceased		Nekau II., Patron of	47
in the Nether World	249	Prosperity under Ra-	
“House of Eternity”	439	meses III.	41
Maşṭâbas	157, 158, 437, 453	Routes developed	55
Painted Doors and		Routes re-opened by	
Statues in Cairo		Darius	47
Museum	394	Trajan, Emperor	56, 360, 626,
Ornamentation	169, 178,		629, 726
	179	Tramway from Port Sa'id	
		to Isma'îliya	364

	PAGE		PAGE
Trask, Surgeon-Captain	652	Tursha of the Sea	... 531
Treasury at Omdurmân	680	Tusân	... 362
Trees and plants, Hieroglyphic Signs represent		Tushki	... 90
ing	... 194	Tushratta, King of Mitani	38
Tributes imposed by		Tut-ânkh-Âmen	... 39
Rameses	... 54	Tut-Heru	... 468
Tripoli, Mahdi of	... 330	Tuti Island	... 87, 678
Tryphæna	... 722	Tutu, Tomb of	... 477
Tuamutef	243, 407, 584 note	Tutzis	... 630
Tuat, description of	... 568	Tylor, Mr. J. J.	... 590
Tûba Tree	... 310	Typhon, see Set.	
Tuf	... 117	Typhoneia	... 495
Tui	... 706	Typhonium	... 497
Tûki	... 284		
Tûlân	... 386	U	
Tûlûnid Khalifas	65-67	Uab	... 118
Tûmân Bey	... 72, 73	Uah-âb-Râ	... 47, 714
Tunep	... 574, 639	Uahet	... 153
Turbo, Marcius, Babylon		Uah-ka-Râ	... 713
fortress built by	... 56	Uasarken I.	... 30, 45
Turin Papyrus	... 1	Uasarken II.	... 45
Seyffarth's joining of		Uasarkenâ III.	... 45
fragments	... 2	Uast, see Thebes.	
Turkey, Sultan of, Rights		Uatchet	36, 117, 118, 154, 199, 209, 353
to Egyptian Sovereignty bequeathed		Uatch-Kheper-Râ	... 703
to	... 73	Uatch-nes	... 5, 24, 689
Turks in Egypt, Turkish		Uaua	... 30, 634
rule, etc.	... 73, 75, 286	Udfû (Edfû)	... 452, 593
Conquest of Egypt	... 20	Uhem-âb-Râ	... 714
Wars between Turks		Uhud, Battle of	... 303
and Egyptians (1831		Ukmah	... 652
-1839)	... 76	Umm al-Ķa'ab, Tombs at	492
Turra	... 26	Umm al-Ķûmân	... 459
Quarry of	... 48, 448	Umayyad Khalifas, List	
		of	... 64

	PAGE
Umm Dabrikât ...	93, 685
Umm Durmân ...	678
Umm Ḥabûba ...	303
Umm Hashîya ...	666
Umm Salma ...	303
Unâ 27, 434, 448, 608, 627,	634
Inscription of ...	394
Unâs ...	5, 692
Pyramid of, etc. ...	26, 432
Decipherment of Documents found in	392
Un-nefer ...	556, 558
Unu-Âmen, Priest ...	44
Upper Egypt ...	116, 117, 119, 449, 582, 615, 631
User, Mummy's Pit ...	566
Userkaf ...	5, 26
Userka-Râ ...	5
Userhât, Tomb of ...	566, 580
Usertsen Kings, 166, 513, 618,	711, 712
Usertsen I., 8, 371, 453, 464,	465, 517, 521, 603, 605,
	627, 696
Usertsen II., 8, 30, 371, 464,	474, 634, 696
Tomb of ...	456
Usertsen III., 8, 30, 371, 441,	474, 627, 650, 651, 696
Ushabtiu Figures ...	395-397
Usr-en-Râ 5, 426, 436, 692	
Usr-ka-Râ ...	692
Usr-k-f ...	691
Uswân, see Aswân.	
Ut, Oasis of ...	153, 155

	PAGE
Utfu ...	117
Ut-Meḥt, Oasis of ...	153

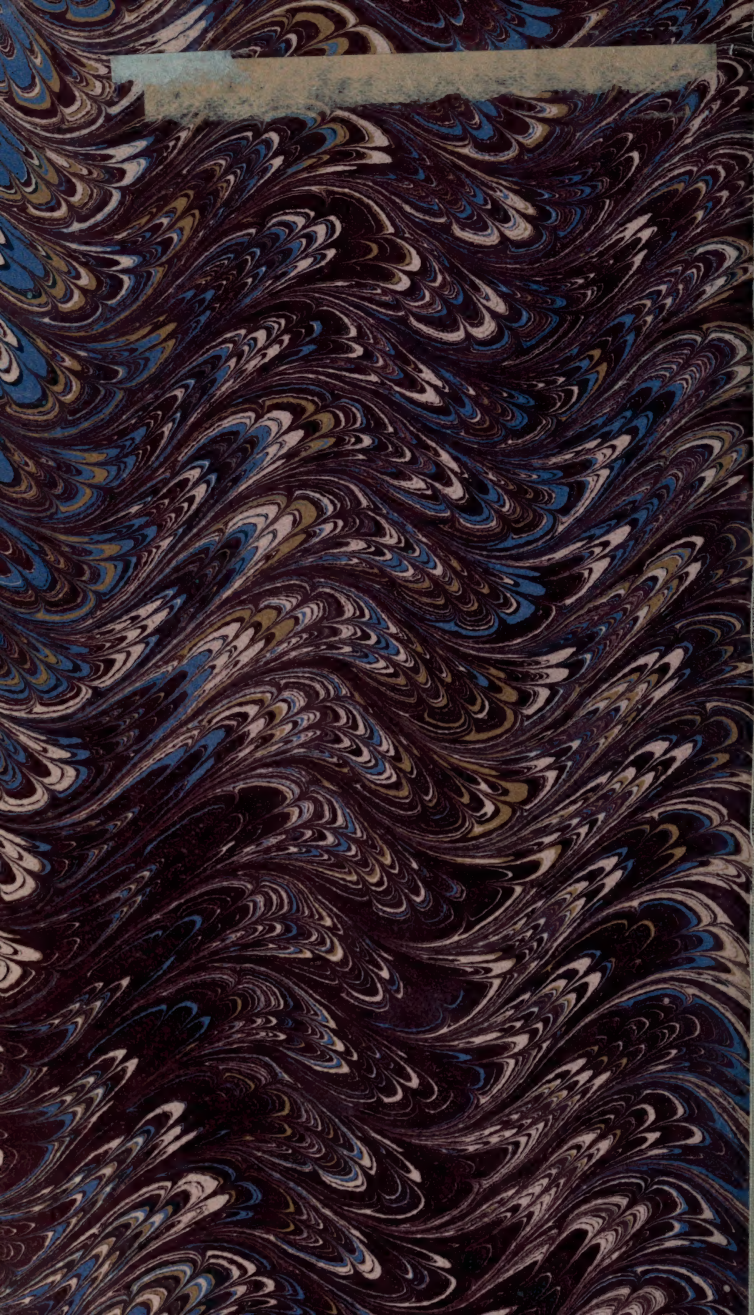
V

Valens ...	59
Valerianus ...	57, 346
Valleys of the Tombs of King and Queens ...	567
Vases, etc., Hieroglyphic Signs representing ...	197
Venus, Worship of ...	495
Vespasian ...	55, 279, 725
Victoria Nyanza ...	130, 131
Village Justice, System of ...	109
Virgin Mary 377, 409, and note, 498	
Churches of, 378, 379, 460, 473	
Virgin's Tree 409 and note	
Vitellius ...	55
Vulcan, Temple of ...	427
Vulture ...	397
Vyse ...	412, 419, 425, 432

W

Wad ...	650 and note
Wad an-Negûmî 89, 90, 635	
Wadd ...	300
Waddington, M. ...	78
Wâdî al-Alâkî ...	607
Wâdî aş-Şufra Sculpture	676

	PAGE		PAGE
Wâdî Ben-Nâga	... 676	Wells—	
Wâdî Halfah 86, 89, 92 ,	113, 114	Cairo Citadel, Joseph's	
Cataract, Second	... 641	Well	... 68, 385
History	... 642	Gakdûl	... 86
Railway to Abu Hamed	92, 646	Moses, Wells of	359, 365
Village of	... 641	Mughrât	... 652
Wâdî Halfa to Khartûm	642	Shabakat	... 657
Wâdî Halfa to Philæ	... 627	Zamzam	... 323
Wâdî Hammâmât		White Monastery	480-482
Expedition	... 41	White Nile (Baḥr al-	
Quarries	... 29	Abyad)	102, 131, 132, 682
Wâdî Kirbekân Sculpture	676	Cutting of the Sudd	... 140
Wâdî Maghâra, Copper		Wiedemann Prof.	... 127
Mines, etc.	... 25	Wilbour, Mr., Discoveries	
Wâdî Naṭrûn	... 114, 155	made by	... 610
Wâdî Sabû'a	... 633	Wilkinson, Sir Gardner	
Wâdî Tâfah	... 629	280, 412, 536, 554 note	
Wâdî Tûmilât	... 63, 366	Willcocks, Sir W.	107, 134, 143, 145, 151, 640
Waghorn, Mr. Thomas	... 365	Wilson, Sir C.	... 87
War, Conduct of, in reign		Wilson, Sir Erasmus	... 349
of Ptolemy V.	203, 204	Wine, Prohibition of by	
Warriba Range	... 95	the ur'ân	... 320
Wasta	... 119, 454	Wingate, Sir F. R.	93, 94, 674, 685
Water, Hieroglyphic		Wodehouse, Colonel	... 89
signs representing	... 194	Wolseley, Lord	... 83
Weights and Measures,		Expedition to rescue	
Muḥammadan	... 343	Gordon	85, 88, 89, 656
Weled	... 650, note	Women, Hieroglyphic	
Wellcome, Mr. H.	... 684	Signs representing	... 192
Wells—		Women in Paradise	... 310
Āaheteb	... 30	Worthington Pumps	... 649
Abu Klea	... 86, 657	Wright, Prof., Arabic	
Aṭahet	... 30	Scholar	... 599 note
Bîr Nâga	... 677		



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